

Works by Yūsuf Sham‘ūn As-Sim‘ānī (Joseph Simon Assemani)

Books

(Chronological Thematical Order)

➤ Literature

1. **Al-Maktabah ash-Sharqiyyah (The Oriental Library) [Bibliotheca Orientalis Clementino-Vaticana]**, in Latin, collection and classification (indexes and cataloguing rules), published.

Assemani collected and classified the manuscripts at the Oriental Library of the Vatican, introduced their authors, summarized their contents and provided commentary on them. Sources are conflicted over their final count. While Archbishop Dibs, Ghānim and Father Sfayr only mention the four printed volumes, Father Buṭrus Daw points out that the whole collection comprises 13 volumes. Abbot Fahd contradicts himself in his book on Assemani, where he mentions the collection as comprising 12 volumes and then in other section of his book mentions that only four volumes have been printed while 9 more volumes were missing, citing the third part of the Latin works of Cardinal Mai. In contrast, Father Rizk identifies 12 volumes for this collection. It is most likely that the ninth volume was inadvertently dropped from Abbot Fahd’s list, as he jumped directly from volume 8 to volume 10. As for the two parts of the third volume with their respective subjects and dates of publication, they are mentioned by Abbot Fahd and Father Rizk, whereas Father Buṭrus Daw considered the second part of the third volume as the fourth volume, which explains his list containing 13 rather than 12 volumes. As for Father Antoine Daw, he paid attention to the two parts of the third volume and referred to the contents of each. As for the Oriental Library, it holds 12 volumes, four of which were printed by the Press of the Sacred Congregation for the Propagation of the Faith in Rome between 1719 and 1728.

It should be noted that this collection has been reprinted by Gorgias Press in New Jersey, the United States of America.

2. **Rasā'il Assemani (Assemani's Letters)**, in both Arabic and Latin, letters (individual), some of which are published

There is not one publication that holds all of Assemani's letters, however some researchers have referenced some of his letters dating from 1720 to 1759. This includes a letter dated 1736 to the Abbot of the Monastic Order, its administrators and all its members. A soft and hard copy of this letter is held at the Center for Digitization and Preservation at the Notre Dame University-Louaize under the call number SP077/MC. Also amongst these letters is a letter dated March 1, 1735 to the Abbot Superior General of the Lebanese Order, its administrators and the monks. A soft and hard copy of this letter is held in Rome under the call number OR14/Rm. In addition to these two letters, there is another letter sent to the Superior General and the monks at the Antonin Maronite Order at Isaiah Monastery, the heart of monasticism in Lebanon. This letter was printed in Rome in 1741. He had most probably written other letters before 1720 and after 1759, likely in Arabic and Latin.

3. **Kitāb al-Marāthi (The Book of Elegies)**, in Latin, elegy, contents published separately

There is no such book by Assemani with this title. However, Dr. Ameen Albert ar-Rihani has listed it as part of Assemani's bibliographic index for two reasons: 1) these elegies are the works of Assemani, and 2) they can be published in one book with one literary purpose to which the title of the book refers. Assemani most likely wrote this collection in Latin, and it includes three texts: an elegy for Pope Benedict XIII delivered on February 22, 1730 by Assemani at St. Peter's Basilica in the Vatican. Father Nuṭayn dates this elegy to the year 1732. On the other hand, Father Gemayel indicates that this elegy was delivered at the Dominican Church on February 22, 1733 while according to Abbot Fahd the elegy had been printed in Rome in 1732. It should be noted here that based on the *Annuario Pontificio* directory Pope Benedict XIII passed away on February 21, 1730.

The second elegy was for the King of Poland Frederik Augustus II delivered at the Basilica of St. Clement on May 22, 1733, printed by the Vatican Press in 1733. The third elegy was delivered in honor of Pope Clement XII on February 18, 1740 and printed in the same year.

4. **Qawānīn al-Maktabah al-Vatikaniyyah wa Anẓimatiha (The Rules and Regulations of the Vatican Library)**, in Latin, indexes and cataloguing rules, published
Assemani wrote the rules and regulations for the Vatican Library when he served as its prefect. They are published in three volumes and printed by the Vatican Press. Sources do not mention its contents. It is worth mentioning that Pope Clement XII confirmed this book with a Papal Bull issued by the Vatican in 1739 upon its having been printed.
5. **Qiddisū Floransa (The Saints of Florence) [De Sanctis Ferentinis in Tuscia Bonifacio et Redempto Episcopis et de Presbyt et Martyre Eutychio]**, in Arabic, biography, published
Bishop Debs mentions that it is an article while Abbot Fahd refers to it as a booklet on the Saints Boniface, Bishop Redempto, and the martyr Priest Eutyclus. Some sources indicate its date of publication as 1745, but it was most likely printed in 1748 at the Typis Generosi Salomoni in Rome, according to the notarized/verified Vatican document.
6. **Fahāris al-Makhṭūṭah ash-Sharqiyyah (Catalogues of the Oriental Manuscripts)**, in Arabic, manuscript indexing, published (3 volumes and 80 pages of volume 4 out of a total of 20 volumes)
Assemani coauthored this book along with his nephew (from sister) Archbishop Iṣṭifān ‘Awwād, Archbishop of the Diocese of Ḥamāh. These indexes were initially designed to cover twenty volumes: six for the index of the oriental manuscripts, four for the index of the Greek manuscripts, and ten for the index of the Latin manuscripts, as presented in the introduction to the first section. However, only three volumes were printed: the first covering Hebrew and Samaritan manuscripts, printed in 1756 in Rome; the second covering Chaldean or Syriac manuscripts, printed in 1758; the third on other Chaldean or Syriac manuscripts, printed in 1759. Only eighty pages from volume 4 were printed.

Abbot Fahd points out that these printed volumes were all burnt along with Assemani's library, but Father Antoine Daw confirms in an article on Assemani that a single copy survived the fire and is still preserved at the Vatican Library under the call number 13202 in the Latin Section (al-Mashriq 1968, issue 3-6, p. 266).

7. **Fahras Makhtutāt Maktabat Orsini (Manuscript Index of the Orsini Library)**, in Latin, manuscript cataloguing, manuscript

Assemani arranged this index covering the collection of manuscripts by Fulvio Orsini and assigned to each manuscript its own title and mentioned it in this catalogue. This classification is located at the Pontifical Lateran University in Rome under the call number 7205. It has not been mentioned by other sources. It is undated.

➤ **History:**

8. **Tārīkh Suriya al-Qadīmah wa-l-Ḥadīthah (The Ancient and Modern History of Syria)**, in Arabic, history, manuscript

Assemani completed nine volumes of this publication. The first volume deals with the geographical composition of Syria and its parts, the second with the Palestinian land, the third with the Phoenician land, the fourth through to the seventh with Coele-Syria (Hollow Syria) and the Syrian land along the Euphrates, the eighth with Arabia, and the ninth and last with the island of Cyprus. Abbot Fahd points out, in reference to Cardinal Mai (p. 167), that the ninth volume deals with the Egyptian land and not with Cyprus as claimed by Father Nuṭayn and Archbishop Debs. Father Nuṭayn mentions that the second and ninth volumes and fragments of the other volumes had survived the fire; meanwhile Archbishop Debs notes that the eighth and ninth volumes and a part of the other volumes survived the fire, and these volumes are now in the possession of his heirs.

9. **At-Tārīkh ash-Sharqi aw at-Tārīkh al-Mashriqī (The History of the Orient or Levantine History)**, in Arabic, history, manuscript

This book is incomplete and comprises nine volumes: the first on the Maronites, the second on the Melkite Catholics, the third on the Druze and Alawites, the fourth on Islam and Muslims, the fifth on the Copts, the sixth on the Syrian Jacobites, the seventh on the Ethiopians, the eighth on the Syriac Nestorians, the ninth and last on the Armenians. Cardinal Mai cited this book in his catalogue of Assemani's works.

10. **Tārīkh Italia 'aw Tārīkh Mu'arrikhī Italia (The History of Italy or The History of the Historiographers of Italy) (Italicae Historiae Sriptores ex Bibl. Vaticana)**, in Latin, history, published (4 volumes), manuscript (6 volumes)

The author completed four volumes out of ten. The first and second volumes deal with the history of Naples and Sicily from the year 500 to 1200. The third and fourth volumes follow the history of these two places from 1200 until the era of the author. These four volumes in Latin were successively published in Rome and date from 1751 to 1753. Father Antoine Daw points out that this collection was originally written in eight volumes with the fifth and sixth volumes focusing on ancient Neapolitan and Sicilian authors and the seventh and eighth volumes on Neapolitan and Sicilian heritage. (Al-Wiḥdah fi-l-Imān, October 1968, p. 290).

➤ Religion

11. **Tafsīr 'Āyāt al-'Aḥdayn al-Qadīm wal-Jadīd (Exegesis of the Verses of the Old and New Testaments)**, in Arabic, theology, manuscript

It was mentioned by Father Nuṭayn under the title *Tafsīr al-'Āyāt al-Ghāmiḍah fil-'Aḥdayn al-Qadīm wal-Jadīd (Exegesis of the Mysterious Verses in the Old and New Testaments)*. Archbishop Dibs, referring to it as *Kitāb Tafsīr al-'Āyāt al-Ghāmiḍah fil-'Aḥdayn al-Qadīm wal-Jadīd (Book of Exegesis of the Obscure Verses in the Old and New Testaments)*, pointed out that a copy is held in Bkirkī - the first part – as manuscript number 97. This book was written in the year 1705.

12. **Al-Lahūt al-‘Adabī (Literary Theology)**, likely in Karshuni, theology, manuscript

It was written by Assemani in Arabic according to Archbishop Debs and in Karshuni according to Abbot Fahd. It deals with the meaning of sin and its types.

There is a hard copy of this work in Karshuni at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under the call number MD066/Rm, entitled *Fil-Khatāya (On Sins)* and a soft copy at the Center for Digitization and Preservation at the Notre Dame University-Louaize. Assemani most likely completed this work in 1707.

13. **Kitāb fi Batarikat al-Mashriq al-‘Arba‘a (Book on the Four Patriarchs of the Orient)**, in Arabic, ecclesiastical studies, published

It was co-authored by Joseph Simon Assemani and Simon ‘Awwād al-Ḥaṣṣrūnī and completed on January 17, 1707. Father John Nuṭayn shared a section of this work entitled *Nabdḥah fi Baṭārikat Madiīat Allah Anṭāqyah (A Brief History of the Patriarchs of the City of God, Antioch)* published by the Press of the Sacred Congregation for the Propagation of the Faith in Rome in 1881. It was later edited and published by Father Antoine Ḍaw in *al-Mashriq* magazine in its last issue of 1968, pp. 258-484. There exist a manuscript copy of this work dating back to 1711 in the handwriting of Mūsā al-Dalbatānī al-Kisirwānī held at Bkirkī under call number 127, the first part.

14. **Kitāb al-Mubtadi’īn (Book of the Novices)**, Syriac and Karshuni, collection and classification (spirituality), manuscript.

Some scholars have credited this work to Assemani, however Assemani’s role here was simply limited to collection without any input of authorship. This work deals with a series of prayers and psalms collected by Assemani in 1709. A hard copy of this book is held at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under the call number ML07/Rm and a digital copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize).

15. **Kitāb al-Ta'ammulāt al-Sab'ah (Book of Seven Reflections)**, in Karshuni, theology, manuscript

Assemani wrote this in Karshuni on topics related to the creation of man and death, deadly sins and transgression, death, judgment day, and heaven and hell.

It was mentioned by Father Mas'ad in *al-Uṣul al-Tarikhīyah (The Historical Origins)* (p. 199) and by Abbot Fahd in *Fahāris al-Makhṭūṭah (The Manuscript Catalogues)* (p. 161). It is held at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under the call number SP056/Rm and in soft copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize). It was likely written in 1710.

16. **Kitāb fis-Sayyid al-Masīḥ (Book on the Lord Christ)**, in Karshuni, theology, manuscript

A hard copy is held at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under the call number MD009/Rm and a soft copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize). The book is divided into two parts: the first deals with the incarnation of the word and the second with the life of Christ. Assemani completed this manuscript likely in 1712.

17. **Al-Ḥabr al-A'zam: fil-Intikhāb wal-Intidāb (The Grand Pontiff: On Elections and Mandates)**, in Arabic, theology, published

It is not considered a book in the traditional sense as it consists of two speeches combined in one book due to the topics being related. The first discusses the method of electing the head of the Catholic Church and the surrounding circumstances and was printed in Rome in 1721. The second discusses the procedure of how the Pontiff granted a mandate to one of the highest Vatican officials on a church mission abroad and was printed in the Vatican in 1740.

18. **Sirr at-Tathbīt (The Sacrament of Confirmation) [De Sacramento Confirmationis Presbyteris Graecis Ceterisque ord.adm.]**, in Arabic, ecclesiastical research, published
In this book, Assemani addresses the sacrament of the Church concerning the principle of Confirmation of faith and how the Roman and other Oriental priests could apply this principle. It was printed by the Press of the Apostolic Palace in Rome in 1725. According to Father John Nuṭayn and Joseph Khaṭṭār Ghanim, Sir al-Tathbīt was an article while Abbot Būṭrus Fahd referred to it as a book.
19. **As-Suryān al-Munufizitiyyūn (The Syriac Monophysites) [De Syris Monophysitis Dissertatio]**, in Arabic, ecclesiastical studies, published
Abbot Fahd had translated the title of the book as *Mujādalāh ‘an as-Suryān al-Munufizitiyyūn (Debate over the Syriac Monophysites)*. Father Nuṭayn included the article *as-Suryan al-Munufizitiyyūn (The Syriac Monophysites)* in the fourth volume of *al-Maktaba al-Sharqiyyah (The Oriental Library)*. This book was printed in 1730 in Rome.
20. **Qawā‘id al-Lughah al-‘Arabiyya wa Mabādi’ al-Ta‘līm al-Masīhī (Arabic Grammar and the Principles of Catechesis) [Rudimenta Lingua Arab cum Catechesi Christiana]**, in Arabic, ecclesiastical studies, published
This book deals with two different topics and has been mentioned in some sources under the title *Qawā‘id al-Lughah al-‘Arabiyyah (Arabic Grammar)*. It is likely that the two books were bound in one volume with the two topics linked together in the Latin title. It was printed in 1732 in Rome.
21. **As-Salawāt al-Sab‘ (The Seven Prayers)**, in Karshuni, spirituality, manuscript
It was written by Assemani in both Arabic and Karshuni and deals with the seven obligatory daily and nightly prayers. Father Rizk states that the manuscript is held under the title *Liber Precum Septem Nocturnarum et Diurnarum* at the Arabic section of the Vatican Library under call number 666. He wrote it in the year 1736.

22. **A‘māl al-Majālis al-Babawiyah (The Acts of the Pontifical Councils)**, in Arabic, ecclesiastical laws, published

This publication is about the acts of the council of 1742 when Pope Benedict XIV ratified the election of Petros as Patriarch of Armenia and Cilicia and granted him the pallium; and the Acts of the Council of 1744 when Archbishop Simon Buṭrus ‘Awwād was confirmed as the Maronite Patriarch of Antioch; and acts of the Council of 1757 when Tobias al-Khazen was confirmed as the Maronite Patriarch of Antioch and granted the presidential shield. These acts were printed on the aforementioned dates by the Press of the Sacred Congregation for the Propagation of the Faith in Rome.

23. **Kalandra al-Kanisa ‘aw Kalandrya ‘aw Kalandriyāt (‘ay Ruznāma), (The Church Calendar, or Calendars (or Almanac))**, in Arabic, religious rites, published (6 volumes) manuscript (6 volumes), incomplete (as reported by some sources)

This book is an introduction to saints with their pictures and their feast days. It was printed in six volumes out of twelve in Rome between 1750 and 1755. These six printed volumes cover the liturgical calendar of the Slavonic Catholic Church.

24. **Aṣ-Ṣuwar wa Adh-Dhakhā’ir al-Muqaddasah (Sacred Images and Relics) [De Sacris Imaginibus et Reliquis]**, in Arabic, ecclesiastical studies, published (part of the first volume), manuscript (4 volumes and part of the first volume), incomplete authorship

This work comprises five volumes and only part of the first volume was printed, published by Mr. John Bottarius in his article entitled *al-Jidariyyāt al-Latraniyyah li Niqulawus al-Lemmani (The Lateran Frescoes by Nicolai Alemmani)* in 1756 in al-Majalla al-Latraniyya (the Lateran Journal) by Salvioni Press, pp. 135-20 . Some sources deem this work as incomplete.

25. **Aṣl ar-Rahbaniyyah al-Basiliyyah (Origins of the Basilian Order)**, in Arabic, ecclesiastical history, published

Assemani here addresses the spread of the Basilian Order in Cappadocia, Syria and Lebanon. It was printed in 1758 by the Press of the Sacred Congregation for the Propagation of the Faith in Rome.

26. **An-Nāmūs Ash-Sharqi al-Qanūnī wal-Madanī (Oriental Code of Statutory and Civil Canons)**, in Arabic, ecclesiastical law, published (5 volumes), manuscript (15 volumes), incomplete authorship

This book covers a collection of ecclesiastical and civil canons. According to some sources, Assemani had originally intended to cover this topic across twenty volumes but failed to complete them. Only five volumes were published. The first volume contains the canons of the Roman Catholic Church, printed by Francis Bisarini Comark Press. The second volume deals in depth with the ecclesiastical canons of this church.

The other volumes include footnotes and commentary related to the natural and civil rights of the church in question. The book was printed in Rome between 1762 and 1766, however Bishop Debs points out that it was printed between 1762 and 1769.

27. **Aṣl ar-Rahibāt al-Basiliyyāt fi Surya wa Lubnan (The Origin of the Sisters of the Basilian Order in Syria and Lebanon)**, in Arabic, ecclesiastical history, published

This book deals with the spread of the Catholic Basilian Sisters in Syria and Lebanon. According to Archbishop Dibs, it was printed in 1764 by the Press of the Sacred Congregation for the Propagation of the Faith in Rome. On the other hand, Abbot Fahd mentions the year of publication as 1744. However, a typographical error here may have been possible as he had followed a historical sequence and this work was mentioned after two previous publications dated respectively 1741 and 1758.

28. **Al-Majmaʿ [al-Lubnani] al-Marūni al-Antaki bil-ʿArabiyya (The [Lebanese] Maronite Antiochian Synod in Arabic)**, in Arabic, ecclesiastical law, published

Assemani wrote this as a revised edition of the Latin version prior to the Lebanese Synod convening, when this document was discussed and approved in the presence of Patriarch Yusuf Dargham al-Khāzin and Yūsuf Assemani as the Apostolic Nuncio representing His Holiness Pope Clement XII. The content of the Arabic version was the result of discussions between Assemani, the Patriarch, the bishops and the monks. This Arabic edition was printed by the Press of Mar Yūḥannā Aṣ-Ṣāyigh, al-Shwayr, Lebanon, in 1788.

29. **Al-Majmaʿ [al-Lubnani] al-Mārūnī al-Anṭāqī bil-Latiniyyah (The [Lebanese] Maronite Antioch Synod in Latin) [Synodus Antiochena Maronita Preside I.S. Assemanio]**, in Latin, ecclesiastical law, published

When Assemani arrived in Lebanon to organize and preside over the Lebanese Synod, he brought along the Latin version of the proposed works for the Lebanese Synod derived from previous councils of the Roman Church, especially the laws of the Council of Trent. It seems that the Patriarch and some Maronite bishops rejected some of its articles and laws.

Assemani thus revised the Latin version and came up with Arabic version that was eventually approved by the Synod. When he returned to Rome, Assemani carried with him the revised version in Latin, which was later approved and ratified by Pope Benedict XIV in 1741. It was printed in Rome in 1820 by the Press of the Sacred Congregation for the Propagation of the Faith in Rome. This version was translated into Arabic by the Archbishop of Acre and the Patriarchal Vicar Archbishop Joseph Najm and published by Maṭbaʿat al-Arz in Jūniyah in 1900 and reprinted in 1986. It is worth noting that on page 148 of the Lebanese Synod (the 1900 Jūniyah edition) there is an order by the priests of the Synod to have some ecclesiastical laws independently published, including “legal fees”. These fees, written by Assemani in Karshuni on January 17, 1737, are kept in the Vatican Library under the call number Vat Ar. 666, ff.1-4v. These were published by Father Antoine Ḍaw in *al-Mashriq* magazine, July - October 1969 issue, pp. 391-406.

30. **Afkhulujiyyāt al-Kanisa ash-Sharqiyya (The Euchologion of the Eastern Church)**, (or the liturgical rites, ranks, sacraments and duties), in Arabic, religious rites, published (one volume), manuscript (6 volumes), incomplete

This word *euchologion* is of Greek origin and means a collection of prayers. Debs mentions that they have not been printed while Father Buṭrus Ḍaw mentions that 6 volumes out of 7 are still in manuscript format. The volume printed under the patronage of one of Assemani's relatives covers the ranks and rites of baptism. Some sources claim that this work is incomplete.

31. **Taraqquī ad-Darajāt al-Kanasiyyah wa Maqalāt Ukhra (Promotion in Church Hierarchy and Other Essays)**, in Arabic, ecclesiastical studies, manuscript, undated

Dr. Amin Albert al-Rihani chose this title with the aim to collect Assemani's essays and sermons regarding various ecclesiastical affairs. Some sources have referred to an article on the validity of the order of precedence by which some Coptic Egyptian bishops were promoted, and to other articles on the sacrament of confession and divine teachings.

There are some sermons in Karshuni by Assemani found in a manuscript containing the Biography of Yūhannā Ar-Rūhānī known as the Shaikh and a variety of other books, including the Qur'ān, Sillum al-Fada'il (The Ladder of Virtues), and Ibn al-'Ibrī's (Bar Hebraeus). This manuscript (p. 207-222) is held in hard copy at the monastery of St. Anthony the Great in Rome under the call number DV19/Rm and in soft copy under the same call number at the Center for Digitization and Preservation at the Notre Dame University (Louaize). There is an anaphora by Assemani, in Syriac, in the same manuscript (pp. 197-198) but is incomplete. In addition, a collection of sermons and essays on logic and others is available in hard copy in Rome under the call number SP055/Rm, and in soft copy under the same call number at the Center for Digitization and Preservation at the Notre Dame University-Louaize.

32. **Qawanīn Rahibat al-Ziyara wa Rusūm min Qawanīn Mar Fransis (The Laws of the Visitation Sisters and Lessons from the Laws of Saint Francis)**, in Arabic, ecclesiastical laws, manuscript

It is held under call number 665 at the Vatican Library according to Abbot Fahd. Father Rizk points out that this manuscript includes spiritual instructions for the Visitation Sisters and the ordinances of the Order of Saint Augustine concerning the nuns. Undated.

33. **Majāmi‘ al-Kanīṣah ash-Sharqiyyah (Synods of the Eastern Church)**, in Arabic, ecclesiastical laws, manuscript

This book comprises six volumes. The first covers the synods of the Maronite Church; the second covers the synods of the Chaldean Nestorians; the third covers the synods of the Syriac Jacobites; the fourth covers the synods of the Coptic Church; the fifth covers the synods of the Armenian Church; and the sixth covers the synods of the Roman, Albanian and Ruthenian Churches. Undated.

34. **Kitāb al-Janāzāt (The Book of Funerals)**, Syriac, religious rites, manuscript

It is mentioned by Abbot Fahd based on Cardinal Angelo Mai’s catalogue that he composed in Latin on manuscripts at the Vatican Library, and it is under call number 421 of the Syriac section. Undated.

35. **Al-Lahūt al-‘Aqā’idī (Doctrinal Theology)**, in Arabic, theology, manuscript

Abbot Fahd mentions that a copy is held at the Maronite Patriarchal Library in Bkirkī – Kisirwān. Father Buṭrus Ḍaw refers to this manuscript with the title *Theoretical Theology*. Undated.

36. **Kitāb al-Fadā’il al-Ilahiyyah (Book of Divine Virtues)**, in Karshuni, theology, manuscript

This manuscript was written by Assemani in Karshuni comprising three sections divided across chapters.

It is mentioned by Father Massad in *al-'Usūl al-Tarikhīyah (Historical Origins)* and Father Rizk in *al-Mawsū'ā al-Mārūniyyah (The Maronite Encyclopedia)*. The manuscript is held in hard copy at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under call number MD065/Rm and in soft copy at the Center for Digitization and Preservation at the Notre Dame University-Louaize. Undated.

37. **Da'āwa Naṣāra al-Mashriq (Prayers of the Eastern Christians)**, in Arabic, religious pleadings, manuscript

This manuscript deals with a range of cases and issues raised by Christians in the East, referred to him by the Sacred Congregation for the Propagation of Faith and the congregation known as the Sant'Uffizio (Congregation for the Doctrine of the Faith, informally known as the Holy Office or Sant'Uffizio) that verifies and investigates lawsuits and places claims/findings. Abbot Fahd points out, based on Archbishop Debs, that these original claims are still preserved in the vaults of the sacred congregations. Some sources cite this work under the title of *Majmu'āt al-Taqārīr (Collection of Reports)* written by Assemani on the cases of the Eastern Church. Undated.

38. **Fil-Waṣāya al-'Ashr al-Ilāhiyyah (On the Divine Ten Commandments)**, in Karshuni, theology, manuscript

Assemani wrote this manuscript in Karshuni on the Ten Commandments with explanatory commentary. The manuscript is held in hard copy at the library of the Monastery of St. Anthony of the Maronite Mariamite Order in Rome under call number MD064/Rm and in soft copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize). Archbishop Debs points out that this manuscript had been added to Assemani's book *al-Lahūt al-'Adabi (Literary Theology)*, while Abbot Fahd claims that each book has a unique call number.

39. **Kitāb Rutab Naṣāra al-Mashriq (Book on the Ranks of the Eastern Christians)**, in Arabic, religious rites, manuscript

Assemani presents the ecclesiastical ranks of the Eastern Christians across their different confessions.

It has been mentioned by Father Nuṭayn and Bishop Debs while Abott Fahd has only referred to the title. It is possible that this is one of the books that Assemani began to write without completing. Undated.

40. **Kitāb al-Shartuniyyah (Book of the Cheirotonia)** in Arabic, religious rites, manuscript

It is a Greek word (cheirotonia) that means the imposition of hands and the book covers priestly orders, that is the degree of ordination from the lowest order to the episcopate with an explanation of their conditions and the means to achieving ecclesiastical preferment and carrying out their responsibilities. A copy of this manuscript is held at the Vatican Library. Undated.

➤ **Philosophy:**

41. **Kitāb al-Madkhal ila al-‘Ulum (The Book of Introduction to Science)**, Arabic, philosophy, published

Bishop Debs mentions that this book is in Arabic while Abbot Fahd points out that it is in Karshuni. There are two copies of it at the Monastery of St. Anthony of the Maronite Mariamite Order in Rome. A hard copy in Karshuni under the call number PH07/Rm and a soft copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize) under the same call number; another in Arabic under the call number PH24/Rm. An Arabic version is also held at the Arabic section of the Vatican Library under the call number 703. There are two soft and hard copies at the monastery of Our Lady of Louaize in Zouk Mosbeh: the first, dated February 3, 1734, in Karshuni under call number PH01/OM; and another in Arabic, copied on 16 August 1864, fragmented, under the call number PH016/OM.

It is worth noting that this book has been included in one volume along with *Kitāb al-Mantiq (The Book of Logic)*, *Kitāb al-Madkhal ila al-Mantiq (The Book of Introduction to Logic)*, and *Kitāb al-Jadal (The Book of Disputation)* and the evidence is that Assemani had set the date of completion of each book individually. This book is dated July 3, 1708 and is in his own handwriting. It was published by the Notre Dame University-Louaize, with a preface by Father Pierre Najm and introduced and edited by Mr. Sami Salamah, Zouk Mosbeh, Lebanon, 2014.

42. **Kitāb al-Madkhal ila al-Mantiq (The Book of Introduction to Logic)**, Arabic, philosophy, published

Sources have not mentioned this title, while Assemani himself had referred to it in *Kitāb al-Ilahiyāt (The Book of Divinity)* (vol.1, p. 163). The book dates back to 1708. It was published by the Notre Dame University-Louaize, with a preface by Father Pierre Najm and introduced and edited by Mr. Sami Salāmah, Zouk Mosbeh, Lebanon, 2014.

43. **Al-‘Ilm at-Ṭabī‘ī ‘aw Aṭ-Ṭabi‘iyyāt (Natural Science or The Sciences of Nature)**, in Karshuni, philosophy, published

The sources differ over the title of the book: Father Dr. Karam Rizk cites the title as *al-‘Ilm at-Ṭabi‘i al-Mutlaq (Absolute Natural Science)* while the correct title is *al-‘Ilm at-Ṭabi‘i (Natural Science)*. Assemani wrote it in Karshuni and covered what he considered to be the basis of philosophical analysis along these three topics: what is forbidden, what is possible and existence. The book is comprised of an introduction and thirty-six chapters, while Abbot Fahd mentions that it consists of thirty chapters. Father Rizk notes that this manuscript is of four volumes: the first consists of 16 chapters dealing with the natural body, the second consists of three chapters dealing with the creation of the world, the third includes six chapters dealing with the being, and the fourth includes 11 chapters dealing with the soul. It was published in 1968 by the Jesuit Father Ignatius ‘Abdū Khalīfah in *al-Mashriq* magazine in Beirut, pp. 485-894.

A copy in Assemani's handwriting completed on June 24, 1710 is held at the Monastery of St. Anthony in Rome under the call number PH08/Rm. There is another copy dated July 23, 1854 at the Oriental Library under the call number 357. There is also a copy dating back to April 1845 at Deir Sherfet (Sherfet Monastery). As for *Kitāb at-Tabī'iyāt (The Sciences of Nature)* mentioned by Abbot Fahd, which consists of 600 pages, it likely does not belong to Joseph Simon Assemani, but to one of the other Assemanis. That is because Abbot Fahd does not mention the author's full name, and the fact that the number of pages does not match the volume of the 301page book. It was published by the Notre Dame University-Louaize, and was introduced and edited by Mr. Sami Salāmah, Zouk Mosbeh, Lebanon, 2017.

44. **Kitāb al-Mantiq (Book of Logic)**, Arabic, philosophy, published

It is worth noting that this book was included in one volume with both books, *Al-Madkhal ilal- 'Ulūm (The Book of Introduction to Knowledge)* and *Kitāb al-Jadal (The Book of Dialectics)*, which explains why it is not mentioned by most sources on the false belief that it is an integral part of *al-Madkhal ilal- 'Ulūm*. The proof is that it is an independent book with a different date of authorship.

The book was handwritten by Assemani on May 27, 1710 according to the hard copy under the call number PH07/Rm at the Monastery of St. Anthony in Rome, and a soft copy at the Center for Digitization and Preservation at the Notre Dame University (Louaize). This would mean that Assemani had written the book after *Kitāb al-Ilāhiyyāt (The Book of Divinity)* and not after *al-Madkhal ilal- 'Ulūm*. There are two additional hard and soft copies of the book at the Center for Digitization and Preservation at the Notre Dame University-Louaize respectively under the call numbers PH01/MC and PH16/MC. It was published by the Notre Dame University-Louaize, with a preface by Father Pierre Najm and was introduced and edited by Mr. Sami Salama, Zouk Mosbeh, Lebanon, 2014.

45. **Kitāb al-Jadal (The Book of Dialectics)**, Arabic, philosophy, published

It is worth noting that this book was included in one volume with both books, *al-Madkhal ila-l- 'Ulūm (Introduction to Knowledge)* and *Kitāb al-Jadal*, which explains why it is not mentioned by most sources on the false belief that it is an integral part of *al-Madkhal ila- 'Ulūm* with the call number 258 Rome. But it is an independent book, which Assemani had completed on May 29, 1710 and it is in his own handwriting. It was published by Notre Dame University-Louaize, with a preface by Father Pierre Najm, and was introduced and edited by Mr. Sami Salamah, Zouk Mosbeh, Lebanon, 2014. Another hard copy of the book is held in Rome under the call number PH07/Rm, and a soft copy at the Center for Digitization and Preservation at the Notre Dame University-Louaize.

46. **Kitāb al-Ilāhiyyāt (The Book of Divinity)**, in Karshuni, philosophy, published

This three volume book written by Assemani in Karshuni can be classified under the subjects of philosophy and theology. It was developed by Dr. Amin Albert Rihani with an inclination towards philosophy since the book relies on the science of logic in its arguments and theological proofs and because theology or divine philosophy in Europe is an integral part of the history and facets of philosophy. This book is considered a landmark in the development of the philosophical movement in the East since the seventeenth century. Some sources have referred to it as *ʿIlm al-Ilāhiyyāt (The Study of Theology)*.

The first volume of the manuscript is held at the Monastery of St. Anthony the Great in Rome under the call number MD007/Rm and a soft copy under the same call number at the Center for Digitization and Preservation at the Notre Dame University-Louaize. The second and third volumes are also available in soft and hard copies at the Notre Dame University-Louaize under MD08/MC.

In Rome there is also a hard copy of the third volume of the second book under call number MD008/Rm and an identical soft copy with the same call number at the Center for Digitization and Preservation at the Notre Dame University-Louaize.

A third copy of the latter is also in Rome under the call number MD010/Rm and a soft copy at the Center for Digitization and Preservation at the Notre Dame University-Louaize and it is in the handwriting of Friar Antun Maria al-Urshalimi ibn Andriya al-Maruni and dated October 2, 1714. The third volume of the book is held in soft and hard copies at the Notre Dame University (Louaize) under the call number MD02/MC.

As for the copy, in its soft and hard formats, held at the Monastery of Our Lady of Louaize under the title *al-Qism al-Awwal min Kitāb al-Ilāhiyyāt (The First Section of the Book of Divinity)*, is under the call number MD03/MC and is in the handwriting of Reverend Ignatius al-Haqalani, which was completed on July 10, 1714.

Assemani completed the first part of the book on October 31, 1708, the second part on November 24, 1708, and the third part on November 26, 1708. As for the book which was introduced by Dr. Amin al-Rihani, published by the Notre Dame University-Louaize in 2003, it was based on the original manuscript in its three parts, handwritten by Assemani and held at the Monastery of St. Anthony in Rome.

47. **Kitāb as-Sittat 'Ayyām (The Book of the Six Days)**, Arabic, philosophy, manuscript

This book deals with the subject of genesis: the creation of the earth, the sky, the elements and the creatures all the way to the formation of man and his happiness and his fall. It is likely that this book also got burned down as sources do not make mention of it.

There is no evidence as to its existence except for a sign from Assemani himself who mentioned this book in *Kitāb al-Ilāhiyyāt (The Book of Divinity)*. In addition, the third part of the latter includes a summary of *Kitāb as-Sittat 'Ayyām* as mentioned in the title of this section (p. 165).

➤ **Linguistics:**

48. **Jami^c al-Alfaz al-Suryāniyyah ‘aw al-Leksikun al-Suryānī (A Comprehensive of Syriac Words or The Syriac Lexicon)** in Syriac, lexicons, manuscript

It is a lexicon in the Syriac language that Assemani had developed in coordination with Deacon Yūḥannā al-Mtushī al-Quburṣī. It has not been mentioned in any sources. A single copy in soft and hard formats is located at the Monastery of Our Lady of Louaize in Zouk Mosbeh under the call number LP07/MC. The book is of the larger size and handwritten by both authors across 273 pages. (1705-1715).

49. **Qawā‘id al-Lughah al-‘Arabiyyah (The Grammar of the Arabic Language)**, in Karshuni, language (morphology and syntax), published

This book, written in Karshuni, is mentioned in some sources in conjunction with *Kitāb At-Ta‘līm al-Masīḥī (The Book of Catechism)*, while there are other sources that do not make any mention of it. It is possible that the two books were bound in one volume, as Assemani had indeed developed it in conjunction with *Kitāb at-Ta‘līm al-Masīḥī*. The Latin title includes the two eponymous themes of the book, *Rudimenta Lingua Arab cum Catechesi Christiana (Arabic Grammar and the Principles of Catechesis)*.

Father Karam Rizk is alone in mentioning the book separately in an article in *al-Mawsū‘a al-Marūniyya (The Maronite Encyclopaedia)* (part 1, p. 442), where he shared that it was written in the Syriac alphabet and printed in Rome in 1735.

50. **Ghramatiq Yūnāni (Greek Grammar)**, in Greek, linguistics (morphology and syntax), published

Assemani wrote this twopart book on the origins of the Greek language and its branches. It was printed by the Holy Eucharist Press in Urbino in 1737. There is no mention of its contents by any sources. Father al-Gemayel points out that L. Moranti has mentioned this work in his own book *L'Arte Tipografica in Urbino* under call number 453.

51. **Ghramatiq Suryāni (Syriac Grammar)**, in Arabic, language, manuscript

It was written by Assemani in the Arabic alphabet but using Syriac diacritical marks. Sources indicate that this book has survived the fire and is in the possession of Assemani's heirs. The sources do not mention its contents. Undated.