

# **Знакомство**

## **с Арамейскими Магическими Чашами**

### **Первое приближение, основные характеристики**

М. Беспрозованная, 11 сентября 2025



# Что называют Арамейскими магическими чашами





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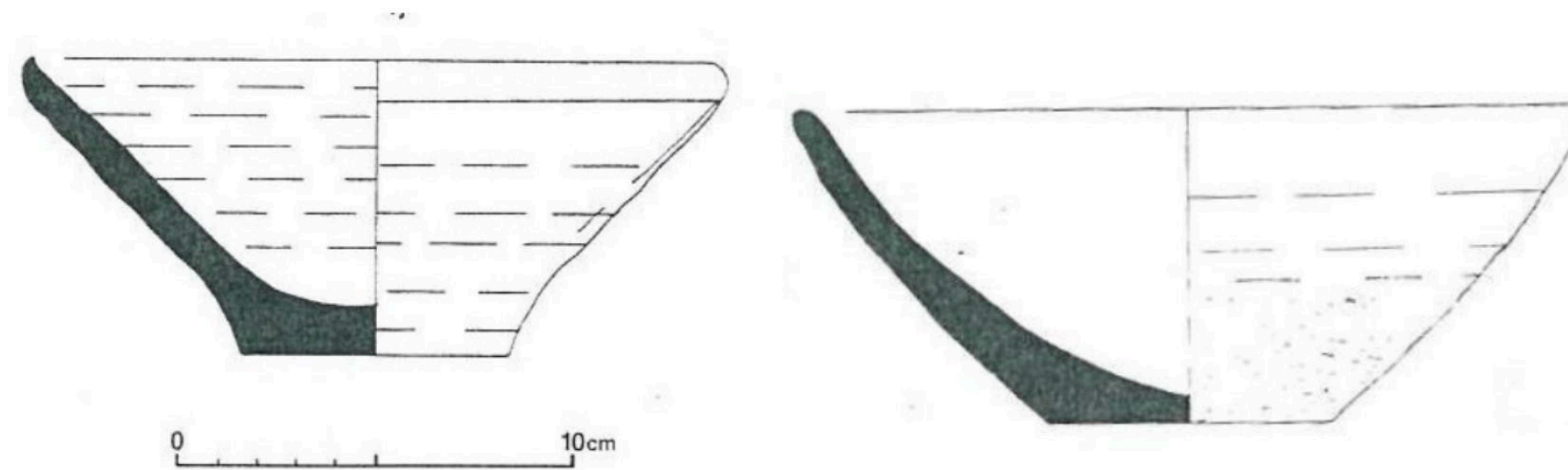


Figure 6. Examples of bowl profiles (Segal 2000).



# Что называют Арамейскими магическими чашами

## Регион

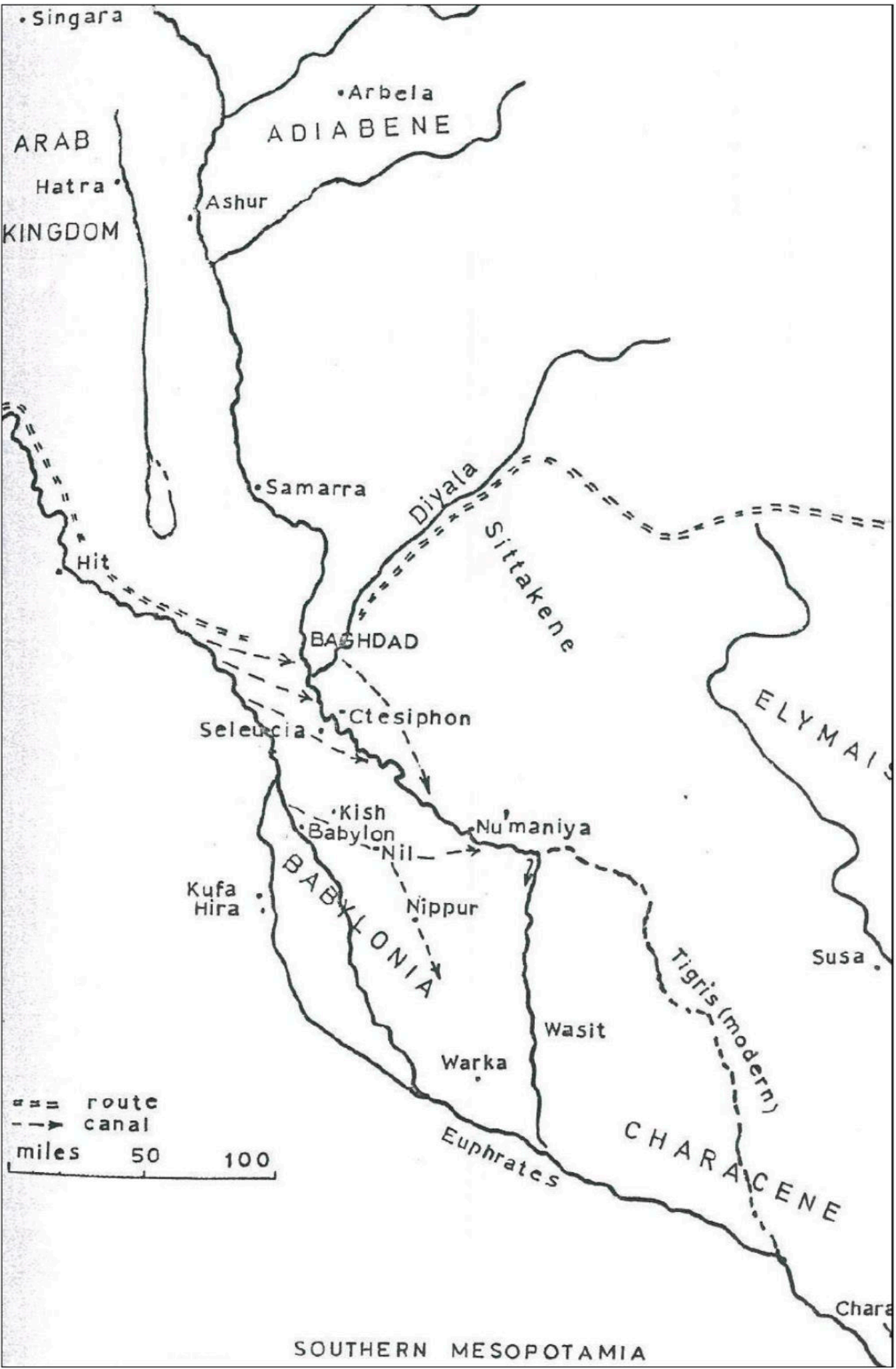
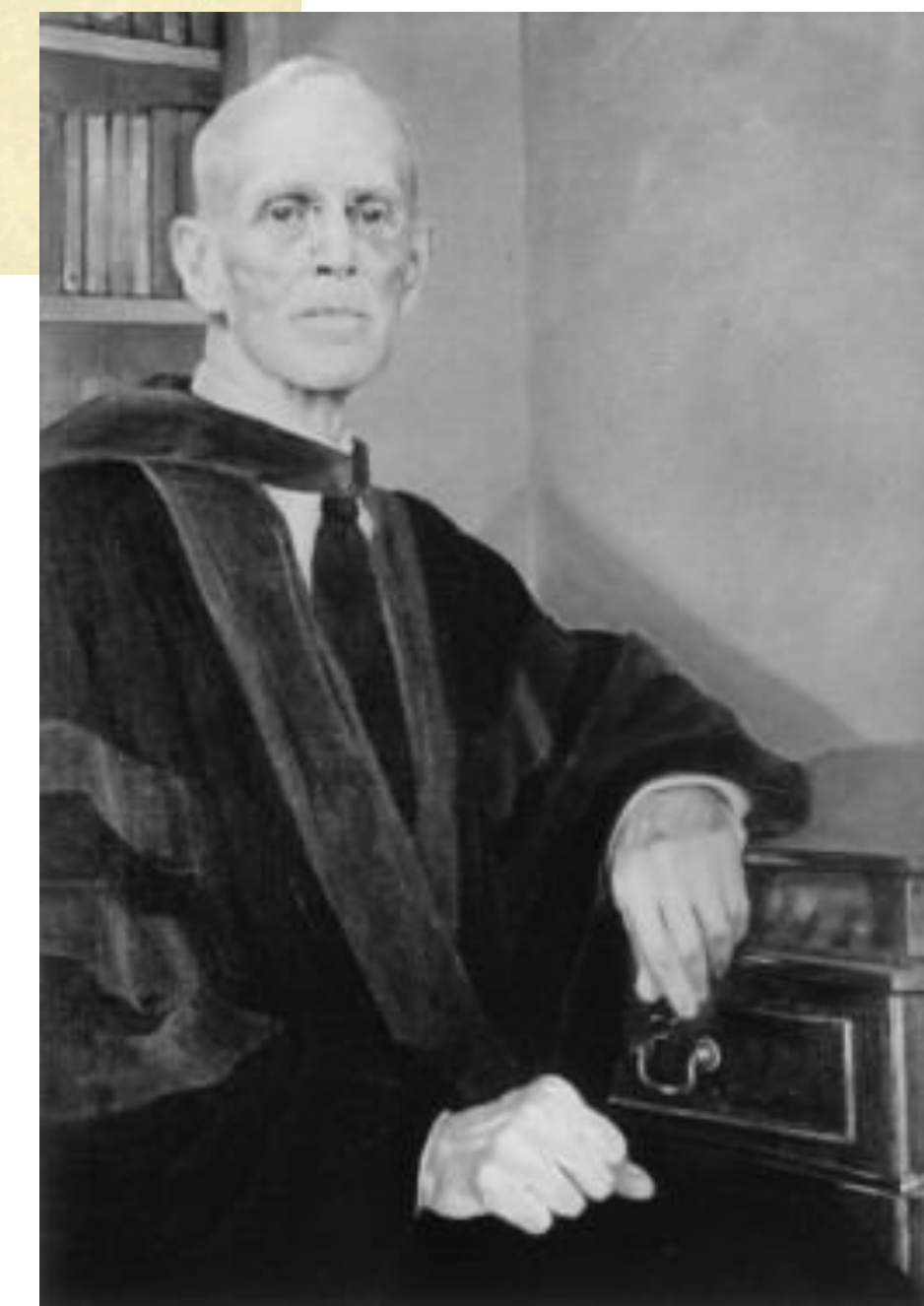
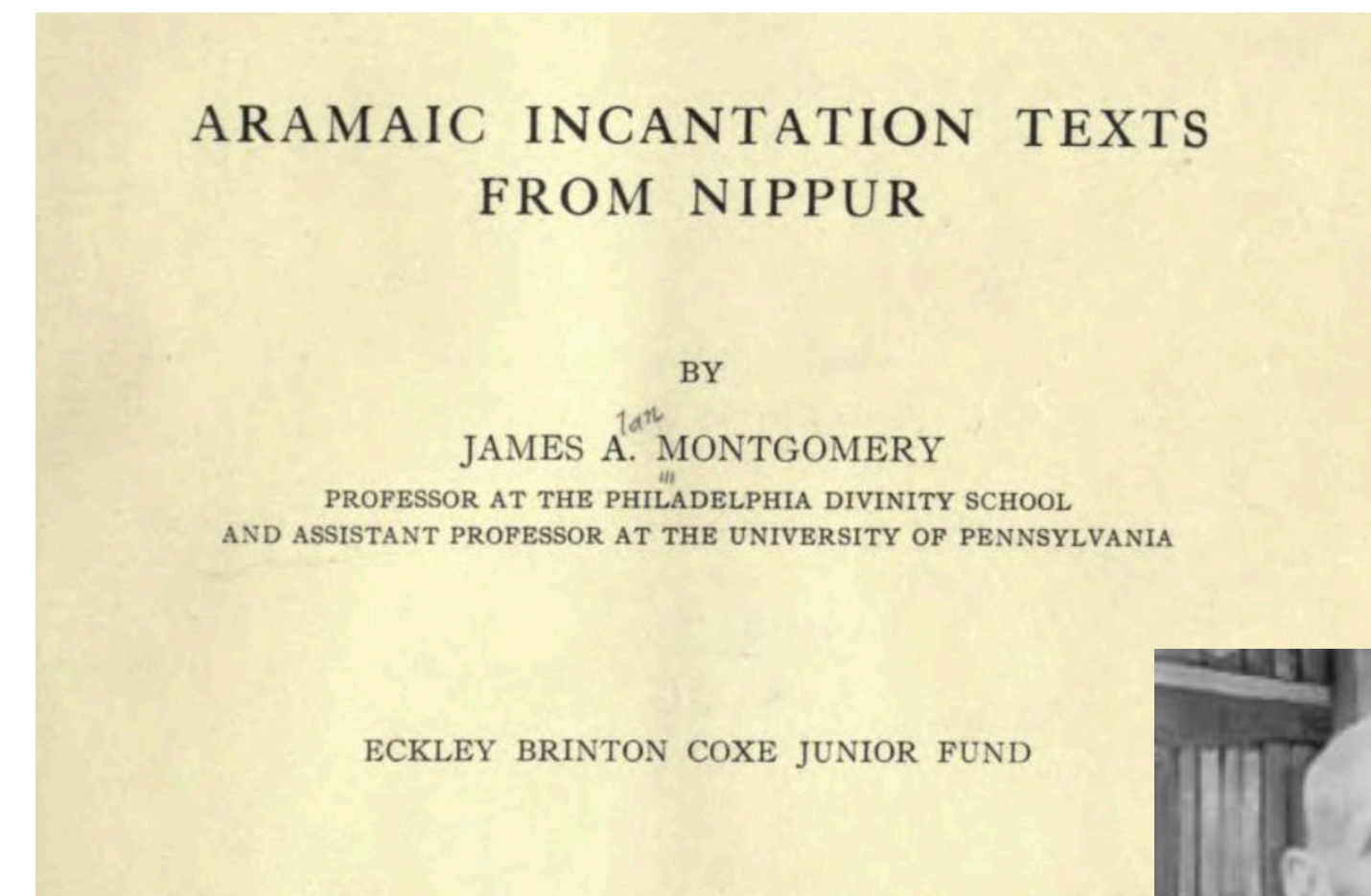
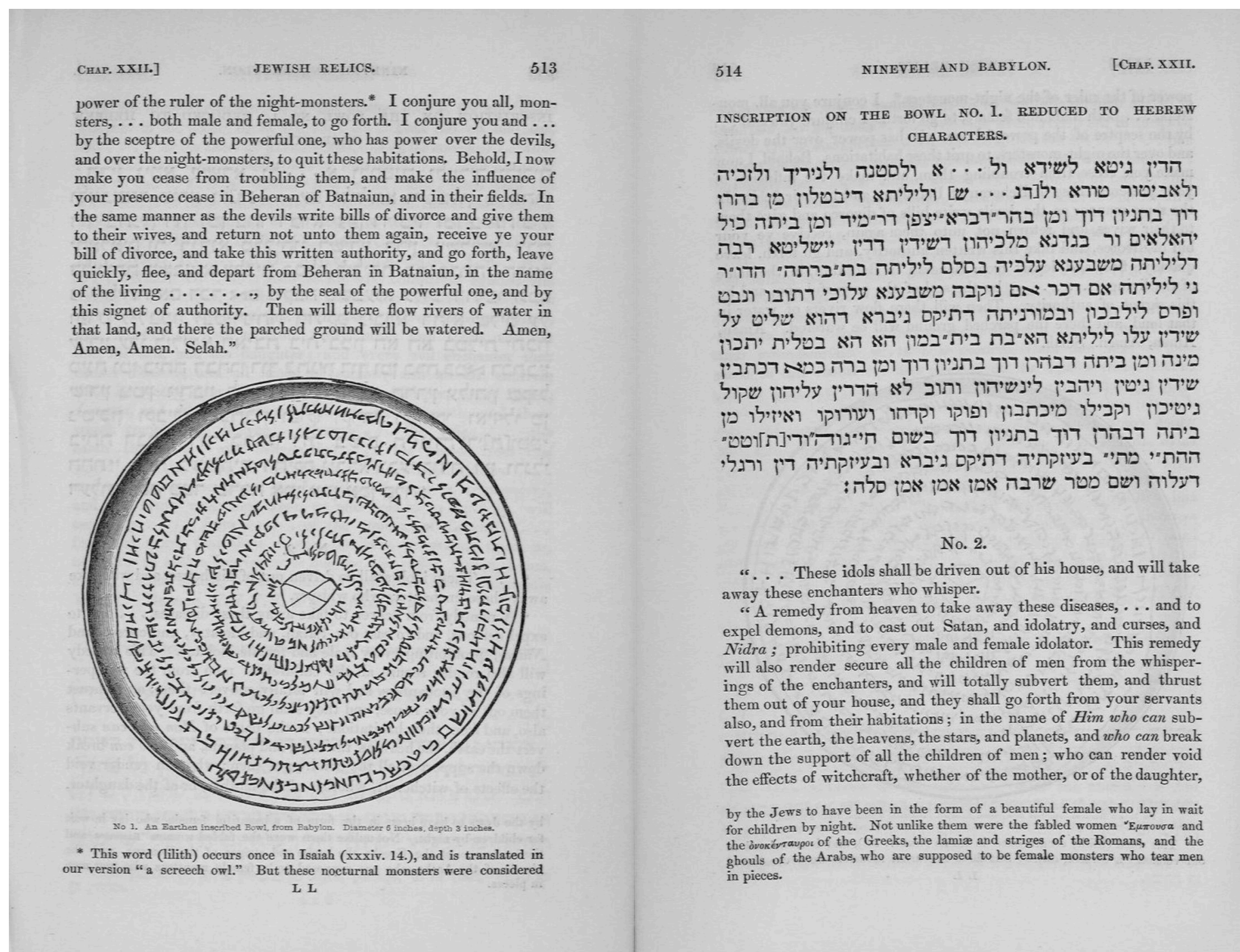


Figure 2. Southern Mesopotamia (Keall 1970).



# История исследования и публикации

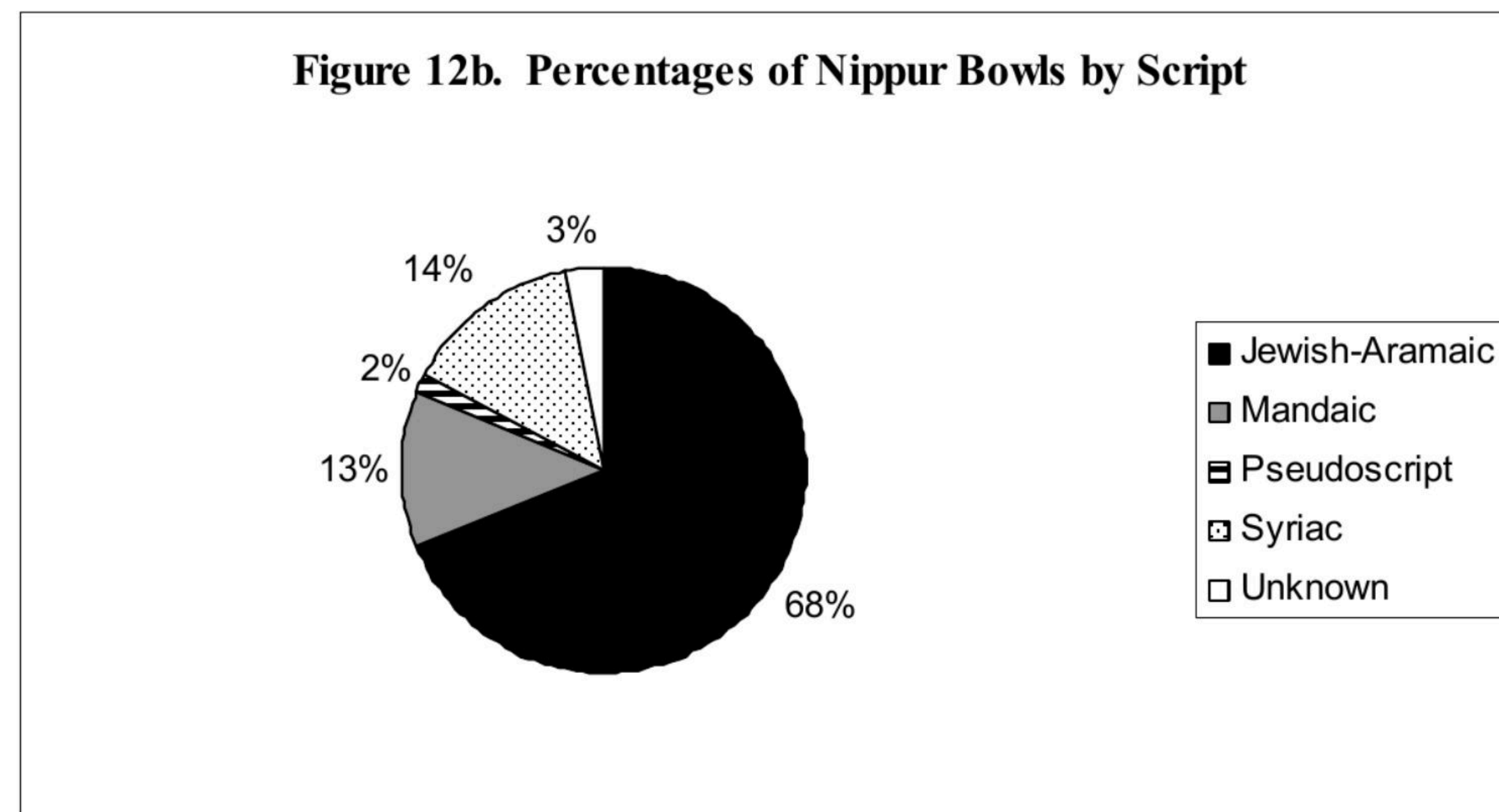


### A. Layard, Discoveries in the ruins of Nineveh and Babylon (1853)



# Письмо

- \* Квадратное еврейско-арамейское
- \* Мандейское
- \* Сирийское эстрангело
- \* Сирийское «протоманихейское»
- \* Пехлеви
- \* Арабское
- \* Псевдописьменность



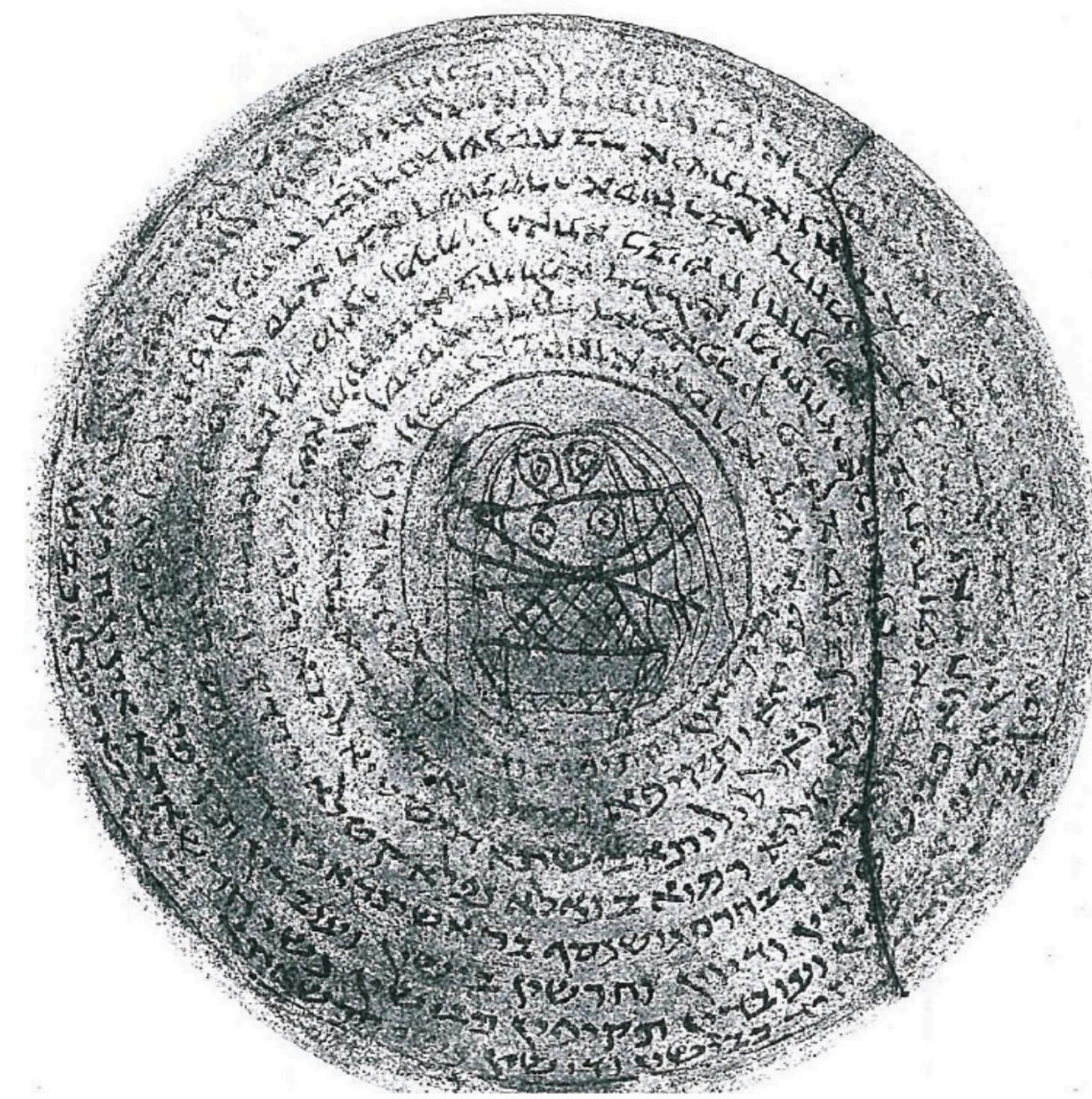
Ali G. Scotten, 2007



# Письмо

## Квадратное еврейско-арамейское

the National Library of Israel



Британский музей



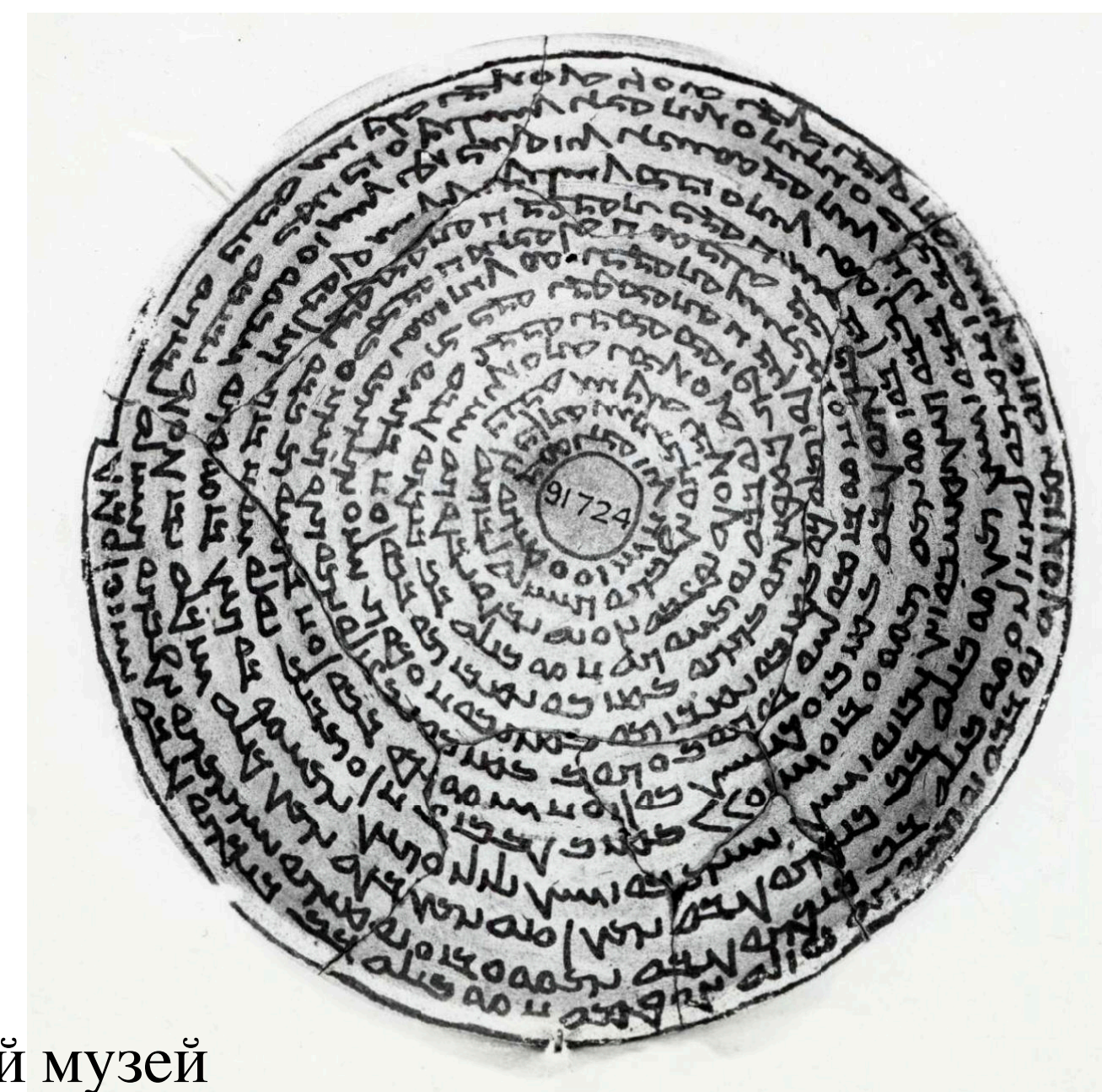
# Письмо

## Мандейское

Музей Эшмола



Метрополитен-музей



Британский музей



# Письмо

## «Протоманихейское»



Bowl no. 4 (CBS 16086)

Moriggi, 2014



Bowl no. 3 (CBS 9008)

Moriggi, 2014

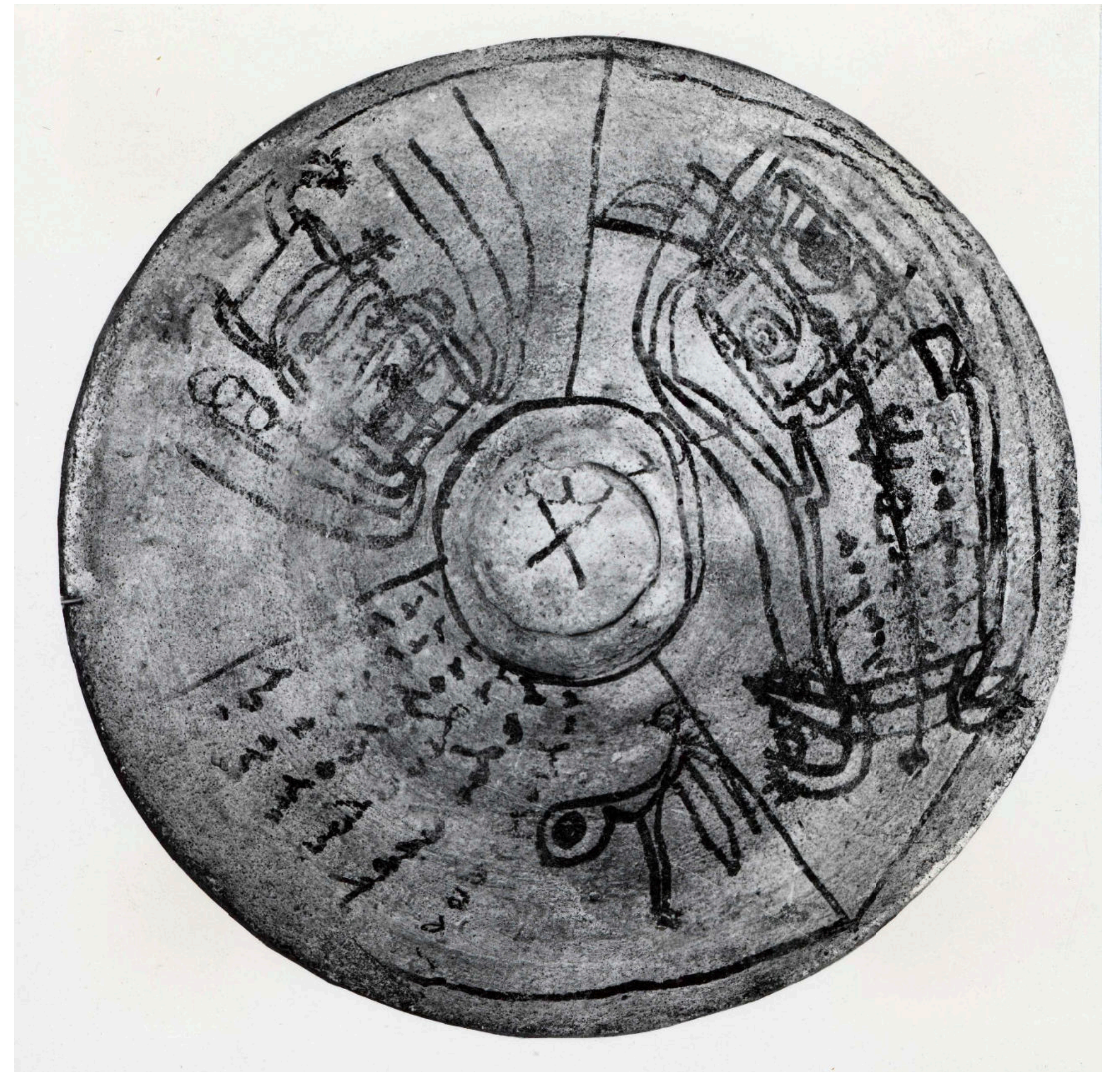


# Письмо

## Псевдописьменность



Британский музей



Британский музей



# Заклинания

## Montgomery №2 (CBS 2945). стр 121



Again I come, I Pabak bar Kufithai, in my own might, on my person polished armor of iron, my head of iron, my figure of pure fire. (2} I am clad with 'the garment of Armasa (Hermes), Dabya and the Word, and my strength is in him who created heaven and earth. I have come and I have smitten (3) the evil Fiends and the malignant Adversaries. I have said to them that if at all you sin against Abuna bar Geribta and against Ibba bar Zawithai, I will lay a spell upon you, the spell (4) of the Sea and the spell of the monster Leviathan. (I say) that if at all you sin against Abuna b. G., and against his wife and his sons, I will bend the bow against you (5) and stretch the bow-string at you. Again, whereinsoever you sin against the house of Pabak and against his property and all the people of his house, in my own right I Abuna bar Geribta or against Ibba bar Zawithai (6) will bring down upon you the curse and the proscription and the ban which fell upon Mount Hermon and upon the monster Leviathan and upon Sodom and upon Gomorrha. In order to subdue Devils (7) do I come, I Abuna b. G., and all evil Sacraments and the tongue of impious Charm-spirits; I have come and smitten the Demons and Devils and evil Tormentors, the Gods (Idol-spirits) and female Goddesses standing in serried rows and encamped in camps.



# Заклинания

Segal 2000a / Catalogue of the Aramaic and Mandaic  
Incantation Bowls in the British Museum (O23A)



1) Health from heaven for the house and for the residence and for the property (2) and for the house and for the wives and for the children of Baboy son of Immi, and of Abda and of Zebina (3) and of Hormiz, the children of Gušnazduk, that they may be healed by the mercy of heaven, may his great name be (blessed) that is called the holy (4) God, whose name is One, who suppresses darkness beneath light, plague beneath healing, (5) demolition beneath building, destruction beneath achievement, anger beneath rest. Suppressed are all (6) the children of darkness under the throne of God, whose name is One. Bound (and) suppressed are the devils, seized in the mystery are evil (7) spirits and impious and unclean amulet spirits and the great ones of darkness and of Ḥasri and Nali and the Tormentors of the night and of the day (8) and cursing and moaning and counter charms and utterance and oath and self-knocking and spell, stroke and afflictions, and the divine voice (9) that calls and the spirit of the angel of houses of death (by) murder; bound (may they be), and the bond of poverty and fever and shivering (10) and demons and devils and the seven Tormentors of the night and of the day. Bound (may they be), suppressed and made to lie down, (away) from Baboy son of Immi and from Abda (11) and from Zebina and from Hormiz, the children of Gušnazduk and from their wives and from their sons and from their daughters and from their house and from their property and from everything (12) they have, from this day and for ever and ever. Amen Amen Selah. And the Lord said unto Satan, The Lord exorcise thee, O Satan; the Lord exorcise thee that chooseth (13) Jerusalem. Is not this a brand snatched from the fire? (translation after Segal 2000)



# Синкретизм

## Формулы

- \* Открывающие формулы
- \* Формулы заклѳтия (запрет Багданы)
- \* Развод
- \* Меризмы
- \* Ангелология
- \* Тетраграмматон
- \* Цитаты из Библии (из служб?)
- \* amen 'amen selah



# Синкретизм

## Ономастика

\* Ādar-Bahram — ādur

\* Petrūs

\* Yēʔsūs

\* Maḥlaftā



# Синкретизм

## Deities



Ali G. Scotten, 2007



Figure 15a. Persian-style demon on Jewish Aramaic bowl from Nippur; Oriental Institute Collections (photographed by author, 2007)



# Заклиания

## Montgomery №11 (CBS 16022). стр 171

Salvation from Heaven for this Newanduch bath Kaphni, that she be saved (2) by the love of Heaven from the Lilith and the Tormentor. Amen. Amen. Again, fly and refrain (3) and remove from Newanduch b. K., the Lilith and the Tormentor and Fever and Barrenness (4) and Abortion ; in the name of him who controls the Demons and Devils and Liliths, and in the name of "I-am-that-I-am." For the binding of (5) Bagdana, their king and ruler, the king of Demons and [Devils], the [great] ruler of Liliths. I adjure thee, Lilith Halbas, granddaughter of Lilith Zarni, [dwelling] in the house and dwelling of Newanduch b. K. and [plaguing] boys and girls, (7) that thou be smitten in the courses (?) of thy heart and with the lance of . . . ., who is powerful .... over you. Behold I have written for thee (i. e. a divorce), and behold I have separated thee [from N. b. K. etc.], [like the Demons] (8) who write divorces for their wives, and do not return to them. Take thy divorce from Newanduch b. K. and do not appear to her, neither by night nor by day, and do not lie [with her]. And do not (9) kill her sons and daughters. In the name of Memintas (?) keeper of Habgezig (?). Y6, Yad, Yat, Yat, Yat. By the seal on which is carved and engraved the Ineffable Name, since the days of the world, the six days of creation.



# Изображения

Müller-Kessler C 2001/02 / Die Zauberschälensammlung  
des British Museum (pp.121-22)



Fig. 1: Bound demons with large eyes (from JBA 55).



MS 2053/198  
Incantations against demons. Near East, 5th-6th c.

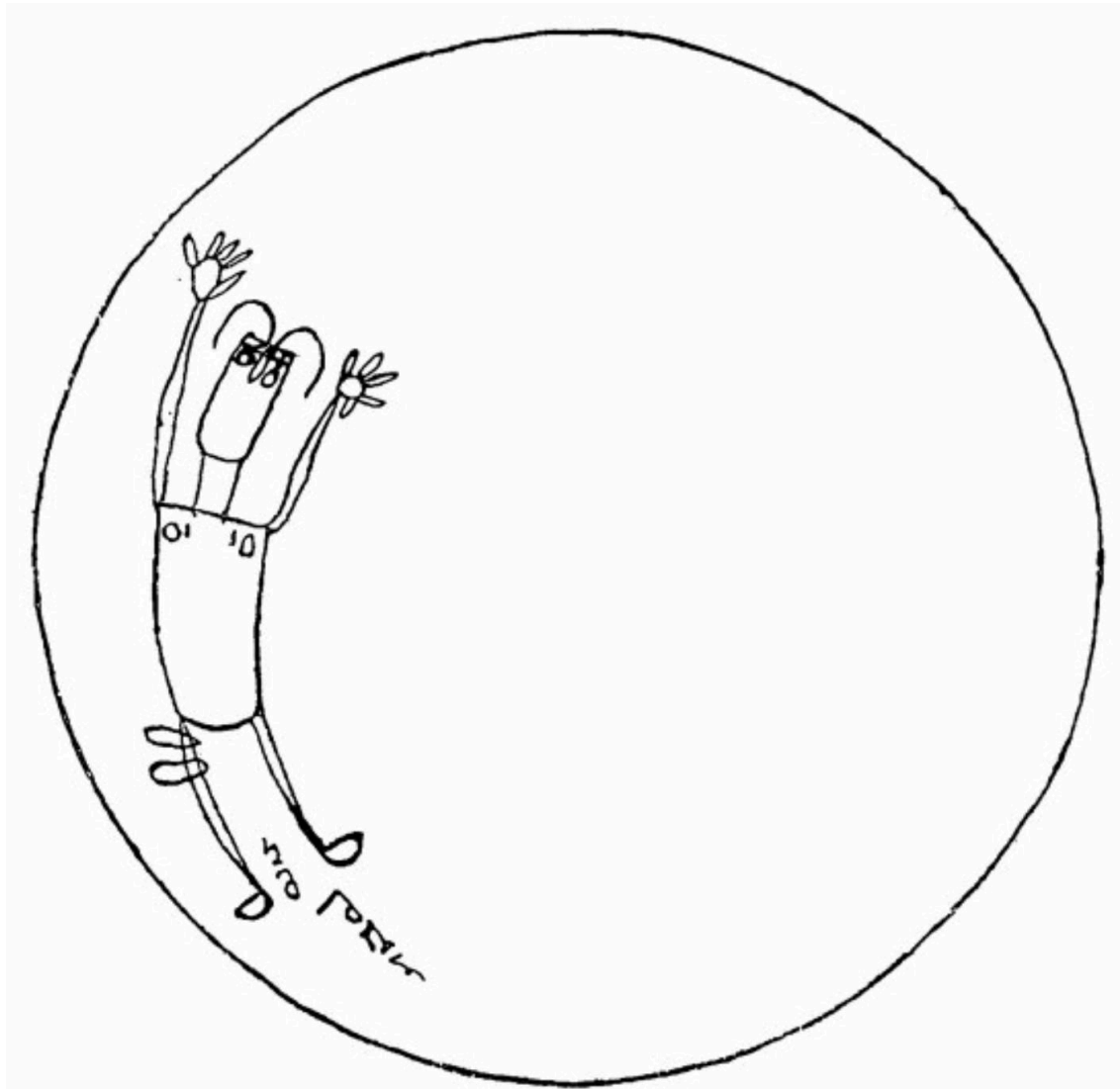


PLATE IV: Pogon Text 15 (line drawing)





# Изображения



*Fig. 3: Hybrid demon with horns (from JBA 14).*



*Fig. 4: Demonic figure in human form (from MS 1927/34).*



# Чаши в российских коллекциях

## 11 чаш — Государственный Эрмитаж, Спб

[Fain, Tatyana & Ford, James & Lyavdansky, Alexey. **Aramaic Incantation Bowls at the State Hermitage Museum, St. Petersburg.** *Babel Und Bibel 9: Proceedings of the 6th Biennial Meeting of the International Association for Comparative Semitics and Other Studies.* Penn State University Press, 2016]

## 1 чаша — Государственный музей изобразительных искусств, Москва



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