

BIO BIBLIOGRAPHIES OF SOME TWENTIETH CENTURY SYRIAC WRITERS

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There is hardly today a paper that appears on matters Syriac without at least one reference to a work by Sebastian P. Brock, and this includes the understudied subfield of Modern Literary Syriac. In his paper 'Some Observations on the Use of Classical Syriac in the Late Twentieth Century',¹ Brock emphasized that Syriac literary production did not end in the thirteenth century or shortly thereafter, but continued in an unbroken tradition until modern times. I would like to complement his study, in this modest account, by providing bio bibliographies of some of the writers of the Twentieth Century.

The first history of Syriac literature to account for twentieth century writers is that of Abbouna,² written in Arabic in 1970. Macuch,³ relying mostly on Abbouna, made this information accessible to the western scholar in German. Awgen Mnofer Barsoum⁴ (hereinafter Mnofer) published in 1991 an account, also in Arabic, on modern Syriac Orthodox writers. Abbouna produced a second enlarged edition in 1996 utilizing Mnofer's work.

In turn, I primarily rely on these accounts. Whenever possible, I have added bibliographical data if it was available to me in cases of published works, relying mostly on books from my private collection (items found in my collection are marked with *). Many of the works listed here remain unpublished or, even worse, lost, and there is hardly any record on their

¹ *Journal of Semitic Studies*, XXXIV/2 (1989), 363–75.

² Albert Abbouna *'adab al-luġha al-'arāmiyyah* الأرامية اللغية (Beirut: Dar al-Machriq, 1970; 2nd enlarged ed. 1996).

³ R. Macuch, *Geschichte der spät- und neu-syrischen Literatur* (Berlin, New York: Walter de Gruyter, 1976).

⁴ Awgen Mnofer Barsoum, *'dwa' 'alā 'adabunā al-suryānī al-ḥadīth* أضواء على أدبنا السرياني الحديث (Beirut: Dar Qinneshrin, 1991).

whereabouts. In the case of translations into Syriac from European languages, I have attempted, whenever possible, to find the name of the original author and the title in the original language.⁵

Unlike the aforementioned works, I confined my account to authors who produced works in Modern Literary Syriac; hence, prolific scholars who did not produce, or produced very little in Modern Literary Syriac in the form of introductions to text editions, are omitted. When a scholar produced scholarly works in languages other than Syriac and at the same time produced literary works in Syriac, only the Syriac literary works are listed; e.g., I list only two works for the prolific scholar Patriarch Afram Barsoum.

As was pointed out by Brock in his study, most of the twentieth century writers are Syriac Orthodox as the Assyrians and Chaldeans wrote mostly in Neo-Aramaic. Having said that, one finds among the Chaldeans and Syriac Catholics not a few writers, especially in the earlier period. I was able to find one Maronite writer, but none from the Church of the East. The following two charts illustrate the total number of authors per denomination and decade (based on the year of death). One notices that in the late nineteenth and early twentieth centuries, most of the writers were Chaldeans with hardly any Syriac Orthodox writers. The tide shifts to the advantage of the Syriac Orthodox by the mid twentieth century and culminating towards the last few decades. This may be attributed to a number of institutions and educators who were instrumental in producing writers. The Syriac Orthodox orphanage school of Taw Mim Simkath, first established in Adana just after the massacres of 1895 and 1915, with Yuḥanon Dolabani as an instructor, produced not a few authors. After the school moved to Lebanon, Isaac Armalah (Syriac Catholic) taught there and himself produced a number of good authors. The Syro-Chaldean Seminary of St. John in Mosul was also instrumental in producing good Chaldean and Syriac Catholic writers.

⁵ I would like to thank many of the participants of the Hugoye-list discussion group for providing me with information on some of the European works.

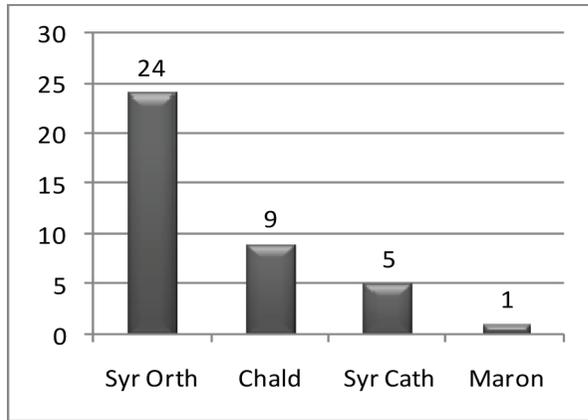


Figure 1. Total Number of Authors.

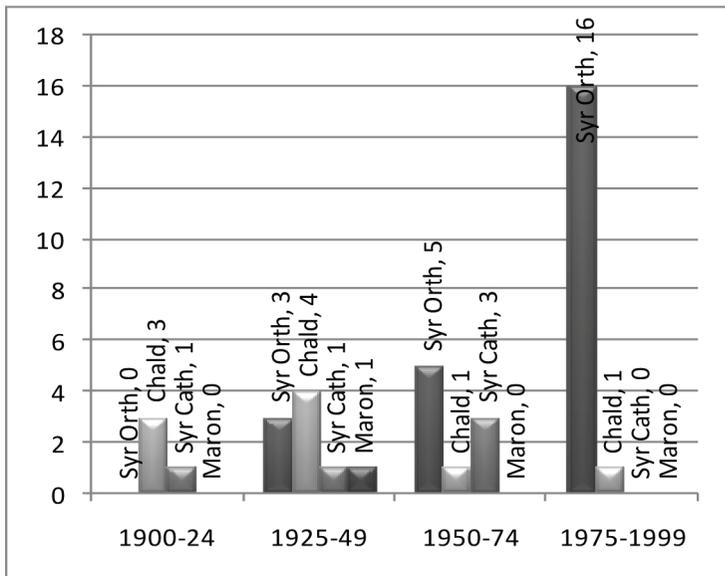


Figure 2. Authors by 1/4 century based on date of death.

Syriac Orthodox writers wrote mostly on secular topics, a departure from the traditional genres of the last few centuries. Their translations of western works were those of Shakespeare, Bernardin de Saint Pierre, and Benjamin

Franklin, as well as Arabic writers such as Jibran Khalil Jibran, and Michael N'emeḥ. Chaldean and Syriac Catholic writers, however, wrote predominantly on religious topics, but mostly in the form of translations of Catholic religious books from European languages.

The following bio biographies are listed in chronological order sorted by the date of the author's death (living authors, ܐܒܘܢܐ ܕܢܝܢܐ ܕܝܗܘܕܐ are excluded). Dates of birth may not always be accurate as until the early-mid twentieth century such dates were not recorded systematically in the Middle East, especially Turkey. The denomination of each author is given in square brackets in the headings. Authors who were born in the late nineteenth century but lived to see the twentieth century are included. Authors who produced more than three works have their works enumerated; otherwise, they are described in one paragraph. Titles of published works are given as they appear on the title page when the book is available to me; otherwise, I rely on Abbouna, Mnofer, or the online OCLC catalogue. In the case of unpublished works, the titles are sometimes mere descriptions of the work in question, and in most cases it is not clear if the work is in final or draft form; hence, these must be treated with caution (unlike works of ancient authors which were “published,” albeit in manuscript form by scribes). The same applies to works whose publication status is unknown. Motivated by Coakley & Taylor,⁶ I give the OCLC numbers when they are available.

* = copy found in my private collection.

(?) = unknown if work was published.

ms = work was not published.

nd = no date

/ = delimiter of multiple titles on the same cover or title page

// = delimiter of front and back cover titles

ABBA SOLOMON [CHALDEAN]

Solomon was born in Tkhuma and grew up in Kosraba. He studied at the Catholic Seminary in Salamas, after which he continued his studies in France where he joined the Lazarites, and was ordained to the priesthood. Solomon returned to Urmia and worked with the Lazarite missionaries. He was involved in the publications of the missionary press, and became an

⁶ J. F. Coakley and David G. K. Taylor, “Syriac Books Printed at the Dominican Press, Mosul,” 71–110 (in this volume).

editor of the periodical *ملک و نهر*; many of its anonymous articles were written by him. He was a good botanist and discovered an unknown plant which was named after him.

He wrote a grammar titled *دەستەوازی حەڵەبی* (Urmia, 1901*). Macuch also lists two works, but does not specify if they are in Syriac or Neo-Aramaic: a commentary on the Gospels and Epistles (?), and a book titled *حەڵەبی و حەڵەبی* (?). [Source: Macuch 215.]

SHMU'EL JAMİL (1847–1917) [CHALDEAN]

He was born in Talkef of Shim'un Jamil and Farideh. In 1866 he joined the monastery of Rabban Hormozd, whose Abbot then was Elisha' Tishā. In 1869, he accompanied his Abbot and Patriarch Yusuf Audo to the first Vatican Council, and there attended the Propaganda school until 1879. He was ordained a priest in 1879 for St. Mary's Monastery near Alqosh, and established a school there in 1880. In 1885 he was appointed by Patriarch Elijah 'Abū al-Yūnān to visit the faithful of the northern areas. He was appointed a vicar for the diocese of 'Aqrah for one year. In 1892, he accompanied Tuma Audo on a pastoral visit to the mountain villages for purposes of unifying a split in the church. In 1895 he served as a delegate to the Vatican for Patriarch 'Abdisho' Khayyāt for seven years. He was elected a general Abbot for the Chaldean monks three times (1881–1883/4, 1887–1894, and 1900–1917).

In addition to his numerous scholarly works in Arabic, Latin and Italian, he translated from Latin back into Syriac a theological book written originally in Syriac by Adam 'Aqraya around 1610–1613 which was later translated into Latin (the original Syriac was lost) (?). [Sources: Abbouna 496–498; Macuch 405–407.]

TUMA AUDO (1855–1918) [CHALDEAN]

He was born in Alqosh of qasha Hirmiz bar Michael, the brother of Patriarch Joseph Audo. Tuma's brother Israel later became the bishop of Mardin. After completing his elementary studies in Alqosh, Tuma accompanied his uncle the patriarch to Rome where he attended the Propaganda school from 1869 to 1880. He was ordained a priest in 1880, and returned to Mosul where he served under his uncle's successor Patriarch Elijah 'Abū al-Yūnān. He served as patriarchal vicar to Aleppo in 1882 for four years, after which he returned to Mosul to take charge of St. Joseph Syro-Chaldean Seminary. He was consecrated bishop of Urmia and Salamas in 1892, and participated in the Synod that elected Patriarch

‘Abdisho’ Khayyāt in 1894. During the persecutions that followed WWI, he protected and provided shelter to many refugees, only to become a victim himself when he was assassinated, along with other priests and parishioners, on July 27, 1918.

Audo was a prolific writer. His Syriac works are:

1. A Syriac-Syriac lexicon titled **ܘܢܝܘܢܐ ܕܠܘܕܐ ܕܘܪܡܝܐ** / Dictionnaire de la langue chaldéenne, 2 vols, (Mosul 1897, [1901] [OCLC 4472320]) [Coakley & Taylor, item 52], with the following reprints where the Syriac title is maintained but the French title has been changed:
 - a. *Assyrian Dictionary* by Mar Touma Oddo (Assyrian Language and Culture classes Incorporated, Chicago, 1978* [OCLC 216890109]), with a preface by Robert Paulissian, and an abridged translation from Syriac into English of the original preface by Louis Khodabakhsh.
 - b. *Dictionary of the Assyrian Language* (The Assyrian Federation in Sweden, 1979 [OCLC 14038221]).
 - c. *Treasure of the Syriac Language* (Glane, 1985* [OCLC 28083233, 64164924]), with a Syriac preface by Julius J. Çiçek.
 - d. *Treasure of the Syriac Language* (Piscataway, 2008* [OCLC 171553813]), with an introduction by George A. Kiraz, and a list of abbreviations by Yuyoqim Unval.
2. A grammar of Swadaya Neo-Aramaic titled **ܘܢܝܘܢܐ ܕܠܘܕܐ ܕܘܪܡܝܐ** / *Grammaire de Langue Chaléenne Moderne. Dialecte d-Ourmia* (Urmia, 1905; 2nd ed. 1911* [OCLC 182944529]; reprint of the 2nd ed. by the Assyrian Language and Culture Classes Inc., Chicago, 1978? [OCLC 51080198]).
3. A liturgy for the feast of the Sacred Heart of Jesus, published by Bedjan in *Breviarium Chaldaicum*, vol. 3 (Paris, 1886–1887 [OCLC 162884089]).

In addition, he translated from the Latin into Syriac:

4. J. P. Gury’s *Compendium Theologia Moralis*, 2 vols. (Mosul, 1896).
5. The Catechism of the Council of Trent titled **ܘܢܝܘܢܐ ܕܠܘܕܐ ܕܘܪܡܝܐ** / *Catechismus ex decreto concilii tridentini* (Mosul, 1889) [Coakley & Taylor, item 30].
6. Nieremberg’s *La Balance du Temps* titled **ܘܢܝܘܢܐ ܕܠܘܕܐ ܕܘܪܡܝܐ** (Mosul, 1884* [OCLC 41112058]) [Coakley & Taylor, item 22].

7. Louis Togni's *Instructio pro sacris Ecclesiae ministriis* ܩܘܠܘܒܐ ܩܘܠܘܒܐ ܩܘܠܘܒܐ / *Instruction Pour Les Ministres de L'Église* (Mosul, 1895) [Coakley & Taylor, item 42].

He translated from the Arabic into Syriac:

8. The fables of Kalila and Dimna ܩܘܠܘܒܐ ܩܘܠܘܒܐ ܩܘܠܘܒܐ ܩܘܠܘܒܐ / *Kalila et Dimna Fables Indiennes* (Mosul, 1895* [OCLC 67003619]; 2nd ed. Glane, 1989* [OCLC 212400294], with the English title *Kalila and Dimna Fables of Bidpai*) [Coakley & Taylor, item 41].
9. A work originally titled in Arabic *kitāb al-lābūt al-'adabi* (Urmia 1899).
10. Revised a translation made into Syriac by Damianos of Alqosh (d. 1855) of an Arabic version of Paolo Segneri's *Manuale Sacerdotum* titled ܩܘܠܘܒܐ ܩܘܠܘܒܐ ܩܘܠܘܒܐ ܩܘܠܘܒܐ / *Manuale Sacerdotum* [etc.] (Mosul, 1882) [Coakley & Taylor, items 16, 39].

[Sources: Abbouna 498–500; Macuch 211–213; Suleiman Saigh, *Tarīkh al-Mosul (History of the Iraqi City of Mosul)* (Piscataway: Gorgias Press, 2008) 2: 276; David Taylor, *Bibliography of Syriac Printed Lexica* (Piscataway: Gorgias Press, forthcoming); Gabriel Oussani, 'The Modern Chaldeans and Nestorians, and the Study of Syriac among them,' *Journal of the American Oriental Society* 22 (1901) 79–96.]

AFRAM NAQQĀSHEH (1850–1920) [SYRIAC CATHOLIC]

He was born in Mosul of 'Abdulahād bin Eliās Naqqāsheh and Khālīṣah daughter of qas Boutros and given the baptismal name Behnam. He studied at Sharfeh from 1877 to 1867, then at Rome where he was ordained a priest in 1874 and was given the name Afram. He returned to Mosul, and in 1895 was consecrated a bishop for Edessa but did not stay there for long. He accompanied Patriarch Raḥmānī to Constantinople and Rome in 1899. In 1903 he became bishop of Aleppo until 1914 when he fell ill. He spent the last months of his life from 1919 to 1920 at Sharfeh.

In addition to his Arabic writings, he composed in Syriac a *sugitho* (dialogue poem) between St. Ephrem and the Syriac nation (ms, copy by Aramalah in Shafreh (catalogue 281)), and translated from Latin into Syriac a theological book (Abbouna gives the Arabic title *mukhtaṣar 'ilm al-lābūt al-'adabi* [= the concise study of literary theology]) (ms). He also wrote a catechism in Syriac, Turkish and Kurdish (ms). [Sources: Abbouna 541–

542; Macuch 428–429; Armalah, *tārīkh dayr sayyīdat al-najāṭ ʿay dayr al-sharfēh* (Junieh: Maṭbaʿat al-ʿĀbāʾ al-Mursalīn, 1946) 458–459.]

MATTA KONAT (1860–1927) [SYRIAC ORTHODOX (MALANKARA)]

Konat was born in Pampakoda of a priestly family. He studied under his father Yuḥanon Konat, and then Gregorios of Parumala. He was ordained a priest in 1883, and a chorepiscopos in 1926. Between 1901 and 1911, he served as the Priest Trustee of the Malankara Association from 1901 to 1911, and continued in this position after the schism of 1911 (he sided with the patriarchal faction). He taught at the Old Seminary in Kotayam, and later established in his town a seminary, and Mar Julius Press where he published many liturgical books with prefaces in Syriac. Ignatius Peter III/IV bestowed upon him the title of Malankara Malpan, and may have been the first to hold this distinguished title. He published a periodical called *ܩܘܪܝܢܐ* in Syriac and Malayalam (he composed most of its Syriac material). He composed, and scribed in a beautiful Serto hand, numerous letters from Malankara to the Syriac Orthodox Patriarchate.⁷ He is also credited with most of the liturgical translations made from Syriac into Malayalam which are still used today.

Konat's Syriac writings include general rules (*ܩܘܪܝܢܐ*) on the Shḥimo daily offices, which he prefaced to his edition of this text (Pampakuda, 1915, 4th ed. 1977*, 5th ed. 1988*), and two brief accounts on the history of the Syriac Church in Malabar (?), may have been published in *ܩܘܪܝܢܐ*). He also wrote a Syriac grammar, but it is not clear in what language (?). [Sources: Barsoum, *al-Lu'lu' al-Manthur* 581; Abbouna 542–543; Mnofer 17–20; Macuch 481–482.]

JEREMIAH MAQDISĪ (1847–1929) [CHALDEAN]

He was born in Alqosh and attended the monastery of Rabban Hormuzd in 1864. He studied at the Propaganda school from 1869 until 1879. In 1879 he was ordained a priest. In 1888 he became a patriarchal vicar for S'irt, and in 1889 was consecrated a bishop for Zakho. In 1914 he started building a Cathedral there which was completed in 1919.

He wrote a grammar titled *ܩܘܪܝܢܐ ܕܘܫܘܪܐ* *Grammaire chaldéenne* (Mosul, 1889 [OCLC 41062799, 66280188]) [Coakley & Taylor, item 31], reprinted by the Iraqi Academy in 1978*, and again in 1997* in Serto script by

⁷ George A. Kiraz, 'The Credentials of Mar Julius Alvares, bishop of Ceylon, Goa and India Excluding Malabar' in *Hugoye: Journal of Syriac Studies* 7 (2004), no. 2.

Barsaumo Samoil Dogan with the English title *Turos Mamlo by Father Jeremia Pilgrim*. He translated from Latin into Syriac a book on logic (ms), and another on literary theology (partly published according to Abbouna). [Sources: Abbouna 504–505; Macuch 408–409.]

NAOUM ELIAS PALAK [FĀ'IQ] (1868–1930) [SYRIAC ORTHODOX]

He was born in Diyarbakir of Eliās Jacob Palak and Saydeh Safar and was given the baptismal name Na'ūm (he gave himself the nickname Fā'iq). He studied in the local schools, and then taught from 1888 to 1912 at various community schools, mostly in Diyarbakir, but also for short periods in al-Bsheriyyeh, Urfa, Adyaman, and Homs. He witnessed the horrific massacres of 1895 in Diyarbakir. Fā'iq was ordained a deacon in 1889 by Ignatius Peter III/IV. In 1908, after the Young Turk Revolution, he established in Diyarbakir the Jam'iyyat al-'Intibāh (known in Syriac by 'Irutho), and shortly thereafter the newspaper *Kawkeb Madenho* (1910–1912, 43 issues), published in Syriac, Garshuni Arabic and mostly Garshuni Turkish. He immigrated to the US in 1912 where he lived in NJ. There, he established the newspaper *Beth Nabrin* (1916–1921), and later became the editor of *Huyodo* (Union) for one year (1921–1922, 39 issues), an organ of the Assyro-Chaldean Association, after which he reissued *Beth Nabrin* (1922–1930). He contributed to other periodicals such as *'Intibāh* (NY, ed. Gabriel Boyajī), *Murshid Athurion* (Kharput, ed. Ashur Yusuf), and *Shiphuro* (Diyarbakir, ed. Basshār Hilmī). According to his biographer, he wrote many books in Arabic and Turkish which remain unpublished, but it is not clear how many are in final form and how many are mere notes.

His Syriac writings include:

1. A collection of national anthems in Syriac (but also in Turkish, and Arabic) (Diyarbakir 1908, 2nd ed. [NJ] 1913*).
2. A Syriac reader titled ܩܘܪܬܘܢܐ ܕܩܘܪܬܘܢܐ ܕܩܘܪܬܘܢܐ (N), 1917* [OCLC 85222517]), designated as part 1 but probably no other parts were published.
3. A brief question-answer pedagogical work on mathematics (incomplete ms).
4. A pedagogical work on geography based on Salīm Sāmī Juqī's Arabic textbook *al-Khawāṭir al-Wāfiyah fī 'Uṣūl al-Jughrafiyah* (incomplete ms).
5. The sayings of Benjamin Franklin translated from Arabic into Syriac (ms).
6. A translation into Syriac from Persian—also making use of Arabic, Turkish and English versions—of the Quadrants of Omar

school of Sayyidat Baskintā. In 1893 he joined the monastery of Mar Mūsā al-Dawwār in Metn and became a novice. He was sent to study Syriac, Arabic and French at the school of Deir Qabriyānos in Kfifān, and theology at the Lebanese school of Qarnat Shahwān from 1897–1898. He was ordained a priest in 1898, and began teaching, especially Syriac, at a number of schools in the region. He performed a number of administrative positions in various schools and monasteries.

In addition to his writings in al-Machriq (e.g., on Arabic names of villages derived from Syriac), he composed in Syriac a collection of poems under the Arabic title *ديوان شعر سرياني نظمه من جاهد نصف قرن في دراسة اللغة الأرامية* [= a collection of Syriac poetry composed by one who endeavored for half a century in studying the Aramaic language] / *Recueil de Poemes Syriaques* (nd*, but according to Abbouna published by his brother Peter Hubeika in 1952). He also wrote a pocket Syriac-Arabic lexicon *ܟܬܝܒܐ ܕܥܢܟܠܐ* (1958*). [Source: *Ḥayāt al-ʿAkhawayn Buṭros Ḥobeika, Yūsef Ḥobeikak wa-Māʾathirbumā wa-ʾĀthārahuma* / *La vie et les œuvres des deux frères Hobeika, le chorévêque pierre Hobeika [et] Père Joseph Hobeika* (Beirut: Imprimerie Nassar, nd); Macuch 435–436; Ray Mouawad, personal communication.]

YUḤANNA QIRYO (1874–1946) [CHALDEAN]

He was born in Alqosh. He studied at the Patriarchal Seminary and in 1899 was ordained as its priest. In 1906 he served in Mosul. In 1936 he was consecrated a corepiscopos, and in 1939 served in Ārādn until 1942 when he was consecrated bishop for al-ʿAmādiyyah. He died in 1946 and was buried in Karmalīs.

He translated from Italian into Syriac a number of books including a book on Alphonse Liguori (Abbouna gives the title in Arabic *فضائل القديس ألفونس ليغوري* [= virtues of St. Alphonse Liguori] (?), a biography of St. Jirardis Magla (Mousel, 1932), a two-volume book by Liguori (Abbouna gives the title in Arabic *هداية النفوس* [= guidance of the souls]) (vol. 1 Mosul, 1934; vol. 2 ms). [Sources: Abbouna 507–508; Macuch 412–413.]

ATHANASIUS IGNATIUS NŪRĪ (1857–1947) [SYRIAC CATHOLIC]

He was born in Mardin of Niʿmatallah Nūrī and Katherine daughter of ʿAbdulmasīḥ Tarzi, and was given the baptismal name Naṣrallah. He studied at Sharfeh from 1873, then was appointed a teacher of Syriac there. He was ordained a priest in 1881 and named Ignatius. He served at Deir al-Zor, then in other parishes. He was consecrated bishop of Baghdad in 1895 and named Athanasius. He traveled to India on a number of occasions, and in

1913 was appointed as bishop for Cairo. Later he returned to Lebanon, and became an assistant to Patriarch Gabriel Tabbuni. He had a stroke in 1944 and died at Sharfeh in 1947.

His Syriac writings include a catechism (?), and a collection of poems titled in Arabic العنق الدري [= the twinkling/brilliant necklace] (?). [Sources: Abbouna 550–551; Macuch 436–437.]

ELIĀS AL-RĀHIB (DAYRAYA) (1860–1949) [CHALDEAN]

He was born in Shaqlāwah of the Sher family. In 1876 he joined the monastery of Rabban Hormizd, became a monk in 1879, and was named Eliās. He was ordained priest in 1895.

He composed in Syriac a history of the Chaldean patriarchs from Sulaqa onward (ms) which was later translated into Arabic by ʿAzīz Buṭros of Alqosh under the title كتاب الرعاة [= the book of shepherds] (1952). He also composed a collection of 30 poems and anthems, following the tradition of al-Ḥarīrī, and titled it ܘܢܝܘܪܕܝܢܐ “young bird without feathers” which was his childhood nickname (ms). [Sources: Abbouna 508–509; Macuch 413–414.]

MICHAEL MURAD (1878–1952) [SYRIAC CATHOLIC]

He was born in Mosul. He studied at the Syro-Chaldean seminary of St. John starting 1893. He was ordained a priest in 1904 for Qaraqosh where he served for three years, after which he returned to Mosul and taught at the seminary.

He composed an Arabic-Syriac lexicon. The lemmas until *šin* were published (nd), with a 2nd ed. published under ܘܢܝܘܪܕܝܢܐ / *Arabisk-Ass./Syr. Ordbok* (1984*), with an introduction in Syriac and Swedish by Gabriel Isik. [Sources: Abbouna 551–552; Macuch 437.]

ISHAQ ARMALAH (1879–1954) [SYRIAC CATHOLIC]

He was born in Mardin and was given the baptismal name Eliās. He studied at Sharfeh from 1895, was ordained a deacon in 1898 and given the name Isaac. In the same year he was ordained a priest by Patriarch Raḥmani and became his secretary. He taught at Mardin in 1910, and returned to Beirut in 1919. In 1929 he became the secretary of Patriarch Tabbuni who elevated him to chorepiscopus in 1930. From 1932 until 1954 he dedicated his time to writing and research.

In addition to his numerous other writings, he composed a Syriac anthology for students titled *ܩܘܪܬܐ ܕܩܕܝܫܐ* in two volumes (Sharfeh, vol. 1, 1907*; vol. 2 1908*). [Sources: Abbouna 555; Macuch 438–440.]

IGNATIUS AFRAM BARSOUM (1887–1957) [SYRIAC ORTHODOX]

He was born of Stephan Barsoum and Susan Abdalnur. He studied at the Dominican School in Mosul then taught there after he graduated. He also studied Arabic literature and rhetoric at the hands of a local Muslim *imām*. He joined Deir al-Za‘faran where he was tonsured a monk in 1907 and named Afram, and later was ordained a priest in 1908. He taught at the school of the monastery, and became director of its printing press in 1911. In 1913, he embarked on a scholarly trip in the Tur ‘Abdin region collecting materials from manuscripts. He was consecrated bishop of Syria in 1918 and resided in Homs; later Lebanon was added to his diocese. In 1919 he represented his church at the Paris Peace Conference, and embarked on a second scholarly trip across Europe where he spent 17 months visiting libraries. In 1927, he embarked on a third scholarly trip visiting Europe and the US. There, he visited the University of Chicago where he worked at the Oriental Institute. In 1932 he became a member of the Syrian Academy. In 1933, he was elected and consecrated Patriarch, and transferred the Patriarchate first to Aleppo, then Homs. He established in 1939 the Seminary of Saint Ephrem.

In addition to his numerous writings, he wrote in Syriac a history of Tur ‘Abdin titled *ܩܘܪܬܐ ܕܩܕܝܫܐ ܕܩܘܪܬܐ ܕܩܕܝܫܐ*, published with an Arabic translation by Gregorius Boulos Behnam (1964*⁹; 2nd ed. with Syriac text only, Galne, 1985 [OCLC 66278480]); Turkish translation (1996 [OCLC 35205199]). A collection of his prefaces and poems were published by T. George Saliba in *ܩܘܪܬܐ ܕܩܕܝܫܐ ܕܩܘܪܬܐ ܕܩܕܝܫܐ* // *Nurbe* (Glane, 1989* [OCLC 156865121]) [Sources: Mnofer 44–48; Macuch 441]

BOUTROS SABA (1893–1961) [SYRIAC CATHOLIC]

He was born in Bartelle, studied at Sharfeh from 1906, and then at the Syriac Catholic Seminary in Jerusalem. In 1914 he returned to Mosul, and was ordained a priest in 1919. He taught at the Syro-Chaldean seminary of St. John in Mosul, then at Sharfeh from 1937. He then served in Baghdad.

⁹ In 2004 I met the typesetter Mr. Nofel Maḥfuḍh نوفل محفوظ in Lebanon.

In addition to his other writings, he composed in Syriac a number of poems (a few published according to Abbouna). [Sources: Abbouna 562–563; Macuch 445–446.]

YUHANON DOLABANI (1885–1969) [SYRIAC ORTHODOX]

He was born and raised in Mardin. In 1907, he joined Dayro d-Notpho above Deir al-Za‘faran, became a monk in 1908, and was ordained priest in 1918. He taught at the local school of Deir al-Za‘faran, at other monasteries, and at the Taw Mim Simkath orphanage in Adana. He accompanied Patriarch Eliās III on two pastoral tours in the Middle East: the first in 1919 prompted by the aftermath of World War I and the Sayfo massacres, and the second in 1925 to Aleppo and Jerusalem where he spent two years teaching at St. Mark’s Monastery. When the newly consecrated Patriarch Afram Barsaum moved the patriarchal seat from Mardin to Homs, the community leadership in Mardin desired to elect Dolabani as anti-Patriarch, but he publicly rejected the move and renounced rumors of any such election in the Turkish newspapers in 1934. In 1947, Mardin became a diocese and Dolabani was consecrated its bishop. He spent his last days at Deir al-Za‘faran and was buried there.

Dolabani drew up a list of his writings consisting of 82 items, most of which remain unpublished. His Syriac works include:

1. Syriac reader titled **ܕܘܠܒܢܝ** // *Dil, Süryanice* in two volumes (vol. 1, Mardin, ?; 3rd ed. Mardin 1967*; vol. 2 Mardin ?; 2nd ed. Mardin 1968*).
2. A grammar in two volumes: vol. 1 **ܕܘܠܒܢܝ ܕܘܠܒܢܝ ܕܘܠܒܢܝ** (Mardin, 1915; Glane, 1982*); vol. 2 **ܕܘܠܒܢܝ ܕܘܠܒܢܝ ܕܘܠܒܢܝ** (Glane 1997* [OCLC 68008293]).
3. History of the patriarchs titled **ܕܘܠܒܢܝ ܕܘܠܒܢܝ** // *Die Patriarchen de syrisch-orthodoxen Kirche von Antiochien* (Glane, 1990* [OCLC 65868964]).
4. A book on the differences in faith between the Syriac Orthodox tradition and other traditions titled **ܕܘܠܒܢܝ ܕܘܠܒܢܝ ܕܘܠܒܢܝ** // *Sbhlofe Tawdithonoye* (Glane, 1997* [OCLC 68008160]).
5. Catalogue of the Syriac manuscripts of St. Mark’s Monastery, published by Gregorios Yuhanna Ibrahim titled **ܕܘܠܒܢܝ ܕܘܠܒܢܝ ܕܘܠܒܢܝ** // *Catalogue of Syriac Manuscripts in St. Mark’s Monastery* (Aleppo, 1994* [OCLC 174650828]).

6. Catalogue of the Syriac manuscripts in Deir al-Za'farān, published by Gregorios Yuhanna Ibrahim titled *ܟܬܘܒܐ ܘܚܘܪܐ ܩܘܪܝܢܐ ܕܕܥܝܪܐ ܕܙܘܦܪܐܢ* // *Catalogue of Syriac Manuscripts in Za'faran Monastery* (Aleppo, 1994* [OCLC 174650852]).
 7. Catalogue of Syriac manuscripts in various churches and monasteries, published by Gregorios Yuhanna Ibrahim titled *ܟܬܘܒܐ ܘܚܘܪܐ ܩܘܪܝܢܐ ܕܕܥܝܪܐ ܕܙܘܦܪܐܢ* // *Catalogue of Syriac Manuscripts in Syrian Churches and Monasteries* (Aleppo, 1994* [OCLC 174650843]).
 8. A history of Mor Gabriel monastery titled *ܩܘܪܝܢܐ ܕܡܘܪ ܕܩܒܪܝܐܝܠ* // *(Mor Gabriel) Deyr-el-Umur Tarihi* (Mardin 1959; 2nd ed. Glane, 1991* [OCLC 65868912]).
 9. A history of the monastery of Salah titled *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* (Lebanon, 1973*), published by George Saliba.
 10. An anthology for school children titled *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* in two volumes (vol. 1 ?; vol. 2 Mardin 1914, 2nd ed. Jerusalem 1981* with a Syriac introduction by Shem'un Çan; 2nd [3rd] ed. Glane 1986* [OCLC 64947620, 156865120] with a Syriac introduction by Julius J Çiçek).
 11. An auto biography, published in *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* (The Assyrian Youth Federation, The Assyrian Federation, Södertälje, 2007 [OCLC 185262822]).
 12. Memoires spread in many notebooks, some of which are now in Mardin and Jerusalem (some published in *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* cited in above, and in *al-Hikmah* Magazine of Jerusalem).
- He translated the following works from Arabic into Syriac:
13. Barsaum's *al-Li'l al-Manthūr* (Qamishli, 1967*; 2nd ed. Glane, 1992* (but 1991 on Syriac title page) [OCLC 65868938]).
 14. Boulos Behnam's drama *Theodora* (Glane, 1977*).
 15. A book on theology by Michael Mina titled *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* / *Theologie Text Arabisch* (Glane, 1990 [OCLC 66281771, 181898174]).

[Sources: Ibrahim, Y. (1999), *Dolabani the Ascetic Metropolitan of Mardin* (Aleppo, 1999); Brock, "A Syrian Orthodox Bishop and Scholar: Mar Philoxenos Iohanna Dolaponu (1885–1996)", *Ostkirche Studien* 26 (1977): 47–52; Mnofer 54–57; Abbouna 563–566; Macuch 446–449.]

ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ (Beirut 1955, 2nd ed. Glane 1986*).

4. Translations into Syriac of some of the works of Shakespeare and other French writers both in verse and prose (?).
5. A translation of Gilgamesh, maybe from Arabic, in verse form (?).
6. Poems published in various journals and magazines, the most popular of which is ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ in recognition of Taw Mim Semkath, later put to music by Gabriel As'ad (1953).

[Sources: Mnofer 67–70; Abbouna 573; Macuch 455.]

PAWLOS BIDĀRY (1887 [MACUCH 1890] –1974) [CHALDEAN]

He was born in Bidār near Zakho, and joined the Syro-Chaldean Seminary of St. John in Mosul in 1900. He was ordained a priest in 1912. He lived in Syria most of his life, but returned to Iraq a few years before 1974.

He wrote a grammar ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ (Mosul, 1923*). He composed many poems, only a few of which were published: one titled ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ and another one on St. Ephrem (India, 1957). A few of his articles, written in Syriac, were published by the Iraqi Academy under the title ܘܢܝܢܐ ܘܢܝܢܐ / مقالات وقصائد مختارة // *Selected articles & poems by Rev. Paulus Bidary* (Baghdad, 1977* [OCLC 67846060]). [Sources: Abbouna 511–512; Macuch 414–415.]

MALKI AL-QAS AFRAM SOBO (1895–1979) [SYRIAC ORTHODOX]

He was born in Arbo, Tur 'Abdin. He was ordained a priest for Nisibin by Ignatius Eliās III in 1925, and later he migrated across the border to Qamishli.

He composed in 1936 a liturgy for the celebration of the chrism which appeared at the Church of St. Jacob in Qamishli, including the hour offices and their *busoye*. He also composed a number of *mimre*. The liturgy and poems were published, with a biography of the author, by George Saliba in ܘܢܝܢܐ ܘܢܝܢܐ (Beirut, 1984*). [Sources: Mnofer 74–75; Macuch 464.]

IGNATIUS JACOB III (1912–1980) [SYRIAC ORTHODOX]

He was born in Barṭelleh of Tuma Gabriel Mari and Shmuni Isaac Mtūkā, and was given the baptismal name Shābā ('Abdulahād). He attended the seminary at Deir Mar Matta in 1923, and in 1931 began teaching at Taw Mim Simkath in Beirut. He became a monk in 1933. He was sent to India in the same year where he was ordained a deacon and a priest. He returned in 1946 to Mosul. In 1950 he was consecrated a bishop for Beirut and Syria,

then Patriarch in 1957. He transferred the patriarchate from Homs to Damascus.

In addition to his other writings, he composed a collection of poems published under *ܟܘܨܬܐ ܟܘܨܬܐ* (Aleppo, 1959*). [Sources: Mnofer 76–78; Abbouna 570–572; Macuch 453–455.]

HANNA SALMĀN (1914–1981) [SYRIAC ORTHODOX]

He was born in Ma'sarteh and joined the Taw Mim Simkath orphanage in Adana. He taught Syriac, French and Arabic at the same institution, after it moved to Beirut. He graduated from the American University of Beirut, and then established in Tal Tamar, near al-Ḥasakeh, a school for the Assyrians. He became the principal of the Syriac Orthodox schools of Qamishli, and a manager of the Electrical Company of Qamishli after its nationalization. He returned to Beirut where he taught at the American University. He died in a car accident in 1981.

He published with Yuḥanon Qashisho a set of Syriac readers (Qamishli, 1951). He composed more than 100 poems, mostly unpublished. He translated a novel/play from French into Syriac (Mnofer gives the titled transcribed in Arabic: *janjifāf*) (ms). [Sources: Mnofer 79–81; Abbouna 573–574.]

‘ABD AL-MASĪḤ NU‘MĀN QARABASHĪ (1903–1983) [SYRIAC ORTHODOX]

He was born in Qarabash near Diyarbakir. In 1911 his bishop Iwannis Eliās Shakir (later Patriarch) sent him to Deir al-Za‘faran where he learned Syriac (under Eliās Qoro and Dolabani), Arabic, and Turkish. In 1921 he went back to Diyarbakir, then escaped from the military service and went to Beirut, where he spent some time with Isaac Armalah. He taught in Beirut (1926, 1935–1936), Bethlehem (1937–1939), Jerusalem (1939–1951), Qamishli (1952–1976), and St. Ephrem Seminary in Beirut (1972–1975). He wrote:

1. A series of Syriac readers, *ܟܘܨܬܐ ܟܘܨܬܐ*, from kindergarten until eighth grade which are still used today in the Middle East and the diaspora (reprinted many times). [George Kiraz published *Key Olaph* and *Key Beth* with an Arabic commentary (1983*); Eli Lahdo Shabo edited *Key Olaph* and grades 1–3 with an English commentary (2008*.)]
2. A grammar *ܟܘܨܬܐ ܟܘܨܬܐ* (Qamishli 1963, 2nd ed. Glane 1980*, 3rd ed. Glane 1986*).

3. Poems in the genre of ܡܚܡܝܢܐ ‘wine poems’ based on the Andalus Arabic tradition of *al-khamriyyāt* (Sweden, 1997 [OCLC 186054258]).
4. An account of Sayfo (not three romantic plays as described in Monfer) titled ܡܨܘܚܐ ܕܡܘܙܝܒܐ ܕܡܘܨܝܒܐ // *Dmo Zlibo (Vergossenes Blut)* (Augsburg, 1997 [OCLC 74270490]; Glane 1999*); German translation by George Toro and Amill Gorgis titled *Vergossenes Blut* (Glane, 2002* [OCLC 71716141]); Dutch translation titled *Vergoten Bloed* (Glane, 2002 [OCLC 66191498]).

Additionally, he translated the following works from Arabic into Syriac:

5. Jubran Khalil Jubran’s *The Prophet* and *Jesus the Son of Man* (?).
6. The quadrants of Al-Khayyam (?).
7. Michael Niema’s ܐܠܘܨܗܐ (?).
8. Gilgamesh (?).
9. The sayings of Taghor from al-Bustani’s Arabic version (?).
10. The Codes of Hamurabi (?).
11. Addai Sher’s ܬܐܪܝܚ ܟܠܕܘ ܘܐܨܘܪ (?).

A collection of his writings was published in ܡܨܘܚܐ ܕܡܘܙܝܒܐ ܕܡܘܨܝܒܐ ed. by Gabriel Afram (Jönköping, 1994*). [Sources: Mnofer 85–92; Abbouna 567–568; Macuch 451.]

ANTOINE DABBÛS (1916–1983) [SYRIAC ORTHODOX]

He was born in Fayrūzah near Homs, and studied at Taw Mim Simkath, graduating in 1934. He studied Syriac under Armalah and Qarabashi. He was the principal of the ʿĀmūda school, taught in Ras al-ʿAyn, and co-founded a school in his village.

He wrote for a number of periodicals including *Hdonoyutho Suryoyto* (Buenos Aires, ed. Farīd Nuzhā) and *Leshono d-ʿUmtho* (Beirut, ed. Ibrahim Haqwerdi). His compositions include a number of poems. He translated from Arabic Muʿayyid al-Dīn al-Ṭaghraī’s ܠܡܝܐ ܐܠܡܝܐ with the Syriac title ܠܡܝܐ ܘܡܝܐ (published in Mnofer), a short poem by Rabindranath Tagore (1861–1941) titled “Clouds and Waves” (?), and Pierre Corneille’s French poem *Le Cid* (?). [Sources: Mnofer 93–98; Abbouna 574; Macuch 456.]

STEVEN BELLO (1910–1989) [CHALDEAN]

He was born in Alqosh of Jūnā Mikhā Ballo and Teresa Mikhā Sāko and given the baptismal name ʿAbdulahād (he is somewhat related to the family of Patriarch Yuḥanon Sulaqa). He became a monk in 1924, and in 1927 joined the Syro-Chaldean seminary in Mosul where he was ordained a priest in 1934. He studied in Rome from 1935 until 1940, the year of his return to Iraq. In 1958 he became a vicar for Aleppo, and in 1960 was consecrated a bishop for Syria. He died in Rome in 1989 and was buried in Iraq.

He translated from Italian into Syriac a small book titled *ܠܩܘܫܐ ܕܩܘܪܒܐܢܐ* (Mosul, 1957), wrote a chronicle titled *ܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ* (ms), and a book titled *ܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ* (ms). [Sources: Abbouna 514–515; Macuch 416.]

CYRIL JACOB (1912–199?) [SYRIAC ORTHODOX]

He was born in ʿAynward in Tur ʿAbdin, and joined Deir al-Zaʿfarān in 1928. In 1930 he was sent to St. Jacob Monastery in Salaḥ were he was tonsured monk by Yuḥanna Kandūr, and then ordained a priest by Dionesius Abdulnūr of Amid. He then served in Midyat, Karburan, Dirbasiyyeh in Syria, Zahle in Lebanon, Jerusalem, and Hama. In 1959 he was consecrated bishop by Patriarch Jacob III, and in 1971 became the principal of St. Ephrem Seminary in ʿAṭshane. In 1975 he assisted bishop Iwanus Afram in managing the diocese of Tur ʿAbdin. He immigrated to Europe and lived in Sweden for sometime, then Holland at St. Ephrem Monastery in the 1980s, then in Sweden again were he died.

He co-authored with his brother Asmar al-Kouri a Turoyo-Syriac lexicon titled *ܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ // The Guide, the First Literary-Colloquial Syriac Dictionary* (Sweden, 1985*), and composed many poems (some published in *Babro Suryoyo*). A collection of his writings was published in *ܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ ܕܩܘܪܒܐܢܐ // Kutofe Çeşitli konular hakkında ŞİİRLER Yazan Mor Kurillos Yakup*, ed. by Benjamin Atash (Glane, 1990*). [Sources: Mnofer 125–126; Macuch 471.]

MURAD SALIBA BARSOU (1912–1996) [SYRIAC ORTHODOX]

He was born in Miden and became an orphan at an early age. His family entrusted him to the care of St. Mark's Monastery in Jerusalem in 1925. There he studied Syriac under Dolabani, then taught at the schools of Jerusalem, Bethlehem, and Amman. During WW II, he worked as an interpreter for the British Government for the Assyrians who were deported from Iraq. After the Arab-Israeli war of 1948, Barsoum became a

refugee and lived in Bethlehem. In 1955 he immigrated to Jordan and in 1966 to U.S. where he lived first in NJ then Los Angeles. He is known for the translations he made into English of the orders of baptism, matrimony and burial (1974), and thirteen Anaphoras (1991).

He wrote a pedagogical reader at the age of fifteen titled *ܡܠܟܘܬܐ ܕܡܪܝܩܐ* (Jerusalem, 1927*). His other writings remain unpublished. [Sources: Mnofer 127–128; Macuch 470; eulogy by J. Tarzi (1996).]

GABRIEL AS‘AD (1907–1997) [SYRIAC ORTHODOX]

He was born in Midyat and in 1914 joined Taw Mim Simkath where he studied under Dolabani, Paul John, an educator from Kharput, and Ibrahim Haqwirdi. In 1925 he immigrated to Beirut where he learned music and began putting to music the poems and anthems of the writers of this period. He taught in ‘Āmūda, Damascus, Bethlehem, Jerusalem and Qamishli. In 1953 he published *ܩܘܨܘܬܐ ܕܡܘܨܘܨܐ* in musical notes, and in the 1970s produced two records. He immigrated to Sweden and died in Stockholm. [Sources: Mnofer 112–114; Abbouna 575; Macuch 469.]

BARSOUM AYYUB (AYOUB/EYOUB) (1932–1998)

He was born of Yousif Daoud Ayyub and Latifah Eliās Nu‘mān in Mosul and given the baptismal name Simon. He joined St. Ephrem seminary from 1946 until 1953. He taught in Dirbasiyyeh and became a principal of the school there for two years, then he taught in Aleppo. He was ordained a deacon in 1957 in Mosul, and then a priest for Aleppo in 1958 and a corepiscopos in 1968, both ordinations by Dionesios Jirjis Behnam. He became a patriarchal vicar of the Aleppo diocese from 1977 to 1979. He taught Syriac at the University of Aleppo in 1970 and 1975.

In addition to his other writings, he composed a collection of poems titled *ܙܒܪܝܪܐ* // *Zabrīre* (Glane, 1985* [OCLC 67728201]), and a poem titled *ܡܘܨܘܨܐ ܕܡܘܨܘܨܐ ܕܡܘܨܘܨܐ* // *The Spiritual Love in “Truly Truly I Say to You”* (Aleppo, 1997*). He also translated into Syriac Jibran Khalil Jibran’s *al-Mawākib* (ms). [Sources: Mnofer 175–177; Abbouna 580–581; Macuch 464.]

NU‘MĀN AYDIN (1908–2001) [SYRIAC ORTHODOX]

He was born in Kfarze in Tur ‘Abdin. During the Sayfo massacres of 1915, his family took refuge in ‘Aynward. He studied Syriac under Dolabani, was ordained deacon in 1933, and a priest by Dolabani in 1952. He was

appointed a Patriarchal Vicar of Tur ʿAbdin from 1973 to 1980. In 1987 he immigrated to the US and settled in NJ. He was a masterful scribe.

He wrote,

1. Homilies for Sundays and feast days (ms).
2. An anthology of poems (partly published in various magazines).
3. On the troubles of Tur ʿAbdin from 1914 to 1987 (parts were published in *Babro Suryoyo*).
4. On the massacres of Tur ʿAbdin and the persecution of the Turkish government from 1941 to 1942 (parts in *Babro Suryoyo*).
5. A history of the Patriarchs and Maphrians of recent times (probably those not covered by Dolabani) (ms).
6. Church hymnals (ms).
7. A commentary on the sacraments (ms).
8. The acts of St. ʿZazaʿel (ms).
9. A history of Midyat, Kfarze, ʿAynward, and other villages (ms).
10. Biographies of the bishops of Tur ʿAbdin from 1914 to 1985 (ms).
11. The destruction of the fourteen monasteries of Tur ʿAbdin from 1914 to 1987 under the title *ܩܕܝܫܬܐ ܕܩܘܪܒܝܢܐ* / *Gedsche Ushabte dʿTurabdin* (Glane, 1997* [OCLC 68100139]). The content may be related and may include material from 3 and 4 above.

[Sources: Mnofer 118–121; Abbouna 575–576; Macuch 469.]

YOHANON KASHISHO (YUḤANON QASHISHO) (1918–2001) [SYRIAC ORTHODOX]

He was born in Azekh and immigrated to Qamishli where he studied Syriac under George Māʿīlo. He taught in Aleppo, then lived in Bethlehem where his father was a priest. In 1948 he went to Syria where he taught, and worked in journalism. In 1970 he immigrated to Sweden.

His writings include:

1. Readers in seven parts which were published in Qamishli, and an intermediary primer with Hanna Salmān.
2. A reader in 3 parts titled *ܣܦܪܐ ܕܩܘܪܒܝܢܐ* / *Safro Tobo* (Sweden, 1983*, [OCLC 185345586]).
3. Two pocket dictionaries, one Syriac-Swedish, and the other Swedish-Syriac (I have no publication information).
4. A number of short stories for juveniles:
 - a. *ܩܘܪܒܝܢܐ ܕܩܘܪܒܝܢܐ: ܩܘܪܒܝܢܐ ܕܩܘܪܒܝܢܐ* / *Tre assyriska barnsagor: Ali Baba Och de 40 Rövorna, Fiskaren Och Hans Hustru, Kökets Prinsessa* (1983* [OCLC 185343919]).

- b. ܩܘܪܒܢܐ ܩܠܒܐ ܕܝܫܘܥܐ ܘܥܘܒܐ / *Trå assyriska barnsagor: Tammuz Och Ishtar Mullbärstrådet* (1982* [OCLC 185758547]).
 - c. ܩܘܪܒܢܐ ܩܠܒܐ ܕܝܫܘܥܐ / *Shamo Lman Menhon: en assyrisk barnsaga* (1982* [OCLC 185425502]).
 - d. Mnofer lists other stories: ܩܘܪܒܢܐ, ܩܠܒܐ, ܩܠܒܐ, ܩܠܒܐ, ܩܠܒܐ, ܩܠܒܐ, ܩܠܒܐ (?).
5. He wrote over 200 poems many of which are published in various periodicals, especially *Huyada*, and in a collection titled ܩܘܪܒܢܐ ܩܠܒܐ ܕܝܫܘܥܐ / *Diket samling* (1993 [OCLC 192029554, 186054188]).

[Sources: Mnofer 142–144; Abbouna 577.]

ABROHOM SAWMA (1913–1996) [SYRIAC ORTHODOX]

He was born in Midyat and joined Taw Mim Simkath in 1919 in Adana where he learned Syriac under Dolabani. He moved with the school to Beirut in 1923 and studied there under Armalah. He lived in Jerusalem in 1928 where he studied at St. Mark's monastery, then joined public schools and graduated as an engineer in 1943. In 1948 he left Jerusalem and lived in Brazil.

His Syriac writings include poems, some published in *Hdoyutho Suryoyto* (Buenos Aires, ed. Farid Nozha), and an 11-volume set titled ܩܘܪܒܢܐ ܩܠܒܐ ܕܝܫܘܥܐ (vol. 1 titled *Historia de la Cultura de Los Asirianos Arameos*, 1967*, but ܩܠܒܐ in Syriac [OCLC 67286934]; vols. 2–11 titled *Evolução Cultural dos Povos Assirio-Arameos do Oriente*, São Paulo: vol. 2, 1980*; vol. 3, 1983*; vol. 4, 1984* [OCLC 39827347]; vol. 5, 1985*; vol. 6, 1986*; vol. 7, 1987*; vol. 8, 1988*; vol. 9, 1988*; vol. 10, 1989*; vol. 11, 1990*). He also wrote ܩܘܪܒܢܐ ܩܠܒܐ ܕܝܫܘܥܐ ܘܥܘܒܐ *Assirios Em Todas Épocas* (São Paulo 1996* [OCLC 186054228]). [Sources: Mnofer 129–131; Abbouna 576; Macuch 470.]

ASMAR KHOURY (1916–200?) [SYRIAC ORTHODOX]

He was born in 'Aynward, and studied Syriac under Dolabani in Deir al-Za'farān from 1928 to 1931. He taught in 'Aynward, Karburan, Gundekshukro, and in 1945 in Beirut until 1975 when he immigrated to Sweden. He is a master scribe and produced more than 130 mss, one of which is a beautiful illuminated lectionary of which an edition was made [OCLC 156907367].

His writings include,

consecrated a bishop in 1979. He established St. Ephrem Monastery in Holland, and was instrumental in the establishment of two other monasteries in Europe. He established Bar Hebraeus Verlag where he edited and published many books scribed in his own hand prior to the development of computer fonts, then moved to using computer fonts. He established and edited *Kolo Sūryoyo* from 1978 until his death in 2005.

Most of the anonymous editorials, articles and news reports written in Syriac in *Kolo Sūryoyo* are by him, but he hardly published works under his own name [Sources: Mnofer 187–188; Abbouna 582.]

GHATTĀS (DANḤO) MAQDASI ELIAS (1911–2008) [SYRIAC ORTHODOX]

He was born in Midyat, and joined Taw Mim Simkath in Adana where he studied under Dolabani, then in Beirut when the school moved there until he graduated in 1930. He also completed the French high school curriculum in Damascus in 1932, and taught in Bab Tuma for two years. In 1933 he worked for the Syrian Customs. In 1979 he immigrated to Brazil.¹⁰

He wrote the following:

1. (With Favlos Gabriel) a translation of Bernardin de Saint Pierre's romantic novel *Paul et Virginie* (Beirut 1955).
2. Poems and anthems many of which were published in *al-Nabsrah al-Suryaniyyah* (Aleppo), *Beth Nabrin* (NJ, ed. Naʿum Fāiq), *Huyada* (NJ, ed. Naʿum Fāiq), *Leshono d-Uumto* (Beirut, ed. Ibrahim Hakwerdi), and *Hdonoyutho Suryoyto* (Buenos Aires, ed. Farīd Nozha). The most popular of his anthems is ܡܘܨܝܚܐ ܕܡܝܕܝܬܐ, put to music by his cousin Gabriel Asʿad.
3. Collections of poems, letters and other writings appeared in the following publications edited by Gregorius Yuhanna Ibrahim and published by Dar Mardin:
 - a. ܡܘܨܝܚܐ ܕܡܝܕܝܬܐ ܕܡܝܕܝܬܐ (1994*).
 - b. ܡܘܨܝܚܐ ܕܡܝܕܝܬܐ ܕܡܝܕܝܬܐ (1996*).
 - c. ܡܘܨܝܚܐ ܕܡܝܕܝܬܐ (2001*).
 - d. ܡܘܨܝܚܐ ܕܡܝܕܝܬܐ (2007*).

[Sources: Mnofer 122–124; Abbouna 576; Macuch 465.]

¹⁰ 'Assyrian Poet and Translator, Denho Moqdassi Elias, Passed Away in Brazil,' *Zinda Magazine* [http://www.zindamagazine.com], May 23, 2008.

APPENDIX

There are a number of works which were published anonymously or by a committee. For instance, the Aleppo-based **ܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** (committee of teachers of Christian study and language) translated from English into Syriac an abridged version of Shakespeare's *The Tempest* (Aleppo, 1961*).

Mar Julius Press in India published a 14-page report titled **ܕܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ** (Pampakuda 1932), and a 58-page historical tract by a monk called Matay containing five sections: 1. **ܕܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ**, 2. **ܕܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ**, 3. **ܕܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ**, 4. **ܕܘܨܬܘܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ ܕܡܪܝܩܬܐ**, 5. with no title on Patriarch 'Abdulmasih (Pampakuda 1953).