

Baršawm, Ignatius Afrem I, *Ṣmiḏto da-mḥanyōnē da-srītōtō*. Vol.1, 535 pp. [Syriac title:] *Srītōtō d-Ṭūr ʿAbdīn*, [Arabic title:] *Maḥṭūṭāt Ṭūr ʿAbdīn*. Vol. 2, 512 pp. [Syriac title:] *Srītōtō d-Dayrō d-kūrkmō*, [Arabic title:] *Maḥṭūṭāt Dayr al-Zaʿfarān*, [English title:] *Deyrul-Zafaran Manuscripts*. Vol. 3, 551 pp. [Syriac title:] *Srītōtō d-Ōmiḏ w-Merdō*, [Arabic title:] *Maḥṭūṭāt Amid wa-Mārdīn*, [English title:] *Omid & Mardin Manuscripts*. Damascus, Syria: [self-published] His Holiness Mor Ignatius Zakka I, 2008. 1598 pp.

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Introduction

It is now about one hundred years since the monk (and future patriarch) Afrem, from Mosul, who belonged to the patriarchal monastery of Mor Ḥananyo outside Mardin, known in Arabic as Dayr al-Zaʿfarān, began to compile catalogues of the manuscripts in the monasteries and churches of the Upper Tigris region. The guest-book of the monastery of Mor Awgin shows that he was there in 1909, the year of Gertrude Bell's memorable visit. The concise biography of the man in the book under review suggests that he undertook journeys for research purposes in 1913. If he noted the dates of his visits to each place, this record has not yet been published. In any case, it is certain that he examined the libraries of Ṭūr ʿAbdīn before they were destroyed or dispersed in the calamities and migrations of the twentieth century: the First World War; the exile of the Syrian Orthodox Patriarchate from the newly founded Republic of Turkey; the Kurdish uprising of the mid-1920s; the famine which followed; the Second World War; and the diaspora which began in the 1960s. His catalogue is the only record so far made of most of the manuscripts it describes and for some it will remain the only record. He decided to record the contents of each codex and to copy out in full any historical notices or colophons they contained. He used two languages: Syriac (usually in quoting from the manuscripts) and his native Arabic (usually for editorial comment and description, occasionally in summarizing the contents of a colophon). His work covered the libraries of Ṭūr ʿAbdīn, of the Saffron Monastery, to which he belonged, of Mardin and of Amida (Turkish: Diyarbakır). It is complementary to that of Addāi Scher, his contemporary, the Chaldean archbishop of Sʿerd (Turkish: Siirt; French: Séert), who

published catalogues of the Chaldean libraries of his own see (the richest), of the Patriarchate in Mosul, of the Bishopricks of Mardin and of Amida. It may be useful to the readers of *Hugoye* to have these publications noted here:

Catalogue des manuscrits syriaques et arabes conservés dans la bibliothèque épiscopale de Séert (Kurdistan) avec notes bibliographiques, s.l., s.d. [Mosul, 1905].

‘Notice sur les manuscrits syriaques et arabes conservés à l’archevêché chaldéen de Diarbékîr [now Diyarbakır]’, *Journal Asiatique*, 10th series, 10 (1907), 331-62; 385-431.

‘Notice sur les manuscrits syriaques conservés dans la bibliothèque du patriarcat chaldéen de Mossoul’, *Revue des Bibliothèques* 17 (1907), 227-60.

‘Notice sur les manuscrits syriaques et arabes conservés dans la bibliothèque de l’évêché chaldéen de Mardin’, *Revue des Bibliothèques* 18 (1908), 64-95.

Given the dates of these publications, which anticipate Baršawm’s first research-trip in 1909, it is likely that Baršawm, who also knew French, had heard of Monseigneur Scher’s work in cataloguing manuscripts and set out to do the same for his own faith-community. It is unlikely that he held one of Scher’s catalogues before him as a model. Scher gives brief codicological information (the number and the measurements of the pages and the number of lines to the page), which Baršawm omits. He very rarely transcribes or translates a whole colophon, which Baršawm generally does. Scher’s work is more European in its approach; Baršawm’s is much more readable. Where a MS described by Scher is lost, there is little consolation for that loss in his brief notices. Where a MS described by Baršawm is lost, we can say, ‘Thank goodness he copied out the colophons in full!’ These differences apart, the two learned prelates did similar work just in time in their different Churches.

The remainder of this review is divided into two parts. In Part One the publication will be criticized from three points of view: A. The difficulty of describing it in a bibliography; B. The difficulty of finding the individual collections in Volume 1; C. Difficulties encountered in using the indexes. In Part Two the rich resources made available by this publication will be demonstrated by using it to recover some of the recent history of the monastery of Mor Awgin. This monastery was chosen as a tribute to Rabban Yuyaqim

Unval, the present incumbent of Mor Awgin. Rabban Yuyaḡim, while on the staff of the Syrian Orthodox Patriarchate in M'arat Sayyidnāya, Damascus, keyed in the text from the author's manuscript as a series of digital files. His work is highly accurate.

Part One: Title and Indexes

A. The trilingual title of the individual volumes is cumbersome. The trilogy lacks inclusive English and Arabic titles and even the Syriac inclusive title is only printed on the dustsheets. It should be referred to simply as I. A. Barṣawm, *Sr̥tōtō/Maḡtūtāt* [*Manuscript catalogues in a mixture of Syriac and Arabic*], 3 vols. (Damascus, 2008). Vol. 1 lacks an English title. It should be referred to as vol. 1 [Ṭur 'Abdin]. The other two volumes should be referred to as: vol. 2 [Dayrulzafaran] and vol. 3 [Amida & Mardin], because 'Omid' in the English title of vol. 3 is too unfamiliar in the Syriac Studies community worldwide.

B. Volume 1 consists of catalogues of manuscripts from 46 different collections in Ṭur 'Abdin, not counting the private collections of members of the clergy, which are here included with those of the churches where they served. The only system applied by Barṣawm is: monasteries first, churches second. There is no table of contents in the volume, so I have prepared one for the convenience of future users. In the left-hand column I have written the name of the village (or, in the case of monasteries, the nearest village); in the middle column the name of the titular saint; and in the right-hand column the page-numbers.

Monasteries

	<i>Village</i>	<i>Titular Saint</i>	<i>Page no.</i>
1	Ṣālah	Jacob	1-10 (including inscriptions)
2	Qartmīn	Gabriel	11-22 (including inscriptions)
3	Arkāḡ	Malke	23-38
4	Defnē	Cross	39-64
5	Midyat	Abraham	65-77
6	Ḥāḡ	Mary	78-86
7	M'ārrē	Awḡin	87-102
8	Ḥabsenus	Lazarus	103-7
9	Ḥbōb	Elijah	108-112

10	Midyat	Sharbel	113-7
11	Marbōbo	Abraham of Kashkar	118-21
12	M'ārrē	Yuḥannon Ṭayyoyo	125-30

Churches

13	Midyat	Šmuni	131-46
14	Midyat	Baršawmo	147-8
15	Midyat	Mary	149-50
16	Midyat	Philoxenos	151-170
17	Bēth Svīrīna	Dodho	171-258
18	Anḫel	Kyriakos	263-297
19	Mīdun	Jacob	320-333
20	Dār Iliyā	Elijah	334
21	ʿUrdnus	Bossus and Kyriakos	335-42
22	ʿĪnwardo	Ḥadh-b-Šabbo	343-9
23	Bēth Manʿem	Baršawmo & Luqianos	350-64 (including one inscription)
24	Ḥesno d-Kīfo	Nicholas	365-78
25	Zāz / ʿArbāyē	Cross	379-94
-	Eshtrāko	Addai	394-404 (inscriptions only)
26	Kerburān	Kyriakos	405-11
27	South Kafro	Jacob	412-3
28	Arkāḥ	Ephraim & Theodore	415-6
29	Zāz	Dīmeṭ	417-30
30	Ḥbōb	Sergius & Bacchus	432-46
31a	Tamarz	Salloro	447-50
32	Gāwoyto/Sāri	Malke	451-4
33	ʿArbāyē	Sobo & George	455-9
34	Bōtē	Ephraim	460-5
31b	Tamarz	Salloro	466-7
35	Arbo	Dīmeṭ	468-76
38	Ḥabsenus	Simeon of the Olives	479-85
39	Kfarzē	ʿZozoyel	486
40	Bādibbē	Mary	487-8
41	North Kafro	Jacob	489-91
42	Bēth Qustān	Elijah	492
43	ʿAwtē	?	493
44	Mzīzah	John	494-5
45	Nisibis	James	496-8
46	Qānaq	Mary	499-503

The inscriptions can better be studied in Pognon's 1907 publication, from which Baršawm transcribed them.

C. The index to Volume 1 is inadequate. A report on an experiment with it will demonstrate this point. Colophons are a particularly good source for the reigns of church leaders. I decided to try to use Baršawmo's *Manuscript Catalogues* to sort out a problem in the list of the Maphrians of Ṭur 'Abdin.

Jean Maurice Fiey, *Pour un Oriens Christianus novus. Répertoire des diocèses syriaques orientaux et occidentaux* (Beirut, 1993) contains two different lists of Maphrians, the first established by Paul Hindo in *Primats d'Orient ou Catholico nestoriens et Maphriens syriens* (Santa Congregazione per la Chiesa Orientale, Codificazione canonica orientale, Vatican 1936), the second by Saka (*Les Syriaques*, p. 139-140, and Saka, *Mon Église*, p. 232-233). These two lists, as Fiey notices, differ. For example, on p. 38, in the column with the heading 'MAPHRIENS JACOBITES', we read:

1825-37 Basile Elias Karmeh

1827-39 Basile Elias 'Ankaz

... - ... Basile Haḏbšabo

1839-59 Basile Behnam III

This is Hindo's version; Saka's version is on p. 277f. On p. 278 we read:

Barsaum de Nhél (1815-1830)

'Abd al-Ahad ou Bar Hadhbshabba Kindo de Nhél (1821), réconcilié avec Antioche en 1838/39, tué par les Kurdes en 1844.

The colophons collected by Baršawm may well contain information which would enable us to sort out this muddle. Rather than read through Volume 1 again – I had already gone through it once in search of information about monasteries – I tried to use the indexes. Here is a record of the way I proceeded and the problems I encountered.

The questions which I tried to solve were whether the names *Elias Karmeh* and *Elias 'Ankaṣ* belong to the same person and was he indeed Maphrian from 1825 (or from 1827) until 1837 (or 1839)? And should this person be identified with the Syrian Orthodox Patriarch of Antioch, Ignatius Ilyās 'Ankas, who reigned – according to Fiey – from 1839 to 1847?

The first difficulty I encountered was that the name Ilyās/Elias is included neither in the Arabic, nor in the Syriac index of Volume

1, though it is included in the indexes to the Syriac texts of Volumes 2 and 3, which enabled me to establish that an Elias *from Mosul* was Maphrian in 1831 (Vol. 3, p. 216). Patriarch Elias ‘Ankaz was also *from Mosul* (he is sometimes referred to as ‘the Assyrian’), so this confirms that the Maphrian and the Patriarch are one and the same person.

I then investigated the possibility that Ilyās/Elias is included in the Syriac index under the traditional Syriac form of his name, Ēlīyō. The difficulty I encountered was that there are 49 entries for this name in Volume 1 alone (Volumes 2 and 3 contain another 35, which I ignored, for lack of time). I looked for the title ‘Maphrian’ in the index and could not find it; so I checked all 49 entries for the name Ēlīyō. These can be classified as follows:

- A) References to the Prophet Elijah, or to Elijah the Ascetic, or to a monastery named after one of these two men.
 - 1. The Prophet Elijah the Tishbite, p. 102, 309
 - 2. A church or a monastery named after the Prophet Elijah, pp. 2, 28, 37, 108, 110, 156, 175f., 184, 290, 385, 433, 468
 - 3. A church named after Elijah the Ascetic, p. 2
- B) References to a Christian called by this name.
 - 1. Fourth century, p. 283 (Egyptian monk)
 - 2. Seventh century, p. 229 (bishop)
 - 3. Twelfth century, pp. 199, 357 (the brother of the historian, Michael)
 - 4. Sixteenth century, pp. 3 (deacon), 24f. (deacon), 96 (deacon), 385f. (maphrian), 421 (monk), 426 (bishop), 455 (one bishop, one deacon), 497 (layman)
 - 5. Seventeenth century, pp. 202 (bishop), 299 (two bishops and a maphrian), 301 (bishop)
 - 6. Eighteenth century, pp. 205 (priest), 290 (deacon), 370 (bishop), 483 (monk), 502 (monk)
 - 7. Nineteenth century, pp. 12 (patriarch, 1838), 164 (two men from Arbo, one of them a monk, 1807), 257 (monk from Arbo, 257), 263 (man from Mosul, 1853), 332 (priest), 406 (patriarch, 1847), 407 (patriarch, 1845), 433 (two priests), 434 (two priests, 1875), 473 (monk, 1815), 500 (two monks, 1823)
 - 8. Undated, pp. 275 (father of a priest called Sefer), 448 (father of a monk called Bar ‘Abīḥād)

The above classification makes the information manageable. In the index as printed there is no classification at all. (There are some entries for monasteries, but there is no entry for a monastery named for the prophet Elijah.) We can see at a glance that there was a Patriarch Elijah as early as 1838 and as late as 1847. This must be our man. But there is no reference to a maphrian in the right period.

While I was checking these entries for Ēlīyō in Volume 1 I came across some Eliases at random, but none of them were maphrians. While collecting information about the Monastery of Mor Awgin (see below) I happened to come across a colophon dated AG 2142 = AD 1831 which referred to the Maphrian Basīlios Ilyās (Baršawm, vol. 2, p. 482, where 1831 is printed as 1813; compare vol. 3, p. 216, mentioned above – another colophon from 1831 referring to this man). Others, dated 1839 (Baršawm, vol. 1, *Ṭur ‘Abdin Manuscripts*, p. 266), 1841 (*op. cit.*, p. 458), 1842 (*op. cit.*, p. 267), 1844 (*op. cit.*, p. 290f.) and 1844 (*op. cit.*, p. 488) tell us that Basil Ablahād (‘Abd al-Aḥad) Kano, from Anḥel, was reigning as early as 1839 and was assassinated in March, 1844.

All these researches have not enabled me to answer the question with which I began: whether the names Eliās Karmeh and Eliās ‘Ankaz belong to the same person, who was Maphrian either from 1825 (or from 1827) until either 1837 (or 1839). I have discovered that 1839 is too late for the beginning of the reign of Eliās ‘Ankaz as Patriarch of Antioch, since I found him referred to as patriarch already in 1838. I also discovered that he was Maphrian in 1831 and that someone else was Maphrian from 1839, at the latest. But these positive results were found at random. The indexes did not help me very much, except to find a reference to the Maphrian Eliās from Mosul in 1831 on p. 216 of vol. 2. It should be added that the index to vol. 2 is better than that to vol. 1 and by the time he got to vol. 3 Rabban Yuyaḳīm had made considerable progress in the art of making a useful index.

Part Two: A Good Source of Information

Before this publication it was possible to maintain, if one was ready to discount Baršawm’s statement to the contrary, that the monastery of Mor Awgin was in Chaldean hands until 1838. Baršawm stated (in the article on the Monastery of Mor Awgin in the gazetteer to his *Scattered Pearls*) that the Syrian Orthodox

‘reclaimed’ Mor Awgin at the end of the eighteenth century or at the beginning of the nineteenth. On p. 501 of Volume 1 of the book under review we find the text on which he must have based this statement; a West Syrian *Ḥusoyo* of the Saints in the collection of St Mary’s Church at Qānaq, ‘copied out in St Dimet’s Church (at Arbo or at Zaz) AG 2124 (AD 1812/13) under Mor Ignatios Matyos (Matthew) and Ignatios Aḥo of Ṭur ‘Abdin, resident at Mor Malke’s Monastery, and Ignatios Eša‘yo (Isaiah), resident at Mor Awgin’s Monastery, and Basilius Šaliba of Ṭur ‘Abdin’.

Some of the lost nineteenth-century history of this community can be recovered from Baršawm’s *Manuscript Catalogues*; I shall collect here only the information relevant to the epitaph of Yawsef, head of Mor Awgin’s, in the cloister of that monastery. This inscription, dated by its first editor, Jarry, to 745 (*Annales Islamologiques*, p. 236), was redated by Fiey (*Nisibe*, p. 135) to 1838; and Brock, accepting this date, took it for an East Syrian Catholic inscription (*Abr-Nahrain* 19 [1980/1981] = *Syriac perspectives on late antiquity* XV [London, 1984], p. 2). The new information from Baršawm’s *Manuscript Catalogues* shows that the date should be revised to 1878 and the affiliation to Syrian Orthodox.

1849 *Contents*: West Syrian Penqitho of the Saints.

Collection: Mor Awgin’s Monastery, Baršawm 1.88-9, Syriac.

Translation: Copied out by the monk Malke Saqo from Beth Svirina at the end of the fifteenth century. Restored on commission from Eša‘yo, head of Mor Awgin’s Monastery, and the monks Yešu‘ of Arbo and Yawsef of Ḥbob AG 2160 (AD 1848/9) under Mor Ignatios Ya‘qub II and Bishop Peṭros (Peter) and Bishop Zaytun from Anḥel, and Bishop Kyrillos Malke, who (resides in St Kyriakos’ Church) at Anḥel and Bishop Aḥo. Restored by the deacon Estēphanos, (helped by?) the deacons Yawsef (I) and Gabriel and the students Yawsef (II) and Zaytun.

1853 *Contents*: West Syrian Penqitho for the Consecration of the Church.

Collection: Mor Awgin’s Monastery, Baršawm 1.87-8, Syriac.

Translation: Copied out by Yuḥannon, monk and priest, from Meštineh beside the Tigris near Čelik 15

November AG 2165, AD 1853, under Patriarch Ya'qub II and Basilios Behnam from Mosul, Maphrian of the East; Bishop 'Abd en-Nur ('Slave of the Light') of Jerusalem, from Edessa; Bishop Petros (Peter); Bishop Mattay (Matthew); Bishop Malke; Bishop Zaytun from Anḥel; Bishop Aḥo who resides in Mor Malke's Monastery; Rabban Esha'yo, head of Mor Awgin's Monastery; Rabban Yawsef (I); Rabban Yawsef (II); Rabban Yawsef (III); Rabban Yešu'; Rabban Baršawmo; Rabban 'Abd al-Aḥad (Sunday's Child); Rabban Dawidh (David) of Arbo; and Rabban Estēphān (Stephen).

1854 *Contents:* West Syrian Penqitho of the Saints.

Collection: Mor Abrohom of Kashkar's Monastery, Baršawm 1.118-9, Syriac.

Translation: Completed 13 September AG 2165 (AD 1854) in the Monastery of Mor Ya'qub the Teacher, the so-called 'Monastery of the Horn', under Mor Ignatios Ya'qub from Ḥesno d-Attho (Qal'at al-Imra'a / al-Mar'a) and Bishop Malke from Anḥel and Bishop Aḥo of Mor Malke's Monastery, and Bishop Zaytun of Anḥel. The community comprises seven monks at Mor Awgin's Monastery – Rabban Yuḥannon, Rabban Eša'yo, Rabban Gabriel, Rabban Yawsef (II) and Rabban Yawsef (III), Rabban Yešu', Rabban 'Ablašad; one monk at (Mor) Abrohom's Monastery on the Mountain of Beth Gawgi; and one at the above-mentioned Monastery of Mor Ya'qub. Copied by the monk Yawsef (I), whose spiritual director is Rabban Estēphanos.

Comment: It seems likely that Yawsef is the future head of Mor Awgin, because he is here made responsible for a monastery. He probably joined as a deacon in 1849.

1864 *Contents:* West Syrian Penqitho.

Collection: Mor Malke's Monastery, Baršawm 1.27, Syriac.

Translation: Copied AD 1864 by Yuḥannon from Arbo, though his family is originally from Maṣūriya (near Mardin), the brother of Bishop Aḥo, in the time of Patriarch Ya'qub II; Mor Kyrillos Aḥo from Arbo, Bishop of Mor Malke; Mor Kyrillos Malke from Anḥel, who resides in the Church of Mor Kyriakos in Beth Naḥle (Anḥel); Mor Kyrillos Eša'yo in Mor Awgin's

Monastery; the monk Pawlos of H̄bob in Mor Abrohom's Monastery; and the monks Yawsef (I) and Denho in the Monastery of the Horn (the Monastery of the Gazelle – Dêra Ghazâl).

Comment: Yawsef (I) of Badibbe, the future head of Mor Awgin, has been joined at the monastery of Mor Ya'qub the Teacher, just south of his native village, by Denho, who is from Meštîn.

1864 *Contents:* West Syrian Gospel.

Collection: Church of Sts Sergius and Bacchus at H̄bob, Baršawm 1.432-4, Syriac.

Translation: These vessels were made AD 1864 under Patriarch Ya'qub II and Kyrillos Aho of Mor Malke and the priests of the Churches of the Godbearer (St Mary), Mor Sergis (Sergius and Bacchus) and Mor Behnam in H̄bob: Khūrî Tuma and the priests Kyriakos, Zaytun, Ya'qub, Malke, Ya'qub. Add the names of the priests and the leading men of H̄bob who live on the Plain: Mor Abrohom (of Kashkar)'s Church at Gündükkeh (di-'Ito) and the priest Laḥdo; Mor Yuḥannon's at Qubikeh and the two priests, both called Eliyo; Mor Baršawmo's at Germārîāneh and the priest Laḥdo; Mor Kyriakos' at Gerkeh Šāmo and the priest Eliās; the community of Mor Awgin and (especially) the monk Yuḥannon (from H̄bob); the community of Mor Yuḥannon of the Ṭayy and (especially) the monk Gawriye (from H̄bob); Mor Ya'qub's Monastery and the monks Yawsef (I) (from Badibbe) and Denho (from Meštîn); Mor Abrohom's Monastery and the monks Pawlos (from H̄bob) and Yešu' (from Azakh); the Prophet Elijah's Monastery at H̄bob and the monk Aho; and (the Church of) Mor Ya'qub in the village of Seruj(a).

1866 *Contents:* West Syrian Psalter.

Collection: Mor Awgin's Monastery, Baršawm 1.87, Arabic.

Translation: Copied out by the deacon Denho from Arkāḥ (Kharābāle) AG 2177, AD 1866, at Mor Awgin's Monastery under Patriarch Ya'qub when the following made up the community: the monk Yawsef (I), from Bādibbe; the monk Yawsef (III), from Bshērīye; Rabban

Baršawmo, from Arbo; and Rabban Denḥo, from Meštīn.

[Added later:] And in the year 2190 (AD 1878) Rabban Yawsef (I) died.

Comment: Probably Yawsef (I) became head of Mor Awgin's Monastery in 1866. He is put at the head of the list here; and he was formerly the incumbent of Mor Ya'qub's (1854 and 1864), where he was succeeded, in 1867 (see below) by Denḥo, who, in 1866, was still at Mor Awgin's. The exact date of Yawsef's death in the Christian era is supplied by his epitaph, Jarry, 'Inscriptions syriaques et arabes inédites du Ṭour 'Abdin', *Annales Islamologiques* 10 (1972), 217-50, at p. 236, reading the date as ܬܠܬܐ ܬܝܠܬܐ ܬܝܠܬܐ.

1867 *Contents:* West Syrian Gospel.

Collection: St Mary's Church at Qānaq, on the lectern, Baršawm 1.499-500, Syriac.

Translation: Completed 26 May AG 2178 (AD 1867) under Patriarch Ya'qub II and Mor Kyrillos Aḥo, Bishop of Mor Malke's Monastery. Copied out by the monk and deacon Šaliba, son of the deacon Yawsef of Beth Svirina, in the hermitage of Habanāt. Pray for Rabban Yuḥannon from Meštīn, resident as a recluse in Mor Baršawmo's Monastery near Beth Svirina [...] My Father and Teacher is Rabban Yawsef (I) at Mor Awgin's Monastery. My friend is Rabban Denḥo of the Monastery of the Horn near Badibbe. Then there is Rabban Pawlos of Mor Abrohom's Monastery on the Mountain of Beth Gawgi; Rabban Baršawm, Rabban Yawsef (III) and Rabban Yešu'; and Rabban Yawsef (II) of the Monastery of Puth, which is Mor Aḥo's Monastery.

Comment: Yawsef may already be the head of Mor Awgin's Monastery. The three priested monks Baršawm, Yawsef and Yešu' resided at Mor Awgin's Monastery in 1870 under the headship of Yawsef from Badibbe (see I. Bcheiry, *The Syriac Orthodox Register of Patriarchal Dues of 1870*, Piscataway, NJ, 2009).

1876 *Contents:* West Syrian Anaphoras (Eucharistic Prayers)

Collection: Mor Ya'qub the Teacher's Church at Midun, Baršawm 1.314, Syriac.

Translation: Completed AG 2187 (AD 1875/6) under Patriarch Petros (Peter) and Mor Kyrillos Aḥo, Bishop of Mor Malke's Monastery. Copied out by the monk Gabriel from Beth Svirina at Mor Awgin's Monastery. Pray for my spiritual teacher, the monk Yawsef (Joseph), head of Mor Awgin's Monastery, a light to enlighten the blind, who takes responsibility (*yosef* – a pun on the name Joseph) for our souls and our bodies.

The above series of colophons well demonstrates the uses to which the abundant information in Baršawm's three volumes of *Manuscript Catalogues* can be put. The author's habit of copying out entire colophons makes up in some degree for his failure to measure the codices and to number their folios and all the other donkey-work which goes into a proper manuscript catalogue. This publication is a major event, which all those interested in Syriac Christianity will welcome. It can be used to draw up more accurate lists of patriarchs, maphrians, bishops, heads of monasteries, members of monastic communities, priests and deacons. What is more, many nuggets of local history will be found in it. I made a list of them and it bears a strong resemblance to a monastic chronicle; that made me wonder whether this was how certain monastic chronicles were composed – by putting in chronological order the historical information which can be gleaned from the colophons of manuscripts. It would be very beneficial to the scholarly community to put this resource on-line and make it searchable. We also look forward to the Syriac dictionary which Rabban Yuyaḳim has almost finished, which will explain all the words in these volumes, a number of which the reviewer could not find in any of the published lexica.

Conclusion

Baršawm apparently made his research trips between 1909 and 1913. Two years after the latter date there was a widespread commotion, in the wake of which many of the manuscripts he described were lost. Did he have a premonition, which prompted him to record as much as he could, before it was too late? (There is a passage with the header 'Massacre' in Gertrude Bell's *Amurath to Amurath*, published at London in 1911, pp. 333-5, which purports to record premonitions of the coming general 'day of slaughter' as

early as 1909, in the wake of the Massacre of Adana.) If so, it is odd that Baršawm did not note the name of each church and of each priest, and the names of the monks who were resident in each monastery at the time of his historic visit. Indeed, we miss a description in the author's own words of his journeys in Ṭur 'Abdin and on Mount Izla, which we could have set beside Gertrude Bell's (1909) and the Syrian Catholic Ishoq bar Armalto's, or (as he called himself in French) Isaac Armalet's (1912). However that may be, he probably felt called to do the same for the Jacobites as Scher had done for the Chaldeans, only with longer Syriac quotations and a running text in Arabic, not in French. His successor, the present Syrian Orthodox patriarch Mor Ignatios Zakka I Ṭwāš, is to be congratulated on publishing such a precious manuscript as this catalogue from the patriarchal library. Let us hope that all the information in that library will be made freely accessible to students of the history and culture of the Syriac Churches.