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## **EXORCISM RITES FROM KHAMAIL-MANUSCRIPTS OF LIPKA TATARS**

An eclectic character of the Lipka Tatar<sup>86</sup> beliefs is well-known among the scholars. Their written heritage shows a unique mixture of different religious ideas, superstitions, cultural influences and languages. One interesting example of this cultural synthesis is a complex of approximately thirty texts, which are found in a number of *khamail*-manuscripts<sup>87</sup>. The complex includes an introduction and a conclusion and can be considered an independent work compiled by an unknown person. The purpose of the texts is unknown to present-day Lipkas. A short Turkic language introduction to them seems to suggest that they were used for something like exorcism rites<sup>88</sup>:

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<sup>86</sup> For more information: Z. Abrahamowicz, J. Reychman, *Lipka* [in:] *The Encyclopaedia of Islam*, vol. 5, Leiden 1986, p. 765-767.

<sup>87</sup> *Hamail* (Ar. *ḥamā'il* – ‘amulet’ in one of the meanings): mostly small-format manuscripts containing prayers in Arabic or Turkic languages. Short explanations of these prayers were usually made in Polish or Belarusian. The manuscripts were often used as amulets.

<sup>88</sup> Transcription of the Arabic texts is done using the system of the German Oriental Society (die Deutsche Morgenländische Gesellschaft). The Turkic texts are transcribed according to the system of *İslam Ansiklopedisi* with some extensions to show the difference in orthography of similar words (especially the disorder in writing of short and long vocals) as it was proposed, for instance, by the University of Heidelberg: <http://islamwissenschaft.uni-hd.de/md/ori/islamwissenschaft/transkription.pdf>. The same system is used here for transcription of some words and phrases in Slavic languages.

Introduction to the complex from <i>khamail</i> -manuscript kept in the library of the University of Warsaw <sup>89</sup>			
1	هذ دعاء اخرج الهيه يا ربَّ نِيَّتْ اِتْدِيْمْ	1	<i>haz du'â' uhruc ileyh yâ rabb niyyet etdim</i>
2	اَوْشُبُوا ضَعِيفَ حَسَّتْ اَوْقُمَعَ اَكْرَ جِنْسْ	2	<i>uşbu za'îf hasta okumağa eğer cinsu</i>
3	جِنْ دِيُوْ بِرَ رَحْمَتِ اِيْسَه وَ هَرَّ زَيَّانْدَاشْ	3	<i>cin div peri zahmeti ise ve her ziyândaş</i>
4	رُحْمَتِ اِيْسَه وَ اَكْرَ شَيْطَانْ لَعْنِ رَحْمَتِ	4	<i>zahmeti ise ve eğer şeytân la'in zahmeti</i>
5	اِيْسَه يَا رَبَّ اُقْدُغُمْ عَزِيْزَ دُعَلَرْ حَقَّ	5	<i>ise yâ rabbi okuduğum 'azîz du'alar hakkı</i>
6	حُرْمَتِيْنَ وَ هَمْ سُوْرَلَرْ (٩) وَلَيْلَرْ حَقَّ حُرْ	6	<i>hürmetine ve hem sûreler ve ayalar hakkı hür</i>
7	مَتِيْنَ يَا رَبَّ سَنْ شِفَا وُلْ سَنْ اَمِيْنْ خَالِصَا	7	<i>metine yâ rabbi sen şifâ ol sen emîn</i>
8	مُخْلِصَا اللّٰهْتَعَالٰي	8	<i>hâlişen muhlişen Allah te'âlâ</i>

### Translation:

“This is the prayer ‘Get thee hence’: O Lord, I performed a *niyyet*<sup>90</sup>. If this weak diseased person [...] is disturbed by all types of Jinns, Divs and Fairies or by all who cause suffering, or by the accursed Satan, oh Lord, in the name of these powerful prayers read by me, as well as in the name of the suras and the ayats, oh Lord, be the cure. You are the safety. With sincerity and devotion. Allah the Almighty”.

The texts from the complex can be briefly described as incantations addressed to different types of demons and evil spirits, which are invoked to leave the diseased. It seems reasonable to include some of them here for further clarification and explication. The present publication is not a critical edition and is based on a *khamail* manuscript from a private Belarusian collection. The manuscript consists of 228 sheets, 165x105 mm each. Paleographic features allow to date it as being not earlier than 1809. The complex of exorcism prayers begins on page 174b and ends on 191b.

<sup>89</sup> For detailed description of this manuscript: A. Zajączkowski, *Tzw. chamail tatarski ze zbioru rękopisów w Warszawie*, „Sprawozdania z czynności i posiedzeń Polskiej Akademii Umiejętności” 1951, Nr. 4, p. 307-313.

<sup>90</sup> *Niyyet* – Ar. ‘intention’, here it is a kind of opening prayer.

The published texts retain their original orthography. Some, particularly difficult or unreadable, fragments were compared with the corresponding excerpts from other manuscripts: *khamail* from the Library of Gdańsk (Biblioteka Gdańska PAN, sygn. akc. 692), *khamail* from the Library of the University of Warsaw described by Zajączkowski (footnote 89), *khamails* KII7752 and 431815 from the Grodno Museum of the History of Religion. The translation of Quranic verses is given according to the *Quran* translation by M. M. Pickthall.

## I. Arabic texts:

### Text 1

Original text	Transcription:
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-rahman ar-rahīm</i>
2 اللَّهُمَّ احْفَظْ صَاحِبَ هَذِهِ الْكِتَابِ مِنْ	2 <i>allahumma ihfiṣ ṣāhibu haḍihi</i> <i>al-kitābu min</i>
3 حَمِيمِ الْبَلَاءِ وَالْعُدْلِ وَالْأَرْضِ وَالْجَفْنِ	3 <i>ḡamī al-balā' i wa al-‘adli wa</i> <i>al-arḍi wa pal-ḡufnihi</i>
4 وَالْمَرِيضِ وَشَرِّ الْإِنْسِ وَشَرِّ الْجِنِّ وَمِنْ الْآ	4 <i>wa al-marīḍi wa šarri al-insi wa</i> <i>šarri al-ḡinni wa min al-a</i>
5 عْدَاءٍ وَمِنْ شَرِّ الرِّيحِ الْخُصْرَاءِ وَشَرِّ	5 <i>‘dā' i wa min šarri ar-rīḥ</i> <i>al-ḡaṣrā' i wa šarri</i>
6 مَا خَلَقَ وَبَيَّنَ السَّمَاءِ وَبِحَقِّ هَذِهِ	6 <i>mā ḥalaqa wa bayna as-samā'</i> <i>i wa bi-ḡaqqi haḍihi</i>
7 الْإِسْمَاعِيلَ عَظَمَةَ وَبِحَقِّ سُلَيْمَانَ <sup>91</sup> إِبْنَ	7 <i>al-Ismā‘īl ‘aẓimati wa bi-ḡaqqi</i> <i>Sulaymān ibn</i>
8 دَاوُدَ عَلَيْهِمَا السَّلَامُ وَبِحَقِّ يَأْتَمَحِيشَا	8 <i>Dāwud ‘aleyhimā as-salām wa</i> <i>bi-ḡaqqi yātamhišan</i>
9 يَأْتَمَحِيشَا (يَأْمَحِيشَا؟) يَا مُصْطَظِشَا يَا كَهْنَجَ كَهْنَجَ	9 <i>wa yāṭamhišan (yašamhišan?)</i> <i>wa muṣṭaṭišan yā kahīnaḡin kahīḡ</i>
10 كَهْنَجَ يَا رَبَّاهُ يَا سَيِّدَاهُ يَا غِيَابَتَ رَغْبَتَاهُ	10 <i>kahkahīḡ yā rabbāhu yā</i> <i>seyyidāhu yā ḡiyābati ragbatāhu</i>
11 يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا غِيَاثَ الْمُتَغِيثِينَ يَا دَ	11 <i>yā Allahu yā Allahu yā Allahu</i> <i>ya ḡiyāṭa al-muṭṭaḡīṭīna yā da</i>

<sup>91</sup> Lines 6 and 7 are from different texts.

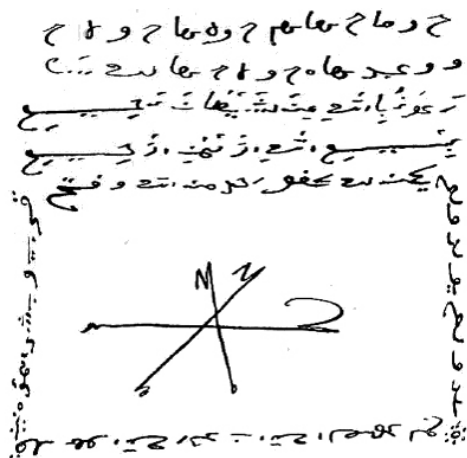
12	لَيْلُ الْمُتَحَسِّرِينَ يَا أَمَانَ الْخَائِفِينَ يَا مُجِيبُ	12	<i>līlu al-mutaḥassirīna yā amāna</i>
13	الدَّعَوَاتِ يَا قَاضِيَ الْحَاجَاتِ اسْتَجِيبْ دُعَاءَ	13	<i>al-ḥā' ifna yā muğību</i>
14	وَ بِحَقِّ نُوحٍ نَجَّى اللَّهُ وَ بِحَقِّ إِبْرَاهِيمَ	14	<i>ad-da' awāti yā qāḍiya al-ḥağāti</i>
15	خَلِيلِ اللَّهِ وَ بِحَقِّ مُوسَى كَلِيمِ اللَّهِ وَ بِحَقِّ	15	<i>istağību du' ā' i</i>
16	دَاوُدَ خَلِيفَةَ اللَّهِ وَ بِحَقِّ مُحَمَّدٍ حَبِيبِ اللَّهِ	16	<i>wa bi-ḥaqqi Nūḥ nağīyyu Allah</i>
17	وَ بِحَقِّ حِزْرَائِيلَ وَ بِحَقِّ مَكَايِيلَ وَ بِحَقِّ	17	<i>wa bi-ḥaqqi Ibrāhīm</i>
18	إِسْرَافِيلَ وَ بِحَقِّ عِزْرَائِيلَ وَ بِحَقِّ حُمَلَةَ	18	<i>wa bi-ḥaqqi Ibrāhīm</i>
19	الْعَرْشِ وَ الْإِكْرَامِ الْكَاتِبِينَ وَ بِحَقِّ تَنْوِيرِ	19	<i>ḥalīlu Allahu wa bi-ḥaqqi Mūsā</i>
20	وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ الْفُرْقَانِ وَ بِحَقِّ	20	<i>kalīmu Allahu wa bi-ḥaqqi</i>
21	سُلَيْمَانَ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ	21	<i>kalīmu Allahu wa bi-ḥaqqi</i>
22	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	22	<i>16 Dāwud ḥalīfatu Allahi wa</i>
23	الْأَسْتَعْلُوا عَلَيَّ وَ أَتُونِي مُسْلِمِينَ وَ صَلَّى اللَّهُ	23	<i>bi-ḥaqqi Muḥammad ḥabību Allahi</i>
24	عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ صَحْبِهِ أَجْمَعِينَ	24	<i>wa bi-ḥaqqi Ḡabrā' īl wa</i>
25	قَمِ اخرج ارنج	25	<i>bi-ḥaqqi Makā' īl wa bi-ḥaqqi</i>
			<i>18 Isrāfīl wa bi-ḥaqqi 'Azrā' īl wa</i>
			<i>bi-ḥaqqi ḡumlati</i>
			<i>19 al-'arši wa al-ikrāmī al-kātībīna</i>
			<i>wa bi-ḥaqqi tawrīti</i>
			<i>20 wa al-inḡīli wa az-zabūri wa</i>
			<i>al-furqān wa bi-ḥaqqi</i>
			<i>21 Sulaymān innahu min</i>
			<i>Sulaymāna wa innahu</i>
			<i>22 bismi l-Lahi ar-raḥman ar-raḥīm</i>
			<i>23 allā ta' lū 'alayya wa atūnī</i>
			<i>muslimīna wa ṣallā Allahu</i>
			<i>24 'alā sayyidinā Muḥammadin wa</i>
			<i>ālīhi wa ṣahbihi aḡma' īna</i>
			<i>25 qum uḡruḡ iring</i>

### Translation:

“In the name of Allah, the Beneficent, the Merciful. O Allah, keep the owner of this book safe from all kinds of plague and ills and illness and madness and *the ill person* (?) and from the evil of the people, and from the evil of the Jinns, and from the enemies, and from the evil of the red wind, and from the evil of all *created and between the sky*<sup>92</sup>. And for the sake of Ismail *the Magnificent* (?), and for the sake of Sulayman the son of Daud – peace be upon both of them – and for the sake of oh Tamhishan, oh Thamhishan (Shamhishan), oh Mustatishan, oh

<sup>92</sup> Part of the text is probably missing, or it is a compilation of different texts.

Kahinadshin Kahidsh Kahkahidsh, oh his Lord, his Master, oh the object of his desire, oh Allah, oh Allah, oh Allah, oh Salvation of those who are seeking salvation, oh Guide of those, who are confused, oh Safety of those who are frightened, oh You, who hear the prayers, oh You, who fulfill the needs, give heed to [my] prayer. And for the sake of Nuh, the Intimate of Allah, and for the sake of Ibrahim, the Friend of Allah, and for the sake of Musa, the one who talked to Allah, for the sake of Daud, the Successor of Allah, for the sake of Muhammad, the Beloved of Allah, for the sake of Jabrail and for the sake of Mikail and for the sake of Israfil and for the sake of Azrail and for the sake of those who carry the Throne<sup>93</sup> and of Honorable Recorders<sup>94</sup>, for the sake of Torah and Gospel and Psalms and the *Quran*, for the sake of Sulayman, 'Lo! it is from Sulayman, and lo! it is: In the name of Allah, the Beneficent, the Merciful; Exalt not yourselves against but come unto me as those who surrender'<sup>95</sup>, God bless our Master Muhammad and his Household and all his Companions. Get thee hence [...]'.



Tatar magic formula called nuska.

Source: S. Kryczyński, *Tatarzy litewscy*, Warszawa 1938

<sup>93</sup> Angels who carry the Throne of Allah.

<sup>94</sup> Two angels, one of them writes down good deeds of every person and another writes down his evil deeds.

<sup>95</sup> *Quran*, 27:30-31.

## Text 2

Original text	Transcription:
1 ...بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-rahman ar-rahīm</i>
2 بِسْمِ وَ يَإِذْنِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ	2 <i>bismi wa bi-idni Allahi alladī lā ilaha illā huwa ‘aleyhi</i>
3 تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ إِنْ كُنْتُمْ	3 <i>tawakkaltu wa huwa rabbu al-‘arši al-a‘zimi wa in kuntum</i>
4 مِنَ الْأَرْوَاحِ يَهُودِيًّا بِحُرْمَةِ مُوسَى	4 <i>min al-arwāhi yahūdiyyan bi-ḥurmati Mūsā</i>
5 كَلِمِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ بِحُرْمَةِ	5 <i>kalimu Allahu ṣallā Allahu ‘aleyhi wa sallam wa bi-ḥurmati</i>
6 دِينِهِ وَ آلِهِ وَ تَلْبَاعِهِ وَ أَصْحَابِهِ وَ أَشْيَا	6 <i>dīnihi wa ālihi wa atbā‘ihi wa aṣḥabihi wa ašyā</i>
7 عِهِ وَ ذُرِّيَّتِهِ أُخْرِجُوا بِأَعْيُنِ الْجِنَّ وَ الْإِ	7 <i>‘ihi wa ḡurriyātihi uḥriḡū yā ‘ayyuhā al-ḡinnu wa al-i</i>
8 نْسِ وَ الشَّيَاطِينِ يَإِذْنِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا	8 <i>nsu wa aš-šayāṭīnu bi-idni Allahi alladī la ilaha illā</i>
9 هُوَ مُوسَى كَلِمِ اللَّهِ عَلَيْهِ اللَّهُ وَ إِنْ كُنْتُمْ	9 <i>huwa Mūsā kalimu Allahu ‘alīmu Allahu wa in kuntum</i>
10 مِنَ الْأَرْوَاحِ نَصْرَانِيًّا بِحُرْمَةِ عِيسَى رُوحِ	10 <i>min arwāhi naṣrāniyyan bi-ḥurmati ‘Isā rūḡu</i>
11 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ بِحُرْمَةِ دِينِهِ	11 <i>Allahi ṣallā Allahu ‘aleyhi wa sallam wa bi-ḥurmati dīnihi</i>
12 وَ آلِهِ وَ تَلْبَاعِهِ وَ أَصْحَابِهِ وَ أَشْيَاعِهِ	12 <i>wa ālihi wa atbā‘ihi wa aṣḥabihi wa ašyā‘ihi</i>
13 وَ ذُرِّيَّتِهِ أُخْرِجُوا بِأِذْنِ اللَّهِ الَّذِي لَا إِلَهَ	13 <i>wa ḡurriyātihi uḥriḡū bi-idni Allahi alladī la ilaha</i>
14 إِلَّا هُوَ عِيسَى رُوحِ اللَّهِ وَ إِنْ كُنْتُمْ مِنَ الْإِ	14 <i>illā huwa ‘Isā rūḡu Allahu wa in kuntum min al-a</i>
15 رْوَاحِ مَجُوسِيًّا وَ بِحُرْمَةِ دَاوُدَ خَلِيفَتُهُ	15 <i>rwāhi maḡūsiyyan wa bi-hurmati Dāwud ḡalīfatu</i>
16 اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ بِحُرْمَةِ دِينِهِ	16 <i>Allahi ṣallā Allahu ‘aleyhi wa sallam wa bi-ḥurmati dīnihi</i>
17 وَ آلِهِ وَ أَصْحَابِهِ وَ تَلْبَاعِهِ وَ أَشْيَاعِهِ وَ ذُ	17 <i>wa ālihi wa atbā‘ihi wa aṣḥabihi wa ašyā‘ihi wa ḡu</i>
18 رِّيَّتِهِ أُخْرِجُوا بِأَعْيُنِ الْجِنَّ وَ الْإِنْسِ وَ لَشْيَا	
19 طِينِ وَ يَا أَرْوَاحَ وَ يَا أُمَّ الصَّائِبِينَ صَاحِبِ	
20 هَذِهِ الدَّعْوَاةِ قَمِ ائْجِرْ ائْجِرْ	

	18 <i>rriyātihi uḥriḡū yā 'ayyuhā al- ḡinnu wa al-insu wa aš-šayā</i>
	19 <i>ṭīnu wa ya arwāḥi wa ya Ummi aš-Šābiyān šāḥibu</i>
	20 <i>haḏīhi ad-da 'awāti qum uḥruḡ iring</i>

### Translation:

“In the name of Allah, the Beneficent, the Merciful. In the name of and with permission of Allah – there is no God but He – in Him I have put my trust, He is the Lord of the Magnificent Throne, and if you are Jew among the ghosts – in the name of Musa, the one who talked to Allah, may Allah honor him and grant him peace, in the name of his faith, and his household, and his followers, and his companions, and his adherents, and his descendants – get you hence, you Jinns, people and demons, with permission of Allah, there is no God but He. Musa, the one who talked to Allah, the one who knows Allah. And if you are Christian among the ghosts – in the name of Isa, the Spirit of Allah, may Allah honor him and grant him peace, in the name of his faith, and his household, and his followers, and his companions, and his adherents, and his descendants – get you hence, you Jinns, people and demons, with permission of Allah, there is no God but He. Isa, the Spirit of Allah. And if you are Magician among the ghosts – in the name of Daud, the Successor of Allah, may Allah honor him and grant him peace, in the name of his faith, and his household, and his followers, and his companions, and his adherents, and his descendants – get you hence, you Jinns, and people, and demons, and ghosts, and Umm Sibyan. The owner of this prayer. Get thee hence [...]”.

## Text 3

Original text:	Transcription:
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-raḥman ar-raḥīm</i>
2 أُخْرِجُوا بِإِذْنِ اللَّهِ سُلَيْمَانَ ابْنَ دَاوُدَ عَلَيْهِمَا	2 <i>uḥruḡū bi-idni Allahi Sulaymān ibn Dāwud ‘alayhimā</i>
3 السَّلَامَ وَ إِنْ كُنْتُمْ مِنَ الْأَرْوَاحِ مُسْلِمًا	3 <i>as-salām wa in kuntum min al-ar-wāḥi musliman</i>
4 بِحُرْمَةِ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	4 <i>bi-ḥurmeti Muḥammadun rasūlu Allahu ṣallā Allahu ‘alayhi wa sallam</i>
5 وَ بِحُرْمَةِ دِينِهِ وَ آلِهِ وَ أَصْحَابِهِ وَ تَلْبَعَايِهِ	5 <i>wa bi-ḥurmati dīnihi wa ālihi wa aṣḥabihi wa atbā’ihi</i>
6 وَ أَشْيَاعِهِ وَ ذُرِّيَّتَيْهِ أُخْرِجُوا يَلِيَّهَا الْجِنُّ	6 <i>wa ašyā’ihi wa ḍurriyātihi uḥriḡū ya’ayyuhā al-ḡinnu</i>
7 وَالْإِنْسُ وَ الشَّيَاطِينُ أُخْرِجُوا بِإِذْنِ اللَّهِ	7 <i>wa al-insu wa aš-šayāṭīnu uḥruḡū bi-idni Allahi</i>
8 الَّذِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ	8 <i>allaḏī lā ilaha illā Allahu Muḥammadun rasūlu Allahu ṣallā Allahu</i>
9 عَلَيْهِ وَسَلَّمَ بِإِذْنِ اللَّهِ الْوَاحِدِ الْقَهَّارِ	9 <i>‘alayhi wa sallam bi-idni Allahi al-wāḥidu al-qahhāru</i>
10 يَا حَيُّ يَا قَيُّوْمُ عَزَمَهُ عَلَيْكُمْ مَحْوسِيًّا أَوْ	10 <i>yā ḥayyu yā qayyūmu ‘azzamtu ‘alaykum maḡṣiyyan aw</i>
11 يَهُودِيًّا أَوْ فَرَسِيًّا أَوْ أَعْجَمِيًّا أَوْ أَعْرَبِيًّا أَوْ	11 <i>yahūdīyyan aw farṣiyyan aw a’ḡamiyyan aw a’rabiyyan aw</i>
12 لَثُرِيًّا أَوْ هِنْدِيًّا فَإِنِّي أَعَزَمُ عَلَيْكُمْ جَمِيعًا	12 <i>turkiyyan aw hindiyyan fa-inni a’zamu ‘alaykum ḡamī’an</i>
13 بِإِذْنِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ بِحَقِّ اللَّهِ	13 <i>bi-idni Allahi allaḏī lā ilaha illā huwa wa bi-ḥaqqi Allahi</i>
14 لَا إِلَهَ إِلَّا هُوَ وَعَنَتِ الْوُجُوهُ الْحَى الْقَيُّومُ	14 <i>lā ilaha illā huwa wa ‘anati al-wuḡūhu al-ḥayyu al-qayyūmu</i>
15 لِيُرْسَلَ عَلَيْكُمْ شَوَاطِئُ مِنْ نَارٍ وَ نُحَاسٌ فَلَا	15 <i>yursalu ‘alaykum šuwāḏun min nārin wa nuḥāsun fa-lā</i>
16 تَنْتَصِرَانِ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ	16 <i>tantaṣirāni innamā amruhu idā arāda šay’an an yaqūla</i>
17 لَهُ كُنْ فَيَكُونُ فَسَبِّحْهُنَّ الَّذِي بِيَدِهِ مَلَكُوتُ	17 <i>lahu kun fa-yakūn fa-subḥāna al-laḏī bi-yadihi malakūt</i>
18 كُلِّ شَيْءٍ وَ الْيَمِينُ رَجَعُونَ وَ قُلْ حَاءَ الْحَقُّ	
19 وَ زَهْقُ الْبَاطِلِ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا	
20 وَ يُنَزَّلُ مِنَ الْقُرْآنِ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ	
21 لِلْمُؤْمِنِينَ فَمَنْ أَخْرَجَ إِنْجَاجًا	



	18 <i>kulli šay'in wa ilayhi tarğā'un wa qul gā'a al-ḥaqq</i>
	19 <i>wa zahaqu al-bāṭil inna al-bāṭil kāna zahuqan</i>
	20 <i>wa nunazzilu min al-qur'āni mā huwa šifā'un wa raḥmatun</i>
	21 <i>li-l-mu'minīna qum uḥruğ iringa</i>

### Translation:

“In the name of Allah, the Beneficent, the Merciful. Get you hence with permission of Allah [of] Sulayman the son of Daud – peace be upon both of them – if you are Muslim among the ghosts – in the name of Muhammad the Messenger of Allah, may Allah honor him and grant him peace, in the name of his faith, and his household, and his followers, and his companions, and his adherents, and his descendants, get you hence, you Jinns, people and demons, with permission of Allah, there is no God but He, Muhammad, the Messenger of Allah, may Allah honor him and grant him peace. And with permission of Allah, the Unique, the Subduer, oh the Living, oh the Eternal I have exorcised you, whether you are Magician or Jew or Persian (?) or Non-Arab or Arab or Turk or Indian, I exorcise you all with permission of Allah – there is no God but He – and in the name of Allah, there is no God but He ‘and faces humble themselves before the Living, the Eternal’<sup>96</sup>, ‘There will be sent against you heat of fire and flash of brass, and ye will not escape’<sup>97</sup>, ‘but His command, when He intendeth a thing, is only that He sayth unto it: Be! And it is. Therefore glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back’<sup>98</sup>. ‘And say: ‘Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish. And We reveal of the *Quran* that which is healing and mercy for the believers.’<sup>99</sup> Get thee hence [...]”.

<sup>96</sup> *Quran*, 20:111.

<sup>97</sup> *Quran*, 55:35.

<sup>98</sup> *Quran*, 36:82-83.

<sup>99</sup> *Quran*, 17:81-82.

## Text 4

Original text:	Transcription:
1 ...بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-raḥman ar-raḥīm</i>
2 عَزَّمْتُ عَلَيْكُمْ يَا أَرْوَاحَ الْمُنْهُودِيِّ وَبِحَقِّ	2 <i>'azzamtu 'alaykum ya arwah al-</i>
3 أَهْلِهِ بَلِيَّاتٍ وَبِحَقِّ تَوْرِيَّةٍ وَلَنَنْزِلَ فِيهَا	3 <i>yahudiyya wa bi-ḥaqqi</i>
4 عَلَى مُوسَى إِبْنِ عِمْرَانَ أَهْيَأْ أَرْوَاحِي أَصْبَا	4 <i>ahlihi baliyyāti wa bi-ḥaqqi</i>
5 وَتُتِ آلَ شَدَّاءِ بَيَّاتِ اللَّهِ وَهُوَ الْعَلِيُّ الْعَظِيمُ	5 <i>tawrīt wa anzala fihā</i>
6 أَنَّهُ مَنَّ سُلَيْمَانَ وَ أَنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ	6 <i>'alā Mūsā ibn 'Imrān ahiyyan</i>
الرَّحِيمِ	7 <i>Azūnī Aṣḥā</i>
7 اَللَّتَّعْلُوا عَلَى وَ اَتُونِي مُسْلِمِينَ أَهْ عَجَلُو	8 <i>'ūt Āl Šiddā bi-ayāti Allahi wa</i>
8 عَجَلُو بِسْمِ اللَّهِ تَعْنِي وَ الشَّيْبَتَيْنِ مِنْ كُلِّ	9 <i>huwa al-'alī al-'azīm</i>
9 وَ ابْنِ وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ	10 <i>innahu min Sulaymān wa</i>
10 وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ فَمُ أُخْرِجْ اِرْنَجْ	11 <i>innahu bismi Allahi ar-raḥman</i>
	12 <i>ar-raḥīm</i>
	13 <i>allā ta'lū 'alayya wa atūnī</i>
	14 <i>muslimīna ah ah 'aḡḡalū</i>
	15 <i>'aḡḡalū bismi Allahi taḡīnu wa</i>
	16 <i>Allahu yabtagīnu min kulli</i>
	17 <i>wa ibni wa nunazzilu min al-</i>
	18 <i>qur'āni ma huwa šīfā'un</i>
	19 <i>wa raḥmatun li-l-mu'minīna</i>
	20 <i>qum uḥruḡ iringā</i>

## Translation:

“In the name of Allah, the Beneficent, the Merciful. I have exorcised you Jewish ghosts and in the name of his household<sup>100</sup> disasters (?) and in the name of Torah in which Ehiye Adonai Sabaoth El Shiddai sent down upon Musa the son of Imran verses of Allah, the Highest, the Magnificent, ‘Lo! it is from Sulayman, and lo! it is: In the name of Allah, the Beneficent, the Merciful; Exalt not yourselves against but come unto me as those who surrender’<sup>101</sup>, ah, ah, hurry hurry in the name of Allah [...]

<sup>100</sup> Part of the text is probably missing, or it is a compilation of different texts.

<sup>101</sup> *Quran*, 27:30-31.

and Allah [...] <sup>102</sup> from every and the son <sup>103</sup> ‘and We reveal of the *Quran* that which is healing and mercy for the believers’ <sup>104</sup>. Get thee hence [...]’].

### Text 5

Original text:	Transcription:
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-rahman ar-rahīm</i>
2 {أَلَى إِلَى اللَّهِ تَصِيرُ الْأُمُورُ} <sup>105</sup> عَزَمَهُ عَلَيْكُمْ	2 <i>ālā ilā Allahi taṣīru al-umūru ‘azz-amtu ‘alaykum</i>
3 يَلْقَيْشُ بْنُ مَرْوَاتٍ وَ يَا عِمْرَانَ ابْنُ شُعَيْبٍ	3 <i>yā Qayš ibnu Marwāt (Marwan?) wa yā ‘Imrān ibnu Šu‘aybin</i>
4 وَ كَعْبٍ وَ يَا مَيْمُونٍ وَ يَا صَالِحٍ وَ يَا حَا	4 <i>wa Ka‘aybin wa ya Maymūna wa ya Šālihu wa yā Ğā</i>
5 يَرْ مَدْدُوبَانِ <sup>106</sup> الْمَلِكِ وَ يَا دَهْشَ	5 <i>biru Maddūbāni al-maliki wa yā Dahaš (?) al-Murdatu</i>
(دهشه؟) <sup>107</sup> الْمُرْدَةُ	6 <i>wa al-‘ifārūta wa dūba‘atin seyyidi al-ğinni wa al-i</i>
6 وَ الْعِفَارُوتَ وَ ذُوَيْعَةَ سَيِّدِ الْجِنِّ وَ الْإِ	7 <i>nsi wa as-šayātīn bi-īdī Allahi la ilaha illā huwa</i>
7 نَسِ وَ الشَّيَاطِينَ بِإِذْنِ اللَّهِ لَا إِلَهَ إِلَّا هُوَ	8 <i>al-hayyi al-qayyūm ‘azzamtu ‘alaykum yā sayyidi wa yā</i>
8 الْحَيُّ الْقَيُّومُ عَزَمَهُ عَلَيْكُمْ يَا سَيِّدَ وَ يَا	9 <i>yanfūš wa yā qaytūš wa yā yanfūš wa yā</i>
9 يَنْفُوشٍ وَ يَلْقَيْطُوشٍ وَ يَلْبَنْفُوشٍ وَ يَا	10 <i>šayh al-maali wa Abdu-r-Rahmani al-Maliki wa yā mahā</i>
10 شَيْخُ الْمَعَالِي وَ عَبْدُ الرَّحْمَنِ الْمَلِكِ وَ يَا	11 <i>kal wa ya faalīnu bi-haqqi al-haqqi wa azzamtu alaykum</i>
مَهَا	12 <i>wa al-leyli idā yağšā wa an-nahāri idā tağallā wa innahu</i>
11 كَلَّ وَ يَلْفَعَالَيْنِ بِحَقِّ الْحَقِّ وَ عَزَمَهُ عَلَيْكُمْ	13 <i>la-qasamun karīmun law ta‘lamūna ‘aẓīmun innahu la-qur‘ānun</i>
12 وَ اللَّيْلِ إِذْ لَيْعَشَى وَ اللَّتَّهَارِ إِذَا تَجَلَّى وَ إِنَّهُ	
13 لَقَسَمَ كَرِيمٌ لَوْ تَعْلَمُونَ عَظِيمٌ إِنَّهُ لَقُرْآنٌ	
14 كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا	
الْمُطَهَّرُونَ	

<sup>102</sup> Fragment is not clear. Some parts are probably missing.

<sup>103</sup> Part of the text is probably missing, or it is a compilation of different texts.

<sup>104</sup> *Quran*, 17:81-82.

<sup>105</sup> Compare: *Quran*, 42:53.

<sup>106</sup> Variants in other manuscripts: Mazdayan/Mazruban .

<sup>107</sup> Variant in other manuscripts: rmsh.

15 اسْتَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ وَ عَزْمَةٌ عَلَيْكُمْ	14 <i>karīmun fī kitābin maknūnin lā ya-</i> <i>massuhu illā al-mutahharūna</i>
16 وَ الطُّورِ وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ	15 <i>tanzīun min rabbi al-‘ālamīna wa</i> <i>‘azzamtu ‘alaykum</i>
17 وَ لِلْبَيْتِ الْمَعْمُورِ وَ السَّقْفِ الْمَرْفُوعِ وَ	16 <i>wa at-tūri wa kitābin mastūrīn fī</i> <i>raqqī manšū</i>
عَزْمٌ	17 <i>rin wa al-bayti al-ma‘mūri wa as-</i> <i>saqqī al-marfū‘in wa ‘azzama</i>
18 عَلَيْكُمْ يَا رَبَّ حِزْرَائِيلَ وَ مَكَائِيلَ وَ إِسْرَافِيلَ	18 <i>‘alaykum yā rabbi Ḡabrā‘il wa</i> <i>Mikā‘il wa Isrāfīl</i>
19 وَ عِزْرَائِيلَ وَ الْمَلَايِكَةُ الْمُقَرَّبُونَ وَ الْمَكْرَبِينَ	19 <i>wa ‘Azrā‘il wa al-malā‘ikatu al-</i> <i>muqarrabūna wa al-makrubīna</i>
20 وَ الرُّحَانِينَ عَزِيمَةً مِنَ اللَّهِ وَ عَزِيمَةً سُلَيْمَانَ	20 <i>wa ar-ruḥānīna ‘azīmatun min Al-</i> <i>lahi wa ‘azīmatun Sulaymān</i>
21 ابْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ أَلَّا أَجِئْتُمْ وَ سَمِعْتُمْ	21 <i>ibn Dāwud ‘alayhima as-salām</i> <i>allā aḡibtum wa samī‘tum</i>
22 وَفَعَلْتُمْ بِحَقِّ هَذِهِ الْعَزْمَةِ هَيَّا هَيَّا هَيَّا	22 <i>wa fa‘altum bi-ḥaqqi ḥaḍīhi al-</i> <i>‘azamati hayyan hayyan hayyan</i>
23 عَجَلُوا عَجَلُوا عَجَلُوا اسْرِعُوا اسْرِعُوا اسْرِعُوا	23 <i>‘aḡḡalū ‘aḡḡalū ‘aḡḡalū isra‘ū</i> <i>isra‘ū isra‘ū</i>
24 طَبِيعُوا وَ أَطِيعُوا وَ أَطِيعُوا أُلُوحًا أُلُوحًا أُلُوحًا	24 <i>ṭī‘ū wa aṭī‘ū wa aṭī‘ū ulūḥan</i> <i>ulūḥan ulūḥan</i>
25 السَّاعَةَ السَّاعَةَ السَّاعَةَ الْعَجَلُ الْعَجَلُ	25 <i>as-sā‘at as-sā‘at as-sā‘at al-</i> <i>‘aḡalu al-‘aḡalu</i>
26 الْعَجَلُ أَخْفِرُونِي وَ أَجِيبُونِي وَ أَطِيعُونِي وَ	26 <i>al-‘aḡalu uḥfirūnī wa aḡībūnī wa</i> <i>aṭī‘ūnī wa mimmā</i>
مِمَّا	27 <i>amratikum bi-kitābin wa</i> <i>‘azīmatun wa innahu li-kitābun</i>
27 أَمَرْتُكُمْ بِكِتَابٍ وَ عَزِيمَةٍ {وَ إِنَّهُ لِكِتَابٌ	28 <i>‘azizun la-ayatīhi min bayna ya-</i> <i>dayhi wa lā min ḥalfīhi</i>
28 عَزِيزٌ لَا يَأْتِيهِ مِنْ مَبْنًى يَدُّهُ وَ لَا مِنْ خَلْفِهِ	29 <i>tanzīlun ḥakīmun ḥamīdun ‘azz-</i> <i>amtu ‘alaykum ya ayyuha</i>
29 اسْتَنْزِيلٌ حَكِيمٌ حَمِيدٌ <sup>108</sup> عَزْمَةٌ عَلَيْكُمْ يَا عِیْهَا	30 <i>al-amrāhu wa al-ma‘āhida yama</i> <i>qāminī ‘īda al-‘arṣi</i>
30 الْأَمْرَاهُ وَ الْمَعَاهِدَ بِمَقَامِ (؟) عِيدَ (عِنْدَ؟)	31 <i>wa samī‘ati al-kursī wa bi-</i> <i>quddūsu al-ḡalīlu wa</i>
الْعَرْشِ	
31 وَ سَمِيعَةَ الْكُرْسِيِّ وَ يُقَدُّوسُ الْجَلِيلِ وَ	
32 بَعْرَةَ عَقْدَ الطَّاعَةِ مِنْ بَعْرِ (؟) الدَّعْوَةِ وَ	
بِالْمَلَكُوتِ	
33 إِلَى الطَّاعَةِ سُلَيْمَانَ ابْنُ دَاوُدَ عَلَيْهِمَا	

<sup>108</sup> Compare: *Quran*, 41:41-42.

34 السَّلَامُ قُمْ اِخْرِجْ اَرْنَجْ	32 <i>bi-‘izzati ‘aqda at-tā’ati min yara ad-da’awāti wa bi-l-malakūti</i>
	33 <i>ilā at-tā’ati Sulaymān ibnu Dāwud ‘alayhima</i>
	34 <i>as-salām qum uḥruḡ irinḡa</i>

### Translation:

“In the name of Allah, the Beneficent, the Merciful, ‘do not all things reach Allah at last?’<sup>109</sup> I have exorcised you, oh Qaysh the son of Marwat, and oh Imran the son of Shuayb and Kaayb, and oh Maymun, and oh Saleh, and oh Jaber Madhduban (Mazdayan?)<sup>110</sup> the King and [...] of Marids and Ifreets and Dhubaa<sup>111</sup>, the Lord of Jinns and people and demons, with permission of Allah – there is no God but He, the Living, the Eternal – I have exorcised you oh Lord, and oh Yanfush, and oh Qaytush, and oh Yanfush, and oh Shaykh the Great, and Abd ar-Rahman the King, and *Mahakil* (?), and *Faalin* (?) in the name of the Truth. I have exorcised you, and ‘by the night enshrouding, and the day resplendent’<sup>112</sup>, ‘and lo, that verily is a [noble] tremendous oath, if ye but knew this is indeed a noble *Quran* in a book kept hidden, which none touched save the purified, a revelation from the Lord of the Worlds’<sup>113</sup>. I have exorcised you, ‘by the Mount, and the scripture inscribed on fine parchment unrolled, and the House frequented, and the roof exalted’<sup>114</sup> and [I] have exorcised you. O, Lord of Jabrail and Mikail and Israfil and Azrail and confidant Angels, sorrowful Angels (cherubim), spiritual Angels, incantation from Allah, incantation from Sulayman the son of Daud – peace be upon both of them – answer and listen and do in the name of this incantation, hey, hey, hey, hurry, hurry, hurry, rush, rush, rush, obey, obey, obey, fast, fast, fast, now, now, now, hurry, hurry, hurry. Protect me, answer me, obey what I ordered from you by the book and by the incantation, ‘for lo! It is a unassailable Scripture. Falsehood cannot

<sup>109</sup> *Quran*, 42:53.

<sup>110</sup> In the form “Mazdayan” it can be a distorted name of Iranian deity Ahura Mazda.

<sup>111</sup> Probably wrongly written Arabic word [zauba] which means “hurricane”.

<sup>112</sup> *Quran*, 92:1-2.

<sup>113</sup> *Quran*, 56:76-80.

<sup>114</sup> *Quran*, 52:1-5.

come at it from before it or behind it. [It is] a revelation from the Wise, the Owner of Prize<sup>115</sup>. I have exorcised you *the order* (?) [...] the Throne and listening [of the ayat?] the Throne and by the Holy[ness?] of the Majestic and by the power of obedience agreement of/from [...] the prayer and by the by the kingdom to the obedience, Sulayman the son of Daud, peace be upon both of them. Get thee hence [...]”.

## II. “Old Uyghur”<sup>116</sup> texts:

### Text 6

Original text:	Transcription:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1	1 <i>bismi Allahi ar-raḥman ar-raḥīm</i>
قَمُوْعُ تُورُلُوكُ دَوْلَرِيْكَ لَرِيْ لَرِيْكَ 2	2 <i>qamuğ türlüñ devleriniñ leri-leri-niñ (perî-leriniñ?) zaḥ</i>
زَخْ 3	3 <i>metinde istehlîk perinyüñ yahûdi</i>
مَيْنَدُنْ اِسْنَخْلُقْ پَرِيْكَ يَهُودْ پَرِيْكَ نُرْ 4	4 <i>perinüñ tur</i>
سَانْ پَرِيْكَ مُوْعُ پَرِيْكَ مُسْلَمَانْ 5	5 <i>san perinüñ mûğ perinüñ</i>
پَرِيْكَ 6	6 <i>müslümân perinüñ</i>
چَنَكَنَه(؟) پَرِيْكَ زَحْمَيْنَدُنْ اَرْسَانْ 7	7 <i>[...] perinüñ zaḥmetinde arsan</i>
يَيْمَشْ 8	8 <i>yetmiş</i>
يَدِيْ تُورُلُو پَرِيْ لَرِيْ نِيْكَ زَحْمَيْنَدُنْ اَرْ 9	9 <i>yedi türlü perî-ler-niñ zaḥmetinde ar</i>
سَانْ اَدَمْ اَوْغُلَانْ لَرِيْ نِيْكَ دِيْلَرِيْ كُونْ 10	10 <i>san Âdem oğlan-lar-niñ dilleri gün</i>
لَرِيْ اِكِيْ اَلَلَرِيْ اَوْنْ بَرِمَاقْ لَرِيْ 11	11 <i>leri iki elleri on barmak-ları (par-mak-ları) birle kılga</i>
(پَرِمَاقْ لَرِيْ) بَرْلَهْ قُلْغَا 12	12 <i>n zaḥmetinde arsan es-sâ'at es-sâ'at</i>
نْ زَحْمَيْنَدُنْ اَرْسَانْ السَّاعَةِ السَّاعَةِ 13	13 <i>es-sâ'at el-'accilu el-'accilu el-</i>
السَّاعَةِ الْعَجَلُ الْعَجَلُ دُعَاءِ اِجَا 14	14 <i>'accilu du'â' i icâ</i>
بَتِ هَذْ رَنْجِيْ وَ زَحْمَتِيْ وَ عَافَتِيْ وَ عَلِيْ 15	15 <i>beti had renci ve zaḥmeti ve 'âfati</i>
وَ نَظَرِيْ اِلَّا شِفَارًا شِفَارًا قَم اَخْرَجْ 16	16 <i>ve 'alli</i>
ارنج 17	17 <i>ve nazarı illâ şifâren şifâren kum uḥruc irinc</i>

<sup>115</sup> *Quran*, 41:41-42.

<sup>116</sup> As Old Uyghur the language of these texts was classified by A. Zajaczkowski in: *idem*, *op. cit.*, p. 311-312.

**Translation:**

“In the name of Allah, the Beneficent, the Merciful.. If you are from all types of divs who cause the suffering (?) [...], from Jewish fairies, from Magician fairies, from Muslim fairies, from [...] fairies, who cause sufferings, if you are from seventy seven types of fairies, who cause sufferings, if you are from those, who look like (?) the sons of Adam, speak their language, have two hands and ten fingers and cause suffering, now, now, now, fast, fast, answer the prayer, and this trouble and suffering and [...] and disease (?) and the effect of an evil eye [...]. Get thee hence [...]”.

**Text 7<sup>117</sup>**

<b>Original text:</b>	<b>Transcription:</b>
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 <i>bismi Allahi ar-rahman ar-rahim</i>
2 قُمُوْغُتْرُلُوْغُتْرُلُوْغُ دُوْلُرْنِيْكَ پَرِي لُرْنِيْكَ	2 <i>ķamuğ türlün türlün devlernin peri-lernin</i>
3 يَلْ لُرْنِيْكَ اَرْسَانْ قِرْزِلْ لُقْلِيلْ يَرْقُوْمِيْهَرْ لَرْ	3 <i>yel-lernin arsan kızıl (kızıl) akıyel yarķum yerler</i>
4 قُلُوْنُجْ يَلْ لَرْ بَلَانْ كَلْمَنْ رَحْمَتِيْنْدَنْ	4 <i>ķulunc yel-ler belan kelemen zahmetinden</i>
5 اَرْسَانْ طَوْفَسَانْ طَمُوْرِيْ يَلْفَمْ (يَلْفَمْ؟)	5 <i>arsan toksan tamurnı yelfam(?)</i>
طُوْطَرْ	6 <i>(yelfam?) tıtar</i>
6 اُوْجْ يُوْرْ اَلْتَمِيْشْ اَلْتِيْ طَمَرْنِيْ دَاغِيْ رَ	7 <i>üç yüz altmış altı tamarnı dağı za</i>
7 حَمَتِيْنْدَنْ اَرْسَانْ اِيْ مَلْعُوْنْ لَرْ السَّاعَةُ	7 <i>hmetinden arsan ey mel'ün-lar es-sâ'atu</i>
8 السَّاعَةُ السَّاعَةُ كَتْ يَوْقْ اَرْسَانْ كَتْ	8 <i>es-sâ'atu es-sâ'atu get yok arsan get</i>
9 مِسْكْ اُوْتْسَاْلُرْ مِّنْ هَلَكْ اُولُوْاَرْسَانْ	9 <i>mesek otsalur men heleke ölü-arsan (olursan)</i>
10 كَمَا شِفَارَاْ شِفَارَاْ قَمْ اِحْرَجْ اِرْنَجْ	10 <i>ķamâ şifâren şifâren ķum uķruc irinc</i>

<sup>117</sup> The original text and transcription of another redaction together with explanation of some words in: A. Zajączkowski, *op. cit.*, p. 311-312.

**Translation:<sup>118</sup>**

“In the name of Allah, the Beneficent, the Merciful. If you are from all types of divs and fairies and demons, from red and white (?) demons, sand demons, from unicorn (?) demons, who cause suffering, from the demons, who hold ninety veins and three hundred sixty six veins more and cause suffering, hey you, accursed, now, now, now, get thee hence, disappear. If you will not go, I will throw you in fire and you will die [...]. Get thee hence [...]”.

**III. Turkish text:****Text 8**

Original text:	Transcription:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1	1 <i>bismi Allahi ar-rahman ar-rahim</i>
بِسْمِ اللَّهِ أُخْرِجْ وَ بِاللَّهِ أُخْرِجْ وَ بِعِزَّتِ اللَّهِ أُخْرِجْ وَ بِحَقِّ اللَّهِ 2	2 <i>bismi Allahi uhruc ve bi-Allahi</i>
أُخْرِجْ يُوزُ يَكْرُمِي دَوْرَةَ يَكْنُيْعَمْبِرَلَرِ 3	3 <i>Allahi uhruc ve bi-‘izzeti Allahi</i>
حَقِّي حُرْمَتِيچُونُ أُخْرُوجُ يُوزُ أُونُ أَوْچُ 4	4 <i>uhruc yüz yigirmi dört biñ peygamberler</i>
مُرْسَلَرِ حَقِّي حُرْمَتِيچُونُ أُخْرُوجُ 5	5 <i>hakki hürmetiçün ûhrûc yüz on üç</i>
هَارُوتُ وَ مَارُوتُ حَقِّي حُرْمَتِيچُونُ أُو 6	6 <i>mürseler hakkı hürmetiçün ûhrûc</i>
خُرُوجُ مَعْرَبْدَمَيْتَغَانُ غَاضِيلَرِ حَقِّي 7	7 <i>Hârût ve Mârût hakkı hürmetiçün û</i>
حُرْمَتِيچُونُ 8	8 <i>hrûc mağribda yetgan gâzılar</i>
أُخْرِجْ شَامُ أُولَيَاكَلَرِ حَقِّي حُرْمَتِيچُونُ 9	9 <i>hakki hürmetiçün</i>
أُخْرِجْ سَنُ بَرِي لَرِي حَقِّي حُرْمَتِيچُونُ 10	10 <i>ûhrûc sen perî-lerî hakkı hürmetiçün</i>
أُخْرِجْ دَوْرَةَ طَبَقَا غَيْبُ لَمْتَلَرِي 11	11 <i>ûhrûc dört tabakâk (tabakât) gayb</i>
حَقِّي حُرْمَتِيچُونُ أُخْرِجْ مُحَمَّدُ مُصْطَفَى 12	12 <i>erenlerî</i>
	12 <i>hakki hürmetiçün ûhruc</i>
	<i>Muhammed Muştafâ</i>

<sup>118</sup> For the Russian translation by E. R. Tenishev: Э. Р. Тенишев, *Разговорный язык литовско-польско-белорусских татар XV–XVI вв.*, «Известия АН. Серия литературы и языка» 1997, том 56, № 6, с. 4.



13 اَلْیَنْدَهْ (اَلْیَنْدَاهْ؟) غُثُورِ حَقِّیْ حُرْمَتِیْجُونْ اُؤْخُرْجْ 14 فُمْ اُؤْخُرْجْ اِرْنِجْ	13 <i>alında gütürî haqqı hürmetiçün ûhruc</i> 14 <i>kum uhruc irince</i>
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### Translation:

“In the name of Allah, the Beneficent, the Merciful. In the name of Allah get thee hence, by Allah get thee hence, by the Magnificence of Allah get thee hence, by the Power of Allah get thee hence, in the name of Allah get thee hence, in the name of one hundred and twenty four thousand prophets get thee hence, in the name of one hundred thirteen messengers get thee hence, in the name of Harut and Marut get thee hence, in the name of warriors, who have reached the West (?), get thee hence, in the name of the Saints of Levant get thee hence, in the name of fairies get thee hence, in the name of four classes of Saints of the Hidden get thee hence, in the name of Muhammed Mustafa [...] get thee hence. Get thee hence [...]”.

## IV. Short explanations in Slavic languages (Belarusian/Polish):

### Text 9

Original text:	Transcription:
1 پَوِطْمُ طَرِ رَاضٍ قُلْ هُوَ اللّٰهُ یَیْ رَاضٍ قُلْ اَعُوذْ	1 <i>pôṭım tır râzı qul huwa Allah pey râz a'ûḍu</i>
2 بَرَبِّ الْفَلَکِ رَاضٍ قُلْ اَعُوذْ بِرَبِّ النَّاسِ پَوِطْمُ	2 <i>bi-rabbi al-falak râz qul a'ûḍu bi- rabbi an-nâs pôtım</i>
3 دُعَاءَ یَیْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ...	3 <i>du'a' pey bismi Allahi ar-raḥman ar-raḥīm...</i>

### Translation:

“Then three times recite ‘Say: He is the God,’ once ‘Say: I seek refuge in the Lord of Heaven,’ once ‘Say: I seek refuge in the Lord of people,’ then recite the prayer: ‘In the name of Allah, the Beneficent, the Merciful...’”.

### Linguistic commentary

Most of the incantations are composed in Arabic and contain numerous grammatical and spelling mistakes. Some passages are unclear. Inconsistent orthography, disorder in writing short and long vowels in same words, abrupt transitions between different parts of one incantation suggest that the texts are compiled from fragments of different origin. Some mistakes or orthographic peculiarities are also known from manuscripts written by Arabs. For example in texts 2, 4, 5 the letter *tā'*-*marbūṭa*, which is used only in nouns, is put in personal endings of verbs instead of the proper *tā*. The same peculiarity is observed, for example, in the Arabic manuscript *Kitāb hikāyāt al-amṭāl as-sā'ira* from the collection of the University of Saint Petersburg (MSS Nr. 625). Nevertheless, the number of mistakes and the manner in which different parts of one text are put together (e.g. lines 8-9 of text 4) suggest that the person who compiled the text was not a native speaker of Arabic and did not have a sufficient command of this language. Mistakes in case endings are conspicuous. Orthographic peculiarities of Arabic and Turkic texts show that the person who wrote them did not feel the difference between short and long vowels as well as between some specific Arabic consonants.

Some grammatical mistakes are probably caused by influences of other languages. In text 1 feminine demonstrative pronoun *hadihi* is used with the word *kitāb* (book), which is masculine in Arabic but feminine in Belarusian (*kniha*) and Polish (*książka*), all of which were the spoken languages of Lipka Tatars.

Two incantations are composed in a language which A. Zajaczkowski classifies as the Old Uyghur language. One incantation (text 7 of the present paper) is closely examined by him in his article published in Cracow in 1951.

The texts in Ottoman Turkish are quite simple and do not allow to venture far-reaching linguistic conclusions.

### Commentary on the content

Each text is an incantation addressed to different demons or evil ghosts, ordering them to abandon the deceased. This kind of an invocation is well-

known in popular Islam and was used to cure some mental diseases (such as madness, epilepsy, amentia etc.), which were supposed to be caused by ghosts, demons or devils. Some collections of Muslim prayers and even medical treatises contain special chapters with similar invocations<sup>119</sup>.

Some fragments of Arabic incantations from the *khamail* manuscript can be found in similar texts which are still composed by Islamic healers. They reflect popular Islamic beliefs: ghosts and jinns can practice various religions (texts 2, 3, 4) and belong to different ethnic groups (text 3); in text 5 jinns and evil ghosts are even called by their proper names<sup>120</sup>. Text 2 mentions Umm Sibyan, a female demon from folklore of Gulf and Yemeni Arabs. Text 1 contains magic names (*ṭamḥīṣan*, *muṣṭaṭīṣan*) and strange words (*kahīnaḡin kahīḡ kahkahīḡ*), which can be found, for example, in the famous occult poem *al-Qaṣīda al-Ḡalḡulūṭiyya* ascribed to Ali b. Abi Talib and commented by the prominent occultist Ahmad al-Bunī<sup>121</sup>. Even today they are used in various magic formulas and amulets. Text 4 where the Jewish ghosts are invoked in the name of Ehiye, Adonai, Sabaot and El Shaddai, which are the names of God in Judaism is particularly interesting. These names are known also in other occult texts and mystical prayers<sup>122</sup>, but they were mostly used as types of magical names or words. However, the author (or compiler) of the complex apparently understood their meaning and put them in a correct context. It shows his relatively good knowledge of different religious traditions.

The “Old Uyghur” texts are likely compiled from fragments of pre-Islamic incantations. The mention of red demons, sand demons, unicorn demons<sup>123</sup> seems to be a heritage of shamanism practiced by ancient Turks.

<sup>119</sup> See, for example, Chapter 104 containing texts for protection against Jinn, fears, Umm Sibyan, epilepsy, amentia and madness in the Shia collection of hadiths “*Biḥār al-anwār*”: <http://www.al-shia.org/html/ara/books/lib-hadis/behar92/b11.htm> [2015.01.13].

<sup>120</sup> Popular Islam knows so-called Divans of Ifreets (*dawāwīn al-ʿafārīt*), collections of texts in which jinns and demons are mentioned by names, and which feature a detailed explanation of their functions.

<sup>121</sup> For more information see: al-Būnī Aḥmad: *Manbaʿ uṣūl al-ḥikma*. w.p. w.y. p. 95-109. *Ṭamḥīṣan* and similar names are, according to al-Būnī, the secret names of God borrowed from the Syrian language: *Ibidem*, p. 99. *Kahīḡ Kahkahīḡ* etc. are magical words which help to fulfil wants: *Ibidem*, p. 109. Or: D. Pielow, *Die arabische Magie im Spiegel des Uṣūl al-ḥikma von Aḥmad ʿAlī al-Būnī*, Hildesheim–Zürich–New York 1995, p. 90-94.

<sup>122</sup> E.g.: I. al-Qādirī, *Al-fuyyūdāt al-rabbāniyya fī al-maʿāṭir wa wird al-qādiriyya*, Cairo w.y., p. 193-194.

<sup>123</sup> For more information see: W. Bang, A. von Gabain, *Türkische Turfan-Texte [I]* [in:] *Sitzungsberichte der Preussischen Akademie der Wissenschaften (Philosophisch-historische Klasse)*, Berlin 1929, p. 246 and 257.

The text in Ottoman Turkish (Text 8) mentions saints revered in popular Islam of Anatolia, which was heavily influenced by Sufi tradition: *gayb erenleri* [Saints of the Hidden/Hidden Saints]<sup>124</sup>, *Şam evliyaları* [Saints of Levant].

### Conclusions

The main question is whether the complex of these incantations is an original work of Lipka Tatars, or it was borrowed by them from somewhere. Below there are some points that should be considered while trying to answer the question.

1. One complex combines texts of different origin written in various Oriental languages. This means that the author knew Arabic and some Turkic languages.
2. Inconsistent orthography and abrupt or unclear transitions between parts of one text mean that each incantation is a compilation of different independent fragments.
3. Numerous mistakes and language peculiarities suggest that the incantations were compiled by a person whose knowledge of Oriental languages was not very deep, and they apparently were not the languages of his everyday life.
4. Some mistakes seem to suggest the influence of Slavic languages. The author's (or compiler's) knowledge of religion(s) seems to be quite extensive but not systematic: he puts together *Quran* quotes, occult terminology, elements of Sufism, pre-Islamic mythology of Turks, folklore of the Persian Gulf etc., and does not see the contradiction between some elements of his incantations from the point of view of "traditional" Islam.

All this can mean that the texts were compiled in the territory of the Grand Duchy of Lithuania by a person who knew mother tongue(s) of his ancestors but spoke Belarusian or Polish in everyday life and practiced his own eclectic form of Islam.

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<sup>124</sup> In this regard: М. Тарэлка, І. Сынкова, *Тэкст суфійскага паходжання з беларуска-татарскага хамайла* [in:] *Актуальныя праблемы паланістыкі*, Мінск 2005, с. 29-54.

## **ZAKŁĘCIA EGZORCYSTYCZNE W CHAMAILACH TATARÓW WIELKIEGO KSIĘSTWA LITEWSKIEGO**

**Streszczenie:** Niniejszy artykuł analizuje problematykę arabsko- i turkijскоjęzycznych zaklęć, jakie nierzadko spotykamy w *chamailach* Tatarów polsko-litewskich. Teksty te, adresowane do różnych duchów i demonów, wykorzystywane były podczas rytuałów egzorcyzmu. Język oraz zawartość takich tekstów pozwala zakładać, iż były one skompilowane na terytorium Wielkiego Księstwa Litewskiego przez potomków osadników tatarskich przybyłych ze Złotej Ordy.

**Słowa kluczowe:** Tatarzy Wielkiego Księstwa Litewskiego, islam, zaklęcia, egzorcyzm, języki orientalne.

## **ЗАКЛИНАНИЯ ДЛЯ РИТУАЛОВ ЭКЗОРЦИЗМА В ХАМАИЛАХ ТАТАР ВЕЛИКОГО КНЯЖЕСТВА ЛИТОВСКОГО**

**Аннотация:** Ряд хамайлов татар Великого княжества Литовского содержит комплекс из примерно тридцати текстов, написанных преимущественно по-арабски, а также на различных тюркских языках. Как следует из введения и содержания самих текстов, представляющих собой заклинания, адресованные к различным духам и демонам, использовались они для некоего подобию ритуалов экзорцизма. Особенности языка и содержания позволяют предположить, что тексты были скомпилированы на территории Великого княжества Литовского потомками переселенцев из Золотой Орды.

**Ключевые слова:** татары Великого княжества Литовского, ислам, заклинания, экзорцизм, восточные языки.