

Works by Estephan Ad-Duwayhī

Books

(Chronological Thematical Order)

➤ Literature

1. *Book of al-Firdaws-al Ardī*

Paradise Earth

In Latin, probably literature of description, Manuscript,

He wrote it after completing his studies in the Maronite College in Rome, and shortly before coming to Lebanon (he returned to Lebanon in 1655 and tried to prove that Ihdin, his town, is paradise, relying on the verse in Ezekiel “the cedars in the garden of God do not rival it. Nor could the pine trees equal its boughs, nor could the plane trees compare with its branches-no tree in the garden of God could match its beauty”.(Ezekiel, 8, 31). Bishop Nāṣir Gemayel mentions that there existed a copy of this book in the Maronite College School in Rome.¹

2. *Fī qisas-il Ābā`-il Majīdīn (aw al Mujiddīn) Arkān al Bī`ah alladhīn wallafū al-Nawāfir al-muqadasah litaqdimat jasad al rabb [Narratives of the striving and studious fathers who were behind the liturgical prayers of offering the body of the Lord], in Arabic and Syriac, Biographical literature, Manuscript.*

There is a manuscript at the Jesuit Father’s Oriental library copied on the tenth of July 1872², 1 and two copies in the Lebanese Maronite Apostolic library, the first is numbered 123, the second is not numbered and copied by priest Yūsuf Salāmah Naṣṣār on the 22nd of March, 1900.³ Also, there is a fourth manuscript In Mār Shallīta library, Muqbis, as mentioned in al Mashriq, 6(1903, pp. 549-595, a Karshūni copy in The

¹ Bishop Nāṣir Gemayel, *Batriarch Estephān ad-Duwayhī, Ḥayātuḥu wa Mu`allafātuḥu*, first edition, Beirut, 1991, pp. 147-148.

² Rashīd Al-Khūrī Ash-Shartūnī” Khitbat a Tabi`”in Estephān ad Duwayhī, *Manārat-ul Aqdās*, vol.1, p.15

³ Bishop Nāṣir Gemayel, *al Batrak Estephān ad-Duwayhī, opcit*, p.133.

Center for Digitization and Preservation (CDP) at Notre Dame University-Louaize, number CH12/MC, and another paper copy in Arabic and Syriac, at the same center constituting the second part of the manuscript, number CH11/OM.

3. *Al-Mawāʿiẓ*

Sermons

In Arabic and some in Italian, sermons (religious Christian), manuscript (An address given by Ad-Duwayhī, on Mār-Māroun Memorial, was published).

Patriarch Simʿān ʿAwwād (Maronite Patriarch 1742-1756) and the scholar Yūsuf Shamʿūn mentioned that ad-Duwayhī wrote two books of Sermons, and “three books containing exhortations”, as Patriarch Būlus Masʿad (1854-1890) said, but ad-Duwayhī, as evident in his correspondence “divided his sermons into four parts”. He delivered them in the church of Mār Eliās in Aleppo, while still a priest in that city. He delivered his sermons in Arabic, and sometimes when the French consul was present, he would use Italian.¹ In *al-Mashriq* Periodical issue 50(1956), Father Ferdinand Tawtal (S.J.) copying from a book that the blessed bishop ʿAbdallah Khūrī lent him in 1939, published for ad-Duwayhī a list of sixteen sermons. One was published in full: “On Mār Marūn: he is a mountain”². It is worth that this manuscript is found in Bkirkī. It is the third manuscript of the second part including seventeen sermons handwritten by ad-Duwayhī himself.

4. *Ar-Rasāʿil*

Correspondence

In a book and separate letters. These were written in different languages: Among which: Italian and Karshūni (Arabic with Syriac script). Literature of Correspondence, published.

¹ Nāṣir Gemayel, *Opcit.*, p.140. On ad-Duwayhī’s division of his sermons into four parts, see his letter to the secretary of the Holy Council, June 30, 1665, where he sets the time period for the end of his sermons in Aleppo (*Opcit.*, 192-194). This letter was in November, 1666 where he mentions that “he reached the fourth part of his sermons in this magnificent city” *Opcit.*, p. 202-203.

² Fr. Ferdinand Tawtal the Jesuit, “Estephān ad Duwayhī, al-Wāʿiẓ fi Halab”, in *al-Mashriq*, 50, 1956, pp. 637-668.

While Bishop Nāṣir Gemayel was researching in the archives of The Council of the Propagation of Faith in Rome, he found all the correspondence of ad-Duwayhī in Italian. He published them with a summary of their entire contents in his book on ad-Duwayhī's life and writings. Apart from these letters written in Italian, Bishop Gemayel published other letters which were previously put out in other publications on ad-Duwayhī. Some were produced for the first time. These letters tackled different political, social, and historical subjects related to Aleppo, Mount Lebanon, and Cyprus. Ad-Duwayhī deals in certain parts with theological, liturgical and apostolic matters, and in other parts with affairs related to his Maronite church, consecrating churches, decisions, pamphlets, and recommendation letters. He redacted it in different stages of his life: When still a priest, during his Bishopric in Cyprus, and after his promotion to the Patriarchal seat. Bishop Gemayel published seventy letters varying in length. While summarizing the different letters, he refers to the preceding letter, its editor and the place of publication ¹.

5. *Siyar Ba'ḍ-il Qiddīssīn*

Biographies of Some Saints

Probably in Karshūni, Biographical Literature, Manuscript.

➤ **History**

6. *Al-sharḥ al-mukhtasar fī aṣl-il-Mawārinah wa-thabātihim fīl-Amānah wa-ṣiyānatihim min kul bid'a wa-kihānah*, in Arabic, history, published.

The Brief Explanation in the Origin of the Maronites and their Steadfastness, in maintaining the [original] heritage in the Face of Every Heresy and Disgrace

Two volumes, the first on the origin of the Maronites, and the second on their persistence in their orthodox faith. Rashīd ash-Shartūnī published the first volume *Aṣl-ul-Mawārina* in the first part of his book titled *Tārīkh At-tā'ifah Al-Mārūniyyah*, Beirut, The Catholic Press, 1890, pp. 1-96; and the second part (concerning their persistence in the orthodox

¹ Bishop Nāṣir Gemayel, *Al-Batriarch Estephān ad-Duwayhī*, Opcit, pp. 151-290.

faith) in the second volume of the same book titled *Fī Rad at-Tuham wa daf' ash-Shubah*, p.292-466. The first volume *Aṣl-ul- Muwāriṇah* was published by Anṭūn Daw al-Anṭūni, Manshūrāt Mu'asasat at-Turāth al- Ihdini, Ihdin, lubnān,1973. Abbot Buṭrus Fahd published, in Arabic and Latin, the book in its two volumes, the first in 1973 and the second in 1974.

7. *Silsilat Baṭārikat al Tā`ifah Al-Mārūniyah*

A Chronology of the Maronite Patriarchs:

In Arabic. History. Published and edited by Rashīd ash-Shartūni, Beirut: Catholic Press, 1902, pp. 11-40. This was sorted out before in *al-Mashriq*, 1, 1898, pp.249-308-313, 347-353, 390-391. There is an undated copy in Notre Dame University-Louaize, as part of the manuscript CH11/OM, and another part of the same manuscript number 3; the first part of Bkirkī manuscript is handwritten by ad-Duwayhī himself.

8. *Tārīkh al Azminah*

History of the Ages

In Arabic, a published history

The events in this book start from the rise of Islam in 622 and ends in 1686. Ad-Duwayhī published it for the first time relying on the Vatican Karshūni manuscript, number 215 of the Syriac part. It was edited by Abbot Buṭrus Fahd, Jūniyah, Lebanon, Maṭābi^c al-Kuraym al-Ḥadītha, 1976; and later republished in 1982. This manuscript is found in Bkirkī, number 136 and 137 of the first part. There is a paper manuscript in the monastery of Saint Anthony the Grat in Rome number GH07/Rm that goes back to the year before 1853, and a digital copy in The Center for Digitization and Preservation (CDP) at Notre Dame University-Louaize.

There are two texts for *Tārīkh al Azminah* (Abbot Buṭrus Fahd mentions in his introduction to the book p.X (they are two books or different compilations most of the time).

The first begins from the rise of Islam in 622 and ends in 1686 and is called “History of the Moslems”. This book was published by Abbot Fahd.¹ Rashīd ash-Shartūnī had published in his book *Tārīkh al Tā`ifah al-Mārūniyah*, pp. 97-226 under the title “appendix”, produced by the Jesuit Father’s, Catholic Publication House, 1890, *Aham al-Hawādith al-latī tata`allaq bil-mawārinah wal-latī jarat bi-bilādihim*. This was copied by ash-Shartūnī from another voluminous book by ad-Duwayhī and named *Tārīkh al Muslimīn*. Ad-Duwayhī started this book from the rise of Islam 622 ending it in 1699, and ash-Shartūnī confirms between parenthesis what ad-Duwayhī took from other writers (see p. 97).

The historical events that ash-Shartūnī published open with a small paragraph between brackets (six lines) in 752 moving directly in a smaller paragraph between brackets also (less than four lines) to the year 845, and likewise in timed paragraphs till he reaches 1699, moving directly to 1703 (one year before the death of ad-Duwayhī) to relate the events of that year on pp. 260 to 262). What ash-Shartūnī published then is a selected history on the important events that happened to the Maronites, some were copied from ad-Duwayhī or from other writers that he did not mention.

The second part starts in 1095 (beginning of the Crusades) and ends in 1699, and is known as *Tārīkh al-Masīhiyyīn*. Father Ferdinand Tawtal S.J. had published it on the occasion of the 75th anniversary on the foundation of St Joseph University in Beirut (based on the manuscript of the Vatican Library written in Karshūni-number683) in *al-Mashriq*, 44, 1950, pp1-384. Table of contents of personalities, tribes and people are from page 385 to 412, whereas the table of contents of places is from page 413-437. It seems that what priest Tawtal published is *not Tarīkh al-Azminah* but *al Tārīkh al Mukhtasar*. In 1951 the Aleppine monk Father Būlus Mas^ʿad al-Mariamī started with Monsignor Būlus Qara^ʿalī and Nassīb Whaybeh al-Khāzin publishing the original text of *Tārīkh al-Azminah* accompanied by a French translation with detailed explanation in the

¹ The pages In *Tārīkh al-Azminah*, published by Abbot Fahd, are distributed in the following manner: introduction of the publisher, in 23 pages with Roman numerals. Texts of the book (pp.1-574), appendix containing the publisher’s attachments, footnotes, and explanations (pp.575-624), table of contents (p.p.625-647), an introduction in French, (pp.650-652).

footnotes. The work , however, was discontinued when only four chapters were published in the Patriarchal Periodical, 13, in *Tārīkh al Azminah* by al Sheikh Tannūs bin Yūsuf al-Shidyāk (d.1861), titled : *Mukhtaṣar Tārīkh ad-Duwayhī* which goes back to the year 1856. There is another manuscript at the American University of Beirut, number (m. A. 956.9, S55), and another manuscript, number 36 in the Oriental Library, St Joseph University in Beirut.

9. *Tārīkh al-Madrasah al-Mārūniyyah fī Roma min sanat 1639 ḥatta sanat 1685: The History of the Maronite College in Rome from 1639 till 1685*, Arabic, History. Published by Jesuit Father Louis Sheikho in *al-Mashriq* periodical, volume 21 in 1923, pp.209-216 (The students of the school between 1639-1649), pp. 270-279 (The Students in the school between 1650-1685). He titled it: 'Athar Jalīl lil-Batriark Estephānus Ad- Duwayhī.
10. *Iḥtijāj ʿan al-Millat al-Mārūniyah bi-Sabab al-Razāya wal-bidaʿ allatī iddaʿā bihā ʿalayhim Tūma al-Karmliṭī wa Ghayrihi min al-Musannifīn*, *A Protest on behalf of the Maronite Sect Due to the Fallacies and the Heresies Claimed by Thomas the Carmelite and other Religious Scholars*
In Arabic, history, published by Father Philip as-Samrānī and titled it *Kitāb al Iḥtijāj*, (**The Protest Book**) Jūnih, lubnān, Matbaʿat al Mursalīn al-Lubnāniyīn. 1937, 408 pages. The draft of the book form manuscript 107 of the first part in Bkirkī titled: *Kitāb al Iḥtijāj wa Rad al Tuham*, (**The Protest Book and the Reply to Accusations**). There are two copies in Bkirkī number 106 and 107 from the first part. We point out that the manuscript number CH027/Rm is found in the great Mar Antonius convent in Rome with a digital copy in The Center for Digitization and Preservation (CDP) at Notre Dame University-Louaize.

11. Muqadimū Jibbat Bsharrī 1382 -1690,

The Muqaddams of the Bsharrī District 1382-1690

In Arabic, published, history. Al-Muqadimūn al-Ayūbiyyūn 1382-1574, al-Maqadimūn al-^cAnaḥila 1574-1579, al- Muqadimūn min Bayt-il-Husayniyyah, 1579-1633, al-Muqadimūn al-Ghurabā' min Jibbat Bsharrī, 1633-1690; a list of these Muqadimīn and the dates when each administered the Muqadimiyyah. Bishop Būlus Qara' lī published this excerpt in *al-Manāra* periodical, 1949, pp. 326-339. Abbot Buṭris Fahd published and edited it in *Batārikat al Mawārinah wa Asāqifatihim fī al-Qarn as-Sādis* ^cAshar, Beirut, al-Matba^cah al-^cArabiyyah, 1982, pp. 184-200. Abātī Fahd republished it in “I-Muqadimū Jibbat Bsharrī (1382-1690) in *Lamaḥāt wa Aḥādith Mārūniyyah Hāmah*, vol five, al-^cUqaybeh, Yūnī Printing Press, 1996, pp. 7-24.

12. *Min Tārīkh al-Millah al-Mārūniyyah*,

Episodes From the History of the Maronites

In Karshūni, a History, Manuscript. This is what ash-Shartūnī published and titled: *Fī Aṣl al-Millah al-Mārūniyyah wa Dawām Ittiḥādiha bil-Kanīsat ar-Rūmāniyyah*.

In the Origin of the Maronite Sect and its Continuous Unity with the Church of Rome

Found in The Center for Digitization and Preservation (CDP) at the Notre Dame University-Louaize, CH04/MC (a paper and a digital paper copy). There is also a copy in Bkirkī number 105 from the first part.

➤ **Religion**

13. *Muḥāwarah Lāhūtiyyah*:

Theological Dialogue

Probably in Latin, Religious Analysis, Published

This is his graduation thesis presented at the Maronite School. He chose Patriarch Yūhannā as-Safrāwī (Maronite Patriarch from 1648 till 1656) as an honorary advisor. It was published in 1654.¹

¹ ^cAbd Allāh, ^cAbd Allah, “Mawārinat Lubnān fī ‘ahd ‘umarā’ Banī ‘Uthmān, from 1515 till 1842” in *Tārīkh al Mawārinah wa Masihiyyī ash-Sharq* ^cAbr-al ‘Uṣūr, Vol. 3, 1st copy, Fighal, Jbayl, Dār Malaffāt, 1997, p.62.

14. *Kutayyib yataḍamman jadalān Lāhūhtiyān dīd al-Yaʿāqiba.*

A Booklet Containing a Theological Debate Against the Jacobites

Original language not known, Theological debate, Manuscript.

This was written by ad-Duwayhī in Aleppo a little after the election of two Patriarchs in Aleppo where he confirms the illegitimacy of the election of Patriarch Diosqorus. The book includes also “other confirmations”. Ad-Duwayhī said that he composed it” for all the Catholics in Aleppo.¹ This was mentioned in a letter of his in Italian, to the secretary of the Holy Council, Mario Albrīshi, on the 11th of October, 1664, when he was a priest in Aleppo.²

15. *Kitāb as-Sayāmīd aw Kitāb ash-Shartūniyah*³

The Book of Priesthood Ordination or The Book of Chirotono

Namely the book of the laying hands for ordination. In Syriac and Karshūni, religious rites, published

There are many copies of this book, mainly:

- In Syriac: Shartūniyāt ad-Duwayī al Munaqqāḥa qabl 1638, 630 pages, found in the Vatican Library, Syriac, 311.
- In Syriac and Karshūni writing: Shartūniyat Dayr al Ruhbān al Maryamiyyīn fī Rome, 222 pages, not published in Arabic, but in Syriac and Latin⁴. It contains the ordination of all the priesthood stages and the consecration of the monk’s three degrees. Ad-Duwayhī sent a revised copy of ash-Shartūniyyah (1683) copied by Bishop Yūsuf Mubārak ar-Rayfūnī to Rome in 1685 to be published there, but this did not materialize. It was also copied by pastor Mikhāyīl al-Matūshī al-quburshī

¹ Opcit., pp.74,198.

² Opcit. pp.74,189.

³ Ash-Shartūniyyah is a Greek word (chirotono) the same meaning as the Greek “siom iyno” meaning” laying hands”. This is the rank of consecration for the servers of the altar and it is the book containing the prayers at the time of laying hands . Ash-Shartūniyyah is one of the most important church books to transmit the sovereignty of priesthood. To know more about Shartūniyyah ad-Duwayhī and what preceded or followed it , see al Khūrī Nāṣir Gemayel, Estephān ad-Duwayhī, Hayātuhu wa Mu’allaḥātuhu, 85-111. Also, Saʿadah, Fr, Aghnatius, M.L., The Study of Ash-Shartūniyyah al-Marūniyyah in *Khumāsiyyat Fr Ibrāhim Harfūsh* , Jūnih , Manshurāt ar-Rusul, 2010, pp.113-208.

⁴ Nāṣir Gemayel, *Al-Batriarch Estephānus ad-Duwayhī, Hayātuhu wa Mu’allaḥātuhu*, Opcit, p.p 97-98,114.

in 1728. There exists a paper copy in the monastery of Saint Anthony the Great in Rome number ML 17/Rm and a copy in the Center for Digitization and Preservation (CDP) in Notre Dame University-Louaize. There are also two copies of ash-Shartūniyyah in Bkirkī, Manuscript number 1 of the first part which goes back to the year 1668, and Manuscript number 2 of the first part to 1693. It was copied by pastor Yūsuf al-Qurṭbāwī.

- We point out that al °Allamah Bishop Yūsuf Louīs as-Sim°ānī (the nephew of the great as-Sim°ānī (1710-1782) published a copy of ad-Duwayhī’s Shartūniyyah (which is the copy that priest Mikhā’il al Mṭūshi, student of the Maronite College in Rome in 1728, duplicated for Bishop Jibrāil Ḥawwā) with its Latin translation in his book “*Majmū° Litūrjiyyāt al-Kanīsat*” A Assem°ānī j Codex Liturgiques, t. 1X-and X.¹

In 1947 Monsignor Mikhā’īl ar-Raggi (1894-1981, commissioned by Patriarch Anṭūn °Arīda, and with the approval of the Apostolic See, presented a typed report of two hundred fifty pages in French on Shartūniyyat ad-Duwayī. He also completed on this Shartūniyyah a Latin translation which is still unpublished.

16. *Al Khadamāt al Muqaddasah or Kitāb al Rutab wa al Takrīsāt al Mutammima °alā Aydī Ru’asā’ al Kahanah al-Athār Ḥasab Ṭaqs al-Kanīсах al-Muqadasat al- Mārūniyyah, The Holy Services or the Book of Ranks and Consecration Completed by the Pure Hands of the chief Priests According to the Holy Maronite Church*

in Syriac and Karshūni, religious rites, Manuscript.

It includes: “Rutab al Mawārinah °alā Madār al Sanah”. Including blessing water in the feast of Epiphany, blessing of the altar, blessing of the baptism basin, blessing of the holy utensils, Palm Sunday, and others. There exist a manuscript in Bkirkī, number 4 of the first part, with 275 numbered pages, while the rest of its pages are not numbered. It was copied by Ya°qūb ibn Al Khūrī Ḥanna °Awwād from Ḥaṣrūn (Patriarch Yacqūb °Āwwad later) in the convent of Qannūbīn in 1694, and a copy in the Maronite Apostolic Library number 107 which was among the manuscripts of Mār Shallīta Library , Muqbis. In the

¹ Nāṣir Gemayel, *Al-Batriarch Estephānus ad-Duwayhi, Hayātuhu wa Mū°allafātuhu*, Opcit., pp. 997,98, 114.

Vatican Library, the Latin section, there is a manuscript, number 7345, translated into Latin by the Jesuit Maronite Father Buṭrus Mubārak titled” *Ritual Syrorum Maronitarum seu Divina Officia quae: a sacerdotibus peraguntur secundum ritum sancate Ecclesiae Syrorum Maronitarum*” - it might be a translation of the book *ar-Rutab wat-tabrīkāt*.¹

17. *Muta^cayyid Marūni, Al-Litūrgiah Al-Marūniyyah,*

Maronite Feaster, Maronite liturgy

in Syriac and Karshūni, religious rites, Manuscript.

Part of it in its paper and digital manuscript is found in the Center for Digitization and Preservation (CDP) in at Notre Dame University-Louaize, September 15, 1874. The date of the copies, 580 pages (Some pages were written by Patriarch ad-Duwayhī). Mlo55/MC

18. *Manārat al Aqdās,*

The Lighthouse of the Holy Sacraments

in Karshūni, religious rites, Published.

The book is in two volumes. Published for the first time by Rashid al-Khūrī al- Shartūni in al-Matba^cah al-Kathūlikiyyah from a manuscript numbered MLO10/MC in Dayr Saydat al-Louaize. Vol. 1, 1895, number of pages 34+563, Vol. 2,1896, number of pages 4+694.

19. *Sharḥ Mukhtasar fī Ritbat al Sharṭūniyyah as-Siryāniyyah wa Ma^cānīha,*

A Brief Explanation of the Rank of Syriac Priesthood Ordination and its Meanings

in Karshūni, Religious rites, Published.

Published by Rashīd ash-Shartūni in Beirut, 1902, pages:81-293. There is a manuscript in the convent of great Mar Antonios in Rome number 03/Rm, and a copy in the Center for Digitization and Preservation (CDP) in Notre Dame University-Louaize that goes back to 1685. There are two manuscripts in Bkirkī number 2 and 3 of the first part.

¹ *Opcit*, pp. 134-135.

20. *Sharḥ at Takrīsāt al Muqaddasat al-latī Tasīr ʿala Yad Ra’s al-Kahana,*

Explanation of the Holy Consecrations which are Conducted by the High Priest

in Arabic, religious rites.

Published by Rashīd al-Khūrī ash-Shartūnī in 1902, pp.1-80. There are three manuscripts in Bkirkī number 28, 32, and 34 of the first part.

21. *Kitāb an Nawāfīr as Siryāniyyah,*

Book of Syriac Fountains

Probably in Syriac, religious rites, published.

The number of officially approved prayers for the Maronites according to ad-Duwayhī are thirty one. He mentions them in their full texts with the biography of their individual writers according to the rank of the compilers, “five for the apostles, seven for their disciples, three for the Popes in Rome, three for the Patriarch of Constantinople, three for the Patriarch of Alexandria, four for the Patriarch of Antioch, five for different bishops and one which is the prayer for the design of the cup”. There are thirty unaccepted prayers for the Maronites which ad-Duwayhī mentions following the rank of their compilers. It is for the Patriarchs of al Alexandria, Antioch and Mārdīn. Bkirkī manuscript, number 86 of the first part, “which is a copy of this book”. It is 236 pages with 24 prayers. Al-Father Nāṣir Gemayel thinks that this manuscript is probably the one that Father W. Vreis researched and published in “A,S, I fas.i. oma, 1939, p. XVII. the manuscript of the Lebanese Maronite Apostolic Library was naturally” published” Ruker”uber zwei syrische Anaphorensrmmmlungen-I . Maronititische Anaphorasmmlung von Krem” in *Oriens Christianus*”, N.S. 10-11(1920-1921) Leipzig, 1923, pp.154-156.

Father Michel Ḥāyek published in his book *Liturgie Maronite Histoire et Textes Eucharistique*, ed. Mame, Paris, 1964, a French translation of the prayer “Sharar”(chapter eight) and prayer Rasm al Kās (Chapter nine) and other prayers (chapter ten). In 1984

Father Yuwākīm Mubārak published in *Khumāsiah Antākiah / Ab^cād Mārūniyyah*, a French translation of twelve prayers used by the Maronites.¹

22. *Salāt Al-Qiddīsāt Marīna Rāhibat Dayr Qannūbin:*

The Prayer of Saint Marina, the Nun of Qannūbin Convent

The language of the book is not known, religious rites (number of pages not known). Published by periodical of *Eastern Christianity* in translating the life of this Saint. See also: Yūsuf Hubayqa “aṭ ṭuqūs al-Mārūniyyah” in *Risālat as Salām* periodical (1929), p.223.²

23. *Sharḥ Mukhtasar Yashtamil ^calā Awzān al Abyāt al Siryāniyyah wa Ru`ūs Maqālātiha ma`rūfah bi: Ru`ūs al Alhān as Siryāniyyah,*

The Model Strophes and their Poetic Meters of the Maronite Patriarch

in Syriac and Karshūnī, religious rites.

He adjusted it on the Western musical signs and was published by the Antonite Maronite Father Yūsuf al-Ashqar of Brumānain in his book *al Alhān as-Siryāniyyah al-Marūniyyah*, Jūnih, Lebanon, al Mursalīn al-lubnāniyyīn Press, two volumes in one book, 1939, pp. 133-228. It was published in French, with other rites by Father Louis al-Hage, President of the University of the Holy Spirit, al-Kaslīk in: *Les strophes-types Syriaques et leurs metres poetiques du Patriarche Maronite Etienne Douayhī*, Kaslik 1986, pp.88-138³, and in English in Etienne Duwayhī, *The model strophes and their poetic meters of the Maronite Patriarch*, Kaslik, 1987, pp. 88-144.

It was also published by Monseigneur Michel Barīdī in Jūnih.⁴

There exists a paper manuscript in the monastery of Saint Anthony the Great in Rome that goes back to August 5th 1699 number ML04/R, and a digital copy in The Center for

¹ Nāṣir Gemayel, al Batriark Estephānus ad-Duwayhī, Hayātuhu wa Mu`allafātuhu, Opcit. pp.120-122.. Gemayel mentions that ad-Duwayhī, did not relate the biographies of five of the compilers of the prayers . They are: Athnāsios, kirrilos, Ustānios ṭhe Maronite, Yuhanna al-Lihfidī and Ya`qūb az-Zahāwī. On the translation of few Maronite prayers to French see, Opcit., p. 13.

² Nāṣir Gemayel, al Batriark Estephānus ad-Duwayhī, Hayātuhu wa Mu`allafātuhu, Opcit., p. 145.

³ Opcit. pp.136,139. See also Father Yūsuf Ṭannūs, al-Batriark ad-Duwayhī wal-Alhān as širyāniyyah al-Marūniyyah,Ihdin, Zgharta, Manshūrāt Rābitat al-Batriark Estephān ad-Duwayhī athaqāfiyyah, 1991.

⁴ Abbot Butrus Fahd, Batārikat al-Mawārinah wa Asāqifatum, al-Qarn 17, Beirut, Manshūrāt Dār Laḥad Khāṭir, 1984, p. 230.

Digitization and Preservation (CDP) in Notre Dame University-Louaize. There is another manuscript from the first part in Bkirkī number 86.

24. *Rutbat Libs al Iskīm al Rahbānī,*

The Rank of Wearing the Monk's Sacred Uniform

Language of composition not known, editing and language verification (religious rites),
Manuscript.

25. *Kitāb as Salawat:* what was intended could be Kitāb Ashaḥīma or Kitāb al Fard,

The Book of Prayers, or The Book of Imposition

language of composition not known, editing and language rectification (*religious rites*)
manuscript.

26. *Asrār al Bī'ah as-Sab'ah,*

The Secrets of the Seven Allegiance

probably in Syriac, religious rites, manuscript.

27. *Kitāb al Jannazāt,*

The Book of Funerals

in Syriac and Karshūni, editing and language rectification, (religious rites), manuscript.

28. *Mukhtaṣar at Tārīkh al-Muqaddas,*

Summary of the Holy History

In Karshūni, Church history, manuscript.

There is a manuscript of this book in Mār Buṭrus and Būlus school in
ʿAshqūt in Patriarch Masʿad library numbered 3, 41 carrying the name of
Patriarch Estephan ad-Duwayhī as its considered author.¹

¹ Al Khūrī Nāṣir Gemayel, *al-Batriark Estephān ad-Duwayhi, Hayātuhu wa Mu'alafātuhi*, Opcit,p.74.

29. *Sijil ad-Duwayhi*,

The Duwayhī Record

In Syriac, Latin, and Karshūni, church history, manuscript,

Known as the first register, where he arranged “Kitabāt Mutanawī^cah min Tawārikh Mutanawī^cah ḥatta Ayāmihi”¹. This manuscript is kept in the Maronite Patriarchate cabinets, number 111 from the first part.

30. *Ritbat Qas ash Sha^cr wa Talbīs ar Rāhib*²

The Rite of cutting the hair and dressing [ordaining] a monk

31. *Jinnāzāt wa Rutab Mārūniyyah Mukhtalifah* (by ad Duwayhī and other writers),

Funerals and other Maronite Rites

In Syriac and Karshūni, religious rites, manuscript.

A paper and a digital copy in The Center for Digitizaion and Preservation (CDP) in Notre Dame University-Louaize, 98 pages, ML, 083/MC.

➤ **Philosophy**

32. ***Philosophical Conclusions***

in Latin, Philosophy, published.

Conclusiones Philosophicae Eminentissimo Principi Aloysio, S. E.R. Cardinali Capponio a Stephano Edenensi Collegii Maronitarum Alumno dicatae, Romae, Typis Haredum Corbelletti, Anno Iubilei, M. DC.L. (1650), 31 p. 19/13.³

➤ **Language**

33. *Qāmūs Siryāni* ^cArabī ,

A Syriac Arabic Dictionary

in Syriac and Arabic; Dictionaries; Lost.

Ad-Duwayhī prepared it after his return from Rome. In a letter that he sent in Italian to the Cardinals of the Holy Council on the 16th of September, 1658, he mentioned that he

¹ *Opcit*, , p. 148.

² Abbot Butrus Fahd, *Batārikat a Mawāriḥ wa Asāqifatuḥum, al Qarn 17*, Beirut, Manshūrāt Dār Lahad Khāṭir, 1984, p. 230.

³ A copy from the Latin publication is found in Bkirkī Archives, Patriarch ad-Duwayhī collection.

was preparing a dictionary in Syriac and Arabic. But no one of the researchers was able to find a trace of this dictionary¹

¹*opcit.* .p. 149-150. We mention that Father Nāṣir Gemayel published this letter in Italian on pages 154-156 of his book on ad Duwayhī's life and writings which was mentioned before.