

## Giuseppe Simone Assemani

(Yūsuf Sham‘ūn Assim‘ānī)

### Translations

(Chronological Thematical Order)

#### ➤ Literature

1. *The Orthodox Synaxarion, or Monologium*, Biography Literature, from Greek into Latin, published  
Biographies of canonical Orthodox Saints. Originally written in Greek upon the request of King Vasilios, then printed in Greek and Latin. Assemani translated part three of this book from Greek into Latin. He also edited the translation of the two other parts. The complete Latin translation was printed at the Eucharist Printing Press in Urbini, in 1727.

#### ➤ Religion

2. *Chronicon Orientali Patri Rahebi Aegyptii (The Oriental Chronicle by Patriarch Peter of Egyptian)*, Ecclesiastical History, from Arabic into Latin, published  
This book was translated by Ibrāhīm Al-Ḥaqlānī from Arabic into Latin, then Assemani retranslated it also from Arabic into Latin and added four chapters. It was printed in Venice in 1731. Abbot Fahd and Fr. Sfayr mention that the date of printing is 1729, while the Index of Assemani’s Works at the Vatican, indicates 1721 as the date of this book. Fr. Buṭrus Daw does not mention this book nor its date. Other references do not mention its contents nor what was added to it by Assemani.
3. *The Corpus of St. Ephraim the Syriac*, Church Studies, from Greek into Latin, published

Assemani translated this book from Greek into Latin in three Volumes. He added an Index of the Works of St. Ephraim in Syriac and Greek, published and unpublished. Volume I was printed in Rome, 1732, Vol. II in 1743, and Vol. III in 1746. Printed copies of this book are found at the *Bibliothèque National* of Paris bearing the numbers: C138, C139, C140. Copies are also found at the Library of the Maronite Patriarchate in Bkirkī, Lebanon, and some other monasteries.

4. *Introduction to the Laws and Decrees of the Lebanese Maronite Order*, Church Laws, from Latin into Karchouni, manuscript

This book deals with the rules of the Monks affiliated with St. Antony, the “Star of the Wilderness”, and as currently regulated in Order of the Monks of Mount Lebanon. Archbishop Ad-Dibs mentions that Assemani wrote the book in Arabic and Latin with an introduction in Arabic. Ghānim believes that Assemani translated it into Latin with an Introduction in Arabic. Abbot Fahd and Abbot Sfeir indicate that the book is translated from Arabic into Latin. Archbishop Gemayel mentions that the book is written in both Arabic and Latin, but the Introduction was written in Arabic. Referring to the original text, it becomes clear that the text of the introduction was written in Karchouni (Arabic with Syriac script), and the texts of the Laws and Decrees are a translation from the Patents of Pope Clement XII issued in 1732 in order to confirm the new laws of the monks. The translation was from Latin into Arabic with Syriac script.

5. *Introduction to the Laws and Decrees of the Monks St. Isaiah [belonging to the Antonine Maronite Order]* Church Laws, from Latin into Syriac, published

Assemani wrote this message in Arabic, addressed to the Antonin Abbot and Monks who belong to St. Achaia. This book was printed in Rome, and mentioned by Archbishop Ad-Dibs and Abbot Fahd. Fr. Antoine Daw, the Antonine Monk, mentions that Assemani has translated the laws of the Antonin Monks from the Council of St. Achaia, from Arabic into Latin in 1741 with a letter addressed to the Antonin Monks addressed in the same year. Fr. Nayn mentions that this letter discusses the origins of the Monks in Lebanon. It is not clear whether the book on *The Origins of the Monks* is the same book entitled *The Laws of the Antonin Monks*

or not. Referring to the original text, it becomes clear that the text of the introduction was written in Karchouni, and the texts of the Laws and Decrees are a translation from the Patents of Pope Clemandos XII issued in 1740 confirming the new laws of the Monks' Order from Latin into Karchouni (Arabic written in Syriac script).

**6. *Fountain of the Maronite Mass*, Religious Rituals, from Arabic to Syriac, manuscript**

Fr. Mass'ad mentions this translation in the book the Historic Origins (*Al-'Uṣūl At-Tārīkhiyyah*) and Abbot Fahd also mentions it in the Index of Manuscripts (*Fahāris Al-Makhṭuṭāt*) with no dates.