

FERRER, Joan & Maria Antònia NOGUERAS, *Breve Diccionario Siríaco, Siríaco - Castellano - Catalán*, Barcelona: Universitat de Barcelona-Àrea d'Estudis Hebreus i Arameus (Estudios de Filología Semítica 1), 1999, 324 pp.

This trilingual (Syriac, Spanish and Catalan) dictionary (BDS), the first volume of a new series of Studies of Semitic philology under the direction of prof. J. Ribera-Florit (Barcelona), is conceived as a practical tool for students in Syriac at an initial level. It contains the complete tā text of the New Testament, a lexicon (including the proper names) of the Pešittā, the *Chrestomatia Syriaca* by A. Roediger (Halle, 1892, Hildesheim 1998²) and the valuable anthology added to Brockelmann's *Syrische Grammatik* (Leipzig, 1968¹¹).

This selection is a judicious one and is certainly sufficient to enable beginning students to translate their first Syriac texts.

The leading principle of the dictionary is to give students as much help as possible. Substantives are listed in alphabetical order and not according to the root or stem, following the system of the *Compendious Syriac Dictionary* of J. Payne Smith and of the recent Syriac dictionaries made by Syrians in diaspora countries such as the Dutch-Syriac-Dutch dictionary of Aziz Bulut (1993) or the *Süryanice-Türkçe sözlük* by Simon Atto (1988). Irregular or not immediately recognizable forms of verbs such as /ayti/, to bring, or /'assêq/, to lift, etc. are also given according to the alphabet. One must ask oneself however if for pedagogical reasons it would not have been better to let the students struggle themselves with finding the more difficult words and roots, thus training them to use the more scholarly dictionaries.

The BDS pays much attention to the different shades of meaning of a particular word and will certainly be a great help to students, both in theology and Semitic philology, wishing to initiate themselves into one of the most important languages for the study of Eastern Christianity.

HERMAN TEULE

FERRER, Joan & Maria Antònia NOGUERAS, *Manual de Gramática Siríaca*, Barcelona: Universitat de Barcelona-Àrea d'Estudis Hebreus i Arameus (Estudios de Fil. Semítica 2) 1999, 151 pp.

This is a traditional, systematic and practical reference grammar — no exercises are given— intended for beginning students with some

knowledge of Hebrew, at least of the grammatical terminology involved. After the necessary introductory remarks about the different scripts and the East- and West-Syriac vocalization systems, one is happy to find that the morphological and syntactical chapters are divided into short, but clear paragraphs—including examples—which will help the students to find their way in the intricacies of the Syriac grammar. The book ends with the complete paradigmata of the conjugation of the different forms of the verb and is preceded by a useful short bibliography.

In the introduction (p. 8) it would have been better to avoid the name Baradai, which is only a strange and artificial syriacized form of the Latin Baradeus, which renders the original Syriac Burde`ana.

This grammar is a worthy continuation of the tradition of Syriac scholarship in Spain as exemplified by the names of Bonaventura Ubach and L. Asín Palacios of the Benedictine Abbey of Monserrat and the Jesuite scholar Ortiz de Urbina, author of the famous *Patrologia Syriaca*.

HERMAN TEULE

FORTESCUE, Adrian, *The Eastern Churches Trilogy*: vol. 1: *The Orthodox Eastern Church* (XXXIII + 451 pp.); vol. 2: *The Lesser Eastern Churches* (XVI + 468 pp.); vol. 3: *The Uniate Eastern Churches* (XXIV + 244 pp.) (Piscataway [N.J.]: Gorgias Press, 2001).

La reciente editorial Gorgias Press ha reeditado, dentro de una serie de “reprints”, en edición facsímil (el vol. 1 sobre la 3ª edición 1911; reimpr. 1929), la ya clásica trilogía de Adrian Fortescue, que en su día publicó la Catholic Trust Society para los dos primeros volúmenes (London 1907, 1913) y la editorial Burns Oates & Washbourne para el tercero (London 1923), obra póstuma publicada el año de desaparición de su autor (1874-1923).

Durante mucho tiempo, esta magna obra de A. Fortescue, considerado un investigador de prestigio en su época, muy competente en diferentes campos—como liturgista, humanista, traductor, políglota, pintor, calígrafo, músico: “the Doctor” lo llamaban quienes le conocieron— ha sido un referente obligado para el conocimiento de la historia del cristianismo oriental, paradigma no sólo de investigación histórica, sino también de estructuración temática y de