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The Modern Chaldeans and Nestorians, and the Study of Syriac among them.—By REV. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md.

MUCH has been written about the modern Chaldeans and Nestorians of Kurdistan, Persia, and Mesopotamia in the works of Rich,¹ Boré,² Ainsworth,³ Perkins,⁴ Grant,⁵ Layard,⁶ Badger,⁷ Martin,⁸ Rassam,⁹ Sachau,¹⁰ and Müller-Simonis and Hyvernat,¹¹ but little or nothing has been published about the study of Syriac among them; it may be interesting, therefore, to learn something about this subject. My information is based on personal observations made several years ago, when I had an opportunity to visit the modern Chaldeans and Nestorians in their inaccessible mountains.

The so-called Nestorians in the mountains of Kurdistan, the plâins of Upper Mesopotamia, and Persia may be considered either as a religious sect, or as a people. As a religious sect, they are the followers of the doctrine of Nestorius, patriarch of Constantinople (428–431 A. D.) As a people, they are the descendants of the ancient Eastern Syrians.

¹ *Narrative of a residence in Kurdistan, and on the site of Ancient Nineveh* (London, 1836), 2 vols.

² *Correspondance et mémoires d'un voyageur en Orient* (Paris, 1836), 2 vols.

³ *Travels and Researches in Asia Minor, Mesopotamia, Chaldea, and Armenia* (London, 1842), 2 vols.

⁴ *A Residence of Eight Years in Persia among the Nestorian Christians* (New York), 1843.

⁵ *The Nestorians or The Lost Tribes* (London, 1841).

⁶ *Nineveh and its Remains with an Account of a Visit to the Chaldean Christians of Kurdistan and the Yezidis* (London, 1854), 6th edition.

Discoveries in the Ruins of Nineveh and Babylon, with Travels in Armenia, Kurdistan (London, 1853).

⁷ *The Nestorians and their Rituals* (London, 1852), 2 vols.

⁸ *La Chaldée. Esquisse historique* (Rome, 1867).

⁹ *Assur and the Land of Nimrod* (New York, 1897).

¹⁰ *Reise in Syrien und Mesopotamien* (Leipzig, 1883).

¹¹ *Du Caucase au Golf Persique, a travers l'Arménie, le Kurdistan et la Mesopotamie* (Washington, 1892).

The Nestorians of Kurdistan live to-day among their enemies, the Kurds. There is little difference between the Christian Nestorians and the Mohammedan Kurds. They are very simple and ignorant; even their priests have very little education. They lead a miserable life, and give themselves little concern about the education of their flocks. They are, however, held in high esteem by their people, who are very much attached to their creed.

The Nestorians in the mountains are governed by hereditary village sheiks known as *Meliks* ('Kings', cf. the *Kings* of the Canaanites in the Books of Joshua, etc.). The patriarch, residing at Kotchânes, near Julamerg, always bears the name of Mâr Shim'ôn (i. e. Lord Simeon). He possesses great influence and has also civil jurisdiction over the independent tribes. The patriarchal dignity is hereditary in one family: the woman destined to be the mother of the future patriarch must refrain, during the period of gestation, from eating flesh, and the patriarch himself must abstain from meat for ever.

The Nestorians in Persia live under essentially different conditions, the majority of them being settled in the rich and fruitful plain around the city and lake of Urmia. The date of their settlement in this region is not known, but Urmia is mentioned as early as the 10th century as the see of a Nestorian bishop. The Nestorians in the mountains may have gradually advanced eastwards into the plain, where they found more favorable conditions. Both the Nestorians of Persia and their brethren in Kurdistan are poor, for a large portion of the ground belongs to the Mohammedans.

The Catholic missions, conducted by the missionaries of St. Vincent de Paul (Lazarists), have worked very successfully among them, and there is now a Chaldean Catholic archbishopric in Urmia, a bishopric in Khosrova, and a third one in Sina. Since 1831 the field has been especially worked by the Protestant American Board of Commissioners for Foreign Missions. They have sought to accomplish their purpose by utilizing, through the clergy, the actually existing church, and by founding schools and establishing printing offices.

It has been asserted that the Nestorians of Persia have a Jewish type, and some travelers (as Asahel Grant)¹ have attempted

¹ In his book *The Nestorians or The Lost Tribes* (2d ed., London, 1843).

to identify these Nestorians with the lost tribes of Israel ; but this theory is both historically and ethnographically untenable.

During the last three centuries many of the Nestorians of Kurdistan and Persia have joined the Roman Catholic Church, keeping, however, their customs, language, and ecclesiastical rites. These Roman Catholic Nestorians are scattered in Môsul, Karkûk, Baghdâd, Mardin, Diârbekr, Se'ert, Zakho, Akra, Urmia, Salmas, and they are now usually called *Chaldeans*, the name of *Nestorians* being restricted to their non-Catholic brethren.

The Nestorians of Kurdistan and Persia number about 150,000. They have about 250 churches, one patriarch, 12 archbishops and bishops, and about 300 priests. The number of Chaldeans is about 100,000, with about 150 churches, one patriarch, who bears the title of *Chaldean Patriarch of Babylon*, 13 archbishops and bishops, and about 250 priests.

The Nestorians of Kurdistan and Persia, it may be added, have not adopted the name *Nestorians*, but call themselves *Sârîâîjê* 'Syrians.' Their patriarch bears the title of *Patriarch of the Chaldeans*.

The language spoken by the Nestorians of Kurdistan and Persia, as well as of those in Môsul, Upper Mesopotamia, and Persia, who have joined the Roman Catholic Church, is a modern form of the ancient Syriac and varies considerably in the different provinces where it is spoken. This dialect is generally called *Fellêhi* in Mesopotamia, and *Sârîth* or *Sârîâîâ* in Kurdistan. In the villages around Môsul it contains many Arabic words ; in the Tiyyâri and Hakkari mountains, we find a number of Kurdish loanwords, and in and around Urmia, Salmas, and Sina we find several words borrowed from Persian. The people who speak the first two dialects understand each other better than the third dialect. The dialect of the low country has greatly suffered from phonetic decay, while that of the mountaineers preserves many of the older forms, and is pronounced with greater correctness. All these different dialects have been carefully studied and discussed by Stoddard, Nöldeke, Prym and Socin, Guidi, MacLean, Gottheil, Sachau and many others.

When the Arabs invaded the territories of the Persian empire, spreading their new faith over Asia, the Chaldeo-Nestorian church was already powerful in the East. Even in Arabia its missionaries had gained extensive influence. Mohammed himself may have received the Biblical and Christian traditions

embodied in the Korân, from the Nestorians in Arabia. The story of his connection with Sergius or Bahîra, a Nestorian monk, is well known.

The success of the Nestorian missionaries through all Asia is a splendid testimony to their activity and learning. The sees of their metropolitans and bishops were scattered over the continent from the shores of the Caspian to the Chinese Sea and from the northernmost boundaries of Scythia to the southern extremity of the Indian peninsula: Chaldea, Assyria, Armenia, Syria, Arabia, Asia Minor, Egypt, Cyprus, Persia, Parthia, Media, China, India Tartary and Mongolia. Their churches were almost innumerable, and their faith was conspicuous by the number and sanctity of their monks and martyrs. At the time of the Arab invasion the learning of the East was found chiefly among the Nestorians. Their knowledge and skill gained them favor with the Caliphs, and they became their treasurers, scribes and physicians. They were the teachers and masters of the Arabs in all sciences, grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy and medicine. But after the fall of the Caliphs the power of the Nestorian church in the East rapidly declined. The sect was persecuted by the Tatar sovereigns. But their final reduction to a few scattered remains in the provinces of Assyria must be attributed to the merciless Tatar conqueror Timur (or Tamerlane, 1333-1405 A.D.). He persecuted them with relentless fury; destroyed their churches, their monasteries, their schools, and put to the sword all who were unable to escape to the almost inaccessible fastnesses of the Kurdish mountains, where they are settled to this day.

The extinction among them of parochial schools (once a matter of great importance with them, as appears from the decrees of many provincial Synods) caused a dearth of learned men, grammarians and copyists, thus entailing the loss of many valuable works, as there were but few men capable of copying the ancient manuscripts. At the present day, apart from some priests and bishops, there are among the Nestorians of Kurdistan scarcely 40 individuals able to copy an old Syriac manuscript with the requisite correctness. As they possess no knowledge of the ancient language, their copies are generally full of inaccuracies. The classic Syriac is not understood by the laymen in the mountains, and even the priests can hardly do more than read and explain it. Correspondence in classical Syriac is kept up

by a very few of the clergy, who, however, frequently introduce modern elements. The only books which they read and study are the church rituals, all other manuscripts being mostly in the possession of the Nestorians of Persia, the American missionaries of Urmia, and in the Chaldean Catholic churches and monasteries of Môsul, Alkôš, Telkêph, Diârbekr, Se'ert and Mar-dîn. The majority of ancient Syriac manuscripts are now preserved in the public and private libraries and museums of Europe. I have not heard of a single modern author among them. To be able to read the service book and the church rituals, and to write a tolerable hand, is considered the very acme of education, and this is all that is required of candidates for holy orders.

"While at 'Asheêtha," says Badger in his *Nestorians and their Rituals*, "I had an opportunity of seeing the Archdeacon give this kind of instruction to several youths, who were destined to become deacons. Five sat down round a psalter, placed upon a low stool, in such a way, that to two, at least, the book was upside down. The best reader led the way and the rest followed his voice and finger as he pointed to the place where he was reading. The Archdeacon would occasionally stop and explain the meaning of a difficult passage or word which he supposed they could not understand." What Badger saw 50 years ago in 'Asheêtha, I observed repeatedly in many villages of Kurdistan and even in the villages around Môsul.

The Nestorians of Persia, on the other hand, are better educated. Since 1850 a decided improvement has taken place. Formerly out of two hundred Nestorians hardly two or three could read and write Syriac; but the proportion is now much higher. The bishops, the priests, and a good many laymen of the Nestorians in Persia know classical Syriac, not, to be sure, scientifically, but traditionally. They can read and copy readily and correctly an unpointed text, and they can even write letters in classical Syriac. Their favorite authors are the famous Mâr Marûtha of Maipherkat, St. Ephrem, Narsai, James of Sarûg, Warda, Abdîsho' of Soba and some other later writers of minor importance. But the first place among the books which they read and study is occupied by the Old and New Testament (the Pshîtâ),¹ and their church rituals (*Hudra, Gazza, Kashkâl, Ktâvâ*

¹ For this name of the ancient Syriac version of the Bible cf. Dr. Isaac Hall's remarks on p. iv of the *Proceedings of the American Oriental Society* at New York, October, 1882; see also Nöldeke, *Syr. Gr.* § 26, B.

daqdām wadwāthar), which form a splendid collection of sacred selections from the most distinguished Nestorian writers and doctors from the IVth to the XVIIth century. Many priests know a considerable portion of the church rituals by heart. All these prayers are never said in private but publicly in the churches, and bishops, priests, deacons, subdeacons, other lower orders, and the people take part in them.

The Chaldeans, or Roman Catholic Nestorians, are still living under much better conditions than their brethren in Kurdistan and Persia. "If we compare," says Badger, "the present condition of the Chaldean community with the condition of their Nestorian brothers, justice demands that we should acknowledge the superiority of the former in civilization, general intelligence and ecclesiastical order, because the Chaldeans have profited by their communion and intercourse with Rome from whence they have learned something of European advancement, and their youths, who have been educated at the Propaganda, are undoubtedly more generally intelligent than those brought up in their own country."

Among these Chaldeans the study of Syriac occupies a prominent place and is really flourishing, every city and village of some importance having elementary schools in which the elements of Syriac are taught. The grammars are written by modern native authors. The texts are chiefly the Pshîâtâ, the Church rituals, the Syrian authors mentioned above and especially the numerous Syriac texts published by the Chaldean priest Rev. Paul Bedjan from 1884 to 1900. While only the priests, and those devoted to the service of the Church, study Syriac thoroughly, there are also a number of laymen anxious to acquire some knowledge of the ancient language.

To show the development of Syriac studies among the modern Chaldean-Nestorians I give here the names of some of their most distinguished men, with their chief Syriac publications. Many of these scholars are still living, and I have known them personally. As one of the most learned men we must mention the Patriarch

I. *Ebedjesus Georgius V Khaîîât*

who died, two years ago, at Baghdâd. He had a truly comprehensive knowledge of the language, literature, history and liturgy of the Chaldeo-Nestorian Church. To him we owe a great num-

ber of the Syriac MSS. existing in the Museo Borgiano of the Propaganda at Rome,¹ in the Vatican Library and in the private collections of Wright, Lamy, Abbeloos and Bedjan.

In conjunction with the late Monsignor Clemens David, Syrian Archbishop of Damascus, he published (1) *Biblia Sacra Syriaca Veteris et Novi Testamenti iuxta Versionem simplicem vulgo Pschitta dictam*, 3 vols in 4°, Mansili, 1887-1891.

(2) In his *Éléments de grammaire et de lecture en langue Syriaque* (Môsul, 1869), *Imprimerie des Chaldéens* he published for the first time, several *memrê* or discourses of St. Ephrem, Narsai, Mâr Timotheus of the IX. century, etc.

He is also the author of (3) *Kthâvâ daqdâm wadwâthar*, i. e. Daily Prayers of the Chaldean Church (Môsul, 1866).

(4) *Liber Psalmorum (Kthâvâ dmazmûre de Dâwîd) cum canonibus* (Môsul, 1866).

(5) *Breviarium Chaldaicum* (in 3 vols.) edited by Bedjân (Paris, 1886-1887).

(6) *Syri Orientales, seu Chaldei, Nestoriani et Romanorum Pontificum primatus. Commentatio historico-philologico-theologica accedunt appendices duæ* (Romæ, 1870). In this famous book, which was written during the Vatican council at Rome, he published a great number of Syriac and Arabic *anecdota*.

(7) Some *Pastoral Letters* addressed to the patriarch, bishops, clergy, and people of the Nestorian Church, published in Syriac, at Môsul in 1894.

We are indebted to him also for the publication of the (8) *Misale Chaldaicum*, published this year at Môsul by the Dominican press.

This distinguished prelate of the Chaldean Church devoted more than thirty years to the collection of the material and the documents for a complete *History of the Chaldeo-Nestorian Church*; but unfortunately, his notes were sold, after his death, to a Chaldean of Baghdâd, who sent them to Europe, hoping to be able to sell them to some European Museum, Library, or Syriac scholar.

II. *Mâr Elia Mellâs,*

bishop of the Chaldeans at Mardîn, is also a distinguished Syriac scholar. He has published in Syriac—

¹ Cf. *Cersoy, Les Manuscrits Orientaux de Mgr. David au Musée Borgia, de Rome* in *Zeitschrift für Assyriologie* 9, 360-384.

(1) *Directorium Spirituale ex libris sapientialibus desumptum ab Joanne monacho Chaldæo anno 1245 et ab Elia Jo. Mellods (Miller) archiepiscopo Akrensi auctum* (Romæ, 1868) in 8°. This volume contains about 150 religious poems in Syriac.

III. Mâr Thoma Audo,

at present bishop of the Chaldeans at Urmia, in Persia, is regarded as the most elegant Syriac writer of our times. His Syriac publications, some of which are translations from the French and Latin, are very numerous. The most important of them are:—

(1) *Theologia Moralis of P. Gury*, 2 vols. (Môsul, 1896) translated from the Latin.

(2) The Syriac translation of *The Catechism of the Council of Trent* (Môsul, 1889).

(3) *P. Segneri S. J. Manuale sacerdotum, in lingua Chaldaica a Damiano olim translatum, nuper vero a Thoma Audo revisum atque editum* (Mansili, 1882) in 8°.

(4) *Nieremberg, La Balance du Temps. Traduction ancienne revue et corrigée par Thoma Audo* (Môsul) in 8°.

(5) *Togni, L. Instruction pour les ministres de l'église. Traduit du Latin en langue Chaldéenne par Th. Audo* (Môsul 1895).

(6) *Kalîla et Dimna, traduit en langue Chaldéenne par Thomas Audo* (Môsul, 1895).

(7) *Dictionnaire de la langue Chaldéenne*, in 2 volumes in 4° gr. Vol. I, Môsul, 1897. The second volume of this very learned and important work, written in Syriac, is to appear this year.¹

This distinguished Chaldean archbishop is now engaged in the publication of several other Syriac works.

IV. Mâr Michael Ni'imo,

formerly Chaldean bishop of Baghdâd and Basrah (died in 1896), was both an excellent Arabic and Syriac scholar. He published, in Arabic, about 70 *memrê* or festival discourses of the famous Nestorian patriarch Mâr Elia Abu-Ḥalîm Al-Hadîthi of the 13th century.

¹ Cf. Luzac's *Oriental List*, 8, 142 and Lamy, *Rapport sur le Progrès des Études Syriaques* (1894-97) in the *Actes du Onzième Congrès International des Orientalistes, Paris, 1897, Quatrième Section* (Paris, 1898), pp. 1-25.

V. *Mār Eremia Maḳḳasi,*

at present Chaldean bishop of 'Aḳra, and a very learned and excellent Syriac scholar, has published a valuable Syriac grammar under the title *Tūrās mamlā Sārīāiā*, i. e. *Éléments de grammaire Chaldéenne*, (Môsul, 1889) in 8°, and he is preparing some other Syriac publications.

Among the other Chaldean bishops we may mention

VI. *Mār Jacob Saḥḥar,*

bishop of Zacho and Amadiyya, and

VII. *Mar Sleimān,*

bishop of Diârbekr, in Mesopotamia, especially known as an excellent Arabic scholar.

VIII. *Qaiṣma Mār Samuel Giâmil,*

at present General Procurator of the Chaldean Patriarch of Babylon at Rome, formerly Abbot of the Monastery of Rabbân Hormuzd, in Alḳosh, and an intimate friend of Guidi, Parisot, Graffin, Bedjân, Chabot, and Sachau, who are indebted to him for several Syriac manuscripts which they have published, is one of the Chaldean priests most learned in the Syriac language, history, and literature. He recently published a Syriac anecdote, with Italian translation, about the Yezidi, i. e. the devil worshipers of Mesopotamia, under the title *Monte Singar, storia di un popolo ignoto* (Romæ, 1900) in 12°. ¹ He is publishing a large collection of Syriac and Latin documents concerning the relations between the Nestorian and Chaldean Patriarchs and the Popes of Rome from the 13th century down to the present time. These documents, taken from the private archives of the Vatican library at Rome, are published in the well known Roman journal *Il Bessarion, Giornale di studi Orientali*. He possesses, furthermore, a very large collection of materials for the publication of a work about all the Nestorian writers and their works, both edited and unedited, known and unknown, or lost, which he has been diligently gathering for the last twenty years in the old monasteries and libraries of Mesopotamia, Kurdistan, and Persia.

¹ Cf. *Orientalistische Litteratur-Zeitung*, March 15, 1901, pp. 101-6, and *Journal of the Royal Asiatic Society* (April, 1901), p. 360.

IX. *Kaššiša Isrdel Audo,*

brother of the above mentioned Mâr Thoma Audo (No. III), and at present pastor of the Chaldean community at Basrah near the Persian Gulf, is the highest native authority living in Syriac grammar and lexicography. His knowledge of the ancient language is really astonishing; he possesses a great deal of material for several Syriac publications.

X. *Kaššiša Jacob,*

a young Chaldean priest, at present Professor of the Syriac Language, Literature and Liturgy in the Chaldean and Dominican Seminary at Môsul, is one of the most learned and active Chaldean priests in the East. He has published at Môsul, a valuable *Syriac Grammar*, and excellent *Syriac-Arabic* and *Arabic-Syriac Dictionary*, in two large volumes, and he is preparing several other publications among which we must mention an elegant Syriac translation of the *Summa Theologiæ* and *Summa Philosophiæ* of St. Thomas of Aquino.

Many other Chaldean priests might be mentioned here, e. g. Kaššiša Puṭrus Kattûla, of Telkêph; Puṭrus Nasri, of Môsul; Gabriel Kuriakôs, of Baghdâd; Stifân Gibrân, of Môsul; Puṭrus Aziz Hoh, of Môsul, at present in Aleppo, Syria; Abbé Salomon, of Salmas, Persia; Gabriél Adda, of Karkûk, Mesopotamia, etc., etc.

Special mention must be made here of the most able editor of Syriac texts of our time, the

XI. Rev. *Paul Bedjan,*

a Chaldean of Salmas in Persia, who has made his home, for several years, in Belgium. This learned Chaldean scholar began, in 1884, to publish, in the most beautiful Syriac type, a great number of Syriac texts for the use of the Chaldeans and Nestorians of the East and also for European Orientalists. His publications are very numerous, and we give here a complete list of them.

(1) *Syllabaire Chaldéen, Idiome d'Ourmia* (Paris, 1886), 8°.

(2) *Manuel de Piété on Livre de Prières, de Méditations et des Offices en Langue Chaldéenne* (Paris, 1886); 2^d ed., 1894.¹

¹ Cf. *Orien. Literatur-blatt für Orientalische Philologie* 4, 3110.

(3) *Doctrina Christiana lingua Chaldaica idiomatis Urmice Persidis* (Paris, 1886).

(4) *Imitatio Christi nunc primum ex Latino in Chaldaicum idiomatis Urmicæ Persidis translata a Paulo Bedjan* (Paris, 1885).

(5) *Liber Psalmorum, horarum diurnarum ordinis officis divini et homiliarum rogationum, Chaldaice edidit P. Bedjan* (Paris, 1886).

(6) *Breviarium Chaldaicum. Edidit Paul Bedjan*, 3 vols. in 8° (Paris, 1886-1887).¹

(7) *Compendium Conciliorum Oecumenicorum Undecim, Syriace edidit Pâul Bedjan* (Paris, 1888).

(8) *Histoire de Joseph, poème inédit en dix livres, publié pour la première fois par Paul Bedjan* (Paris, 1887).—*Nouvelle édition, revue, corrigée, enrichie de variantes et d'un discours sur la translation du corps de Joseph par un auteur anonyme* (Paris, 1891).²

(9) *Chronicon Syriacum e codd. mss. emendatum ac punctis vocalibus adnotationibusque locupletatum a P. Bedjan editum* (Paris, 1890).³

(10) *Histoire de Mâr Jabalaha patriarche et de Rabban Çauma éditée en langue Syriaque par P. Bedjan* (Paris 1888).—*2d ed. jointe l'histoire de trois autres patriarches, d'un prêtre et de deux laïques nestoriens* (Paris, 1895).⁴

¹ Cf. Duval, *Revue de l'Histoire des Religions*, 9 (1888), 81-87.

² Cf. Nöldeke, *Liter. Centralblatt* (Leipzig, 1888), No. 1, and Duval, *Revue de l'Histoire des Religions*, 9 (1888), 81-87.

³ Cf. Nöldeke, *Literarisches Centralblatt* (Leipzig, 1891), No. 14.

⁴ Cf. Van Hoonacker, *Muséon*, 8, 270; Lamy, *Bull. Ac. Belg.*, 17, 223-43; Duval, *Journal Asiatique*, 13, 3, 313-54 and 16, 113; Nöldeke, *Lit. Cbl.* 28, col. 997; Nestle, *Theol. Literaturzeitung*, 16, 421; Hilgenfeld, *Zeitschrift für. Wiss. Theol.* 39, 632; Chabot, *Revue de l'Orient Latin*, 4, 415; Gottheil, *Hebraica*, 13, 222. Chabot has given a valuable French translation of this important Syriac text with notes and appendices under the title *Histoire de Mar Jabalaha III Patriarch des Nestoriens (1281-1317) et du moine Rabbân Çauma, ambassadeur du roi Argoun en Occident (1287), traduite du Syriaque et annotée avec appendices and documents* (Paris, 1895). Supplemented by *Supplément à l'histoire du Mar Jabalaha III et du moine Çauma* (Paris, 1900); cf. H. Hilgenfeld, *Textkritische Bemerkungen zur Teš'îtha d'mâr Jabalaha patriarcha wadrabban Çauma* (Jena, 1894). See also *Zeitschrift für wiss. Theologie*, 39, 634; Chabot, *Revue de l'Orient Latin*, 11, 641; Duval, *Journal asiatique*, série IX, tom V, p. 371; Nöldeke, *Lit. Cbl.* 3, 95; Löhr, *Deutsche Literaturzeitung*, 18, 546; Brockelmann, *ZDMG.*, 49, 327; Chabot, *Revue Critique*, 21; Nestle, *Theol. Literaturzeit.* 2, 45.

(11) *Acta Sanctorum et Martyrum*, in 7 large volumes, in 8° (Paris, 1890-1897).¹

(12) *Eusèbe de Césarée Histoire ecclésiastique éditée pour la première fois par P. Bedjan* (Paris, 1897).²

(13) *Bar Hebræus, Ethicon seu moralia Syriace edidit P. Bedjan* (Paris, 1898).³

(14) *Bar Hebræus, Nomocanon Syriace edidit P. Bedjan.* (Paris, 1898).

XII. Joseph Guriel,

a Chaldean priest, of Salmas, Persia (died in 1890), published the following works in Syriac:—

(1) *Thomas à Kempis, imitatio Christi; a Josepho Guriel, Persa-Chaldæo, Chaldaice editum* (Romæ, 1857).

(2) *Psalterium Chaldaicum in usum nationis Chaldaicæ editum* (Romæ, 1842).

(3) *Breviarium Chaldaicum in usum nationis Chaldaicæ editum a Josepho Guriel* (Romæ, 1865).

(4) *Elementa lingue Chaldaicæ cui accedit series patriarcharum Chaldæorum a Josepho Guriel exarata* (Romæ, 1860).

(5) *Lectiones dogmaticæ de divini verbi incarnatione* (Romæ, 1858) in Syriac.

(6) *Manuale sacerdotum juxta ritum ecclesiæ Chaldæorum editum* (Romæ, 1858).

(7) *Ordo baptismi adultorum juxta ritum ecclesiæ Malabaricæ Chaldæorum* (Romæ, 1859).

(8) *Sex conjugationes verborum lingue Chaldaicæ* (Romæ, 1870).

(9) *Ordo Chaldaicus ministerii sacramentorum quæ perficiuntur a sacerdotibus iuxta morem ecclesiæ Malabaricæ* (Romæ, 1845).

¹ Cf. Nestle, *Theol. Literaturzeitung*, 1893, Nos. 1-2; Duval, *Revue Critique*, 19, 364; *Lit. Cbl.* 21, 761; Baethgen, *Deutsche Literaturzeit.* 19, 1609; Gottheil, *Am. Journ. of Theol.* 1, 820; *Lit. Cbl.*, 14, 449; Nestle, *Theol. Literaturzeit.* 8, 213 and 12, 312; Schulthess, *GGA.* 9, 665.

² Cf. Ermoni, *Bull. Critique*, 36, 689; *Lit. Cbl.* 15, 667; Ryssel, *Theol. Literaturzeit.* 11, 296; *Independent*, 49, 1543; Brockelmann, *Deutsche Literaturzeitung*, 37, 423.

³ Cf. Nöldeke, *Lit. Cbl.*, 37, 1101.

(10) *Missale Chaldaico-Malabaricum* (Romæ, 1857).

(11) *Hymnus Sancti Ambrosii et Augustini a Josepho Guriel in Chaldaicum linguam translatus* (Romæ, 1856).

(12) *Ordo baptismi adultorum (Catechumenorum) iuxta ritum ecclesiæ Malabaricæ Chaldæorum* (Romæ, 1859).

XIII. *F. Louis Sheikho,*

the well-known Arabic scholar of Beirût, Syria, a Chaldean of the City of Mardîn in Mesopotamia, who afterwards entered the order of the Jesuits, edited in Arabic, about twenty published *memrê* of the Nestorian patriarch *Abu Halîm* and a very interesting paper entitled *Bar Hebræus l'homme et l'écrivain suivie d'un traité inédit sur l'âme humaine* (Bayrouth, 1899).

Finally the following Syriac books have been published by

XIV. *Some Other Modern Chaldean Authors:*

(1) *Syriac First and Second Book. In Syriac and Malayalim* (Mannanam, 1888–1892).

(2) *Ṭakṣa daṣlawātha wemezmāre*, Syro-Chaldaic Book of Prayers (Mannanam, 1886).

(3) *Recueil de Chants Religieux en Langue Chaldéenne Vulgaire* (Môsul, 1896) in 8°.

(4) *Kethāva deteshmishta daḥlap* 'Annāde, Church ritual for the funerals according to the rite of the Chaldeans of Malabar in India, (Mannanam, 1882).

(5) *Chrestomathia Suryaya* (Coeneman, 1874).

(6) *Classical Syriac Grammar with Explanations in Modern Syriac* (Urmia, 1890).

(7) *Bellarminus V. R. Doctrinæ Christianæ Rudimenta in vernaculam Chaldæorum linguam Urmiensis Provinciæ translata* (Romæ, 1861).

(8) *Palakosha Abraham, Dictionary Syriac and Malayalim* (Mannanam, 1898) in 8°.

(9) *Fables en langue Chaldéenne vulgaire par Daoud l'Aveugle* (Môsul, 1896).

(10) *Enchiridion de Kahne ad usum cleri Chaldæi Malabarici edidit G. Valiavittil* (Verapoli, 1881).

(11) *Officium feriale Syriacum pro clero Syro Malabarico* (Verapoli, 1886).

(12) *Missale Chaldaicum iuxta ritum ecclesiæ Chaldæo-Malabaricæ* (Romæ, 1845).

(13) *Liber Psalmorum beati David regis et prophetæ cum canonibus* (Urmîæ, 1841).

APPENDIX.

On the Study of Syriac among the Modern Jacobites and Maronites.

(a) *The Jacobites.*

The Jacobites, the descendants of the ancient Western Syrians, are followers of the doctrine of Eutyches, whose heresy was condemned at the Council of Chalcedon, A. D. 451. They live now in northern Mesopotamia, among the Catholic Syrians and Chaldeans, and are just as ignorant and uneducated as the Nestorians of Kurdistan. As far as I know, there is no author or writer among them.

The Western Syrians who have joined the Roman Catholic Church undoubtedly live under much better conditions than their heterodox brothers; nevertheless the study of Syriac among them is not much cultivated. We will mention here, however, some of their most eminent scholars together with their principal Syriac publications.

One of the most distinguished modern Jacobite scholars was the late

XV. *Monsignor Clemens Joseph David,*

Archbishop of Damascus. He was both an excellent Arabic and Syriac scholar, and his knowledge of the Syriac language, history, literature, and liturgy was greatly admired even by the most distinguished European Syriac scholars such as Wright, Nöldeke, Lamy, Abbeloos, Guidi, Ceriani, etc. His principal Syriac publications are:

(1) *Biblia Sacra iuxta Versionem Simplicem vulgo Pshitta dictam* (edd. Monseigneur David Archevêque Syrien et Monseigneur Khayyath Archevêque Chaldéen), 3 vols. (Mansili, 1887-1891) in 4°; 712, 681, 426 pp.

(2) *Psalterium Syriacum ad fidem plurium optimorum codicum edidit J. David* (Mansili, 1877).

(3) *Breviarium juxta ritum ecclesiæ Antiochenæ Syrorum. Syriace edidit C. J. David Archiepiscopus Damascenus Syrorum* (Mansili, 1886-1898), in seven vols., 4°.

(4) *Grammaire de la langue araméenne selon les deux dialectes syriaque et chaldaïque comparé avec l'arabe l'hébreu et le*

babylonien par sa grandeur Mgr. David Archevêque Syrien de Damas. (Môsul, 1882) 1 vol.; 2^d ed., considerably enlarged, with an Introduction and Appendix (Môsul, 1896-8), in 2 vols. This grammar, written in Arabic, is undoubtedly the best Syriac grammar written by a modern Syrian grammarian.

(5) *Livre de lecture syrienne*, 4th ed. (Môsul, 1891).

(6) *Antiqua ecclesiæ Syro-Chaldaicæ traditio de principatu Petri* (Romæ, 1870). A very useful and interesting book with numerous historical notes and documents.

(7) *Service de la messe privée selon le rite Syrien* (Môsul, 1868).

(8) *Lectio narium Syriacum, collectio orationum et lectionum quæ in horis canonicis per totum anni decursum, excepto jejuni quadragesimali, ab ecclesiæ Syriacæ clero adhiheri solent* (Môsul, 1879).

(9) *Psalterium Syriacum iuxta Pschittam ad usum cleri ecclesiæ Antiochenæ Syrorum ediderunt J. David and J. G. Schelhot* (Mansili, 1885).

He has also written an Arabic version of the Old and New Testaments, in three volumes; an excellent Arabic grammar with Chrestomathy, in three volumes; a history of the Church, in two editions; and a volume on the language spoken by Christ, the language spoken in Syria during the Arab invasion; a volume on the Eastern liturgies; a very interesting article on the Arabic dialect of Damascus, printed in the *Journal Asiatique*; and many other books, the majority of which, however, are still unpublished.

XVI. *Behnam Benni*,

patriarch of the Syrians (died at Môsul in 1897), published *The Tradition of the Syriac Church of Antioch concerning the Primacy and the Prerogatives of St. Peter and his Successors, the Roman Pontiffs* (Môsul, 1860.) Translated into English, under the Direction of the Author, by the Rev. Joseph Galiardi (London, 1871).

XVII. *Ephraem Rahmâni*,

the present Syrian Patriarch of Antioch, an excellent Arabic and Syriac scholar, has recently published two important works :

(1) *Testamentum Domini Nostri Jesu Christi. Nunc primum edidit, Latine redidit et illustravit Ignatius Ephraem II Rahmani, patriarcha Antiochenus Syrorum* (Mainz, 1899).

(2) *Acta Sanctorum Martyrum Guricæ et Shamnonæ a Theophilo scripta, nunc primum edidit, Latine vertit et illustravit*

Ignatius Ephraem II Rahmani patriarcha Antiochenus Syrorum (Romæ, 1899).

The Maronites.

The Maronites in Syria and Mt. Lebanon form a branch of the Syrian Churches of the East. The study of the Syriac language and literature was first introduced in Europe by five learned Maronites, viz :

XVIII. *Abraham Ecchellensis*,

who published the *Linguae Syriacæ sive Chaldaicæ perbrevis institutio ad eiusdem nationis studiosos adolescentes* (Romæ, 1628) in 12°, and the *Tractatus continens catalogum librorum Chaldaeorum, tam ecclesiasticorum quam profanorum* of Ebedjesus of Soba (Romæ, 1653), and many other useful Syriac works.

XIX. *Isaac Sciadrensis*,

who published *Grammatica linguae Syriacæ* (Romæ, 1636).

The two famous *Assemani*, viz :

XX. *Joseph Simonius Assemani*,

the famous author of the *Bibliotheca Orientalis* and of many other valuable Syriac books, and

XXI. *Stephanus Evodius Assemani*,

author of *Bibliothecæ Apostolicæ Vaticanæ Codicum Manuscriptorum Catalogus* and *Acta Sanctorum Martyrum Orientalium et Occidentalium*, and many other books, and finally

XXII. *P. Petrus Benedictus, S. J.*,

who published, in conjunction with Stephanus Evodius Assemani (No. xxi), *Ephraemi Syri opera omnia quæ exstant Græce, Syriace, Latine, in sex tomos distributa*.

The study of Syriac among the modern Maronites is certainly not flourishing, and the way so gloriously opened by the six illustrious Maronites mentioned above has unfortunately not been followed by the modern Maronites, who seem to be interested in the study of Arabic, in which they have made great strides, rather than in Syriac. Nevertheless there are still some accomplished and very learned Syriac scholars, among them, e. g.

XXIII. *P. Gabriel Cardahi,*

who has published the following Syriac works :

(1) *Liber thesauri de arte poetica Syrorum nec non de eorum poetarum vitis et carminibus per P. D. Gabrielem Cardahi Maronitam e Libano* (Romæ, 1875).

(2) *Al 'Yhkâm seu linguæ et artis metricæ Syrorum institutiones auctore P. Gabriele Cardahi Libanensis, linguarum Arabicæ et Syriacæ in Collegio Urbano de Propaganda Fide professore* (Romæ, 1880) in 8°. A second edition of this work is in press.

(3) *Ebedjesus Sobensis. Paradisus Eden, primum Syriace edidit et notis Arabicis instruxit Gabriel Cardahi*, vol. 1 (Beyrouth, 1889).

(4) *Al-Lobab, seu Dictionarium Syro-Arabicum* (Beyrouth, 1887-1891) 2 vols., in 8°, pp. 620 and 701.

(5) *Bar Hebræus Abulfaragius. Kithâbha Dhiyawná, seu Liber Columbæ. Syriace edidit Gabriel Cardahi* (Romæ, 1899).

XXIV. *Joseph Debs,*

Maronite Archbishop of Beyrouth, has published two books, in Arabic, concerning Syria and the Syro-Maronite Church, viz.

(1) *Confutationes contra assertiones sacerdotis Joseph David Syri* (in Arabic). *Latine vertit H. N. Dahdah* (Beryti, 1871).

(2) *Kitâb târikh Sâriyâ* (in Arabic), i. e. History of Syria, in 4 vols., three of which were issued at Beyrouth, 1893-99.

He has published also another book (in French) about the permanent union of the Maronites with the Roman Catholic Church, which was presented as a Memoir to the last International Congress of Catholics, held in Rome, 1900.

XXV. *P. Joannis Notayn Darauni,*

a Maronite priest, published *Carmen de Divina Sapientia, auctore celeberrimo viro Abulfaragio Gregorio Bar Hebræo. Accedunt adnotationes et interpretationes* (Romæ, 1880).

XXVI. *P. Augustinus Scebabî,*

a Maronite monk, has published *Gregorii Abulpharagii Bar Hebræi Carmina, cum lexico* (Romæ, 1877).

XXVII. *G. Risio*

is the author of *Al-Kitab, scilicet grammatica et Ars Metrica linguæ Syriacæ* (Beryti, 1897).

A complete and detailed history of the Syrian Maronites has been written by Mgr. Istifân Ud- Dwayhi 'l- Ihdini, Patriarch of Antioch, and published in Arabic, with notes by Rashîd al-Khûri al-Shartûni (Beyrouth, 1890).

A great many ecclesiastical and liturgical Syriac books have been published by Maronite authors, for the use of the Maronite Church, during the last forty years, but it would require too much space to enumerate them here.