

Works by Abraham Ecchellensis

Books

(Chronological Thematical Order)

➤ Linguistics:

1. **The Grammar of the Syriac Language or Syriac Grammar**, in Syriac, linguistics, published *Linguae Syriacae sive chaldaicae perbrevis Institutio ad eiusdem nationis studiosos adolescentes*, Rome, Press of The Sacred Congregation for the Propagation of the Faith (SCPF - Typographia Sacra), 1628, In-16°, 256 pages.
2. **Summary of the Arabic Language**, in Arabic, linguistics, published *Brevis institutio linguae arabice*, (Father Nasir Gemayel points out that of all the sources he has consulted, only George Graf attributes this book to Ecchellensis, which was printed in Rome in 1628. He adds that he was unable to locate this book) Rome, n.p., 1628.¹
3. **Arabic–Latin Lexicon**, in Arabic and Latin, lexicons, manuscript
Presented to the French Grand Chancellor Pierre Seguier, who was a patron of Arab studies in Paris and was the official Protector of the French Academy (Académie Française). His private library housed more than 350 oriental manuscripts, which were later transferred to the National Library (*Bibliothèque Nationale de France*) in Paris. This lexicon is still preserved at the National Library in its manuscript format (4280, 4345²), 1673.

¹ Gemayel, *Al-Ḥāqilāni wal-Bānī*, 29.

² Gemayel, 34.

➤ **Literature:**

4. **A Description of the Island of Cyprus or A Report on Tyr and Cyprus**, in Latin, descriptive literature, manuscript.

It was written in Latin and presented to the Duke of Tuscany, 1637.

5. **Catalogue of the Oriental Manuscripts in the Vatican Library**, likely in Latin, index of manuscripts, published

Catalogus codicum mss linguarum orientalium Vaticanae Bibliothecae, nempe Samaritanae Syriacae Chaldaicae Arabicae Copto arabicae Synicae Aethiopicae Armenicae Turcicae Persicae Ruthenicae Illyrica... (*Catalogue of Ancient Oriental manuscripts in the Vatican Library, namely Samaritan, Syrian, Chaldean, Arabic, Coptic, Ethiopian, Armenian, Turkish, Persian, Russian, Illyrian...*), 1773. It was first published in Levi Della Vida's book *Ricerche* (pp. 374-397) in the year 1681 or after the death of Ecchellensis. As for the 1686 version, which was reproduced, it is still preserved under the codex Vatican/Latini 13201 and consists of 343 sheets handwritten by Yūḥannā Mattā al-Bānī (Jean-Mattieu Nairon), the successor of Ecchellensis at the Vatican Library.¹ It is believed that as-Sim'ānī utilized it as a source in his famed book *al-Maktaba ash-Sharqiyya (The Oriental Library)*.²

6. **Report to Cardinal Manfroni**, in Latin, linguistic and literary commentary, manuscript.

A report to Cardinal Manfroni, deputy secretary at the Sacred Congregation for the Propagation of the Faith, entitled *Animadversio Pauca breviter animadvertenda esse duximus in huius Ritualis versione (An Observation: a few brief observations for the correction of the rituals in this version)* and it contained ten observations with regards to correcting the Arabic Bible followed by another view of the Jesuit scholar Louis Maracci.³

7. **Selection of various Arabic and Syriac manuscripts**, in Arabic and Syriac, linguistic and literary commentary, manuscript

¹ Gemayel, *Al-Hāqilani wa Āl Al-Bani*, Students of the Maronite College in Rome, Beirut, 2005, 50.

² Sa'āda, Symposium organized by the Center for Sociatal Studies, ed. George Mghamis (Zouk Mosbeh, Lebanon: NDU Press, 2005), 135.

³ Gemayel, *Al-Hāqilānī wa Al-Bānī*, 51.

(Eugene Tisserant mentions Ecchellensis' comments on some Arabic and Syriac manuscripts in *Codices Borgiani Arabic no.18* or *The Borgiano Arabic Codex no.18*).¹ These manuscripts, which comprise 170 pages, are held in the Borgiano/Arabic manuscript collection.²

8. Letters (Individual)

- **Letter to the wife of the Grand Duke**, 30/3/1632.
- **Letter in response to Leoncini**, Livorno, 14/4/1632.
- **Letter to the wife of the Grand Duke regarding the slave trade**, 1632.
- **Letter addressed to the cardinals of The Sacred Congregation for the Propagation of the Faith** (informing them of his having translated the book *Mukhtaṣar Maqāṣid Hikmat Falāsifat al-‘Arab*³ (*Synopsis Propositorum Sapientiae Arabum Philosophorum inscripta Speculum mundum repræsentans / Compendium on the Intentions behind the Wisdom of Arab Philosophers*), 1637.
- **Letter to Cardinal Barberini** (expressing his wish for the Pope's intervention in order to prevent his allowance at La Sapienza from being discontinued during his absence in Paris as he participates in the publication of the polyglot Bible⁴), 24/9/1640.
- **Letter to the Cardinal Secretary of The Sacred Congregation for the Propagation of the Faith** (reiterating his request that his allowance be maintained at La Sapienza while present in Paris⁵), February 1641.
- **Letter to Cardinal Palotti** (expressing his wish for an increase in his allowance⁶), 12/9/1642.
- **Another letter to Cardinal Palotti** (requesting an increase in his allowance for having been working for several years on the preparation of the Arabic text for the Polyglot Bible⁷), 1645.

¹ Gemayel, 51.

² Sa'āde, Fr. Ignatius, 135.

³ Gemayel, Fr. Nāsir, *Al-Haqilānī wa Al-Bānī*, , 31.

⁴ Gemayel., 31.

⁵ Gemayel., 32.

⁶ Gemayel, 33.

⁷ Gemayel, 34.

- **Letter to the Duke of Tuscany** (addressed to him upon completing the translation of Apollonius of Perga's *The Book of Conics*, in which he draws attention to the difficulties faced along with his colleague Borelli, summarized as follows: absolute use of scientific expressions, the obsession with properly reading the text since the letters were without diacritics, the strangeness of the numbers and the shapes and proofs), 1658, part of it published by Fabroni in 1773.¹
- **Letter to The Sacred Congregation for the Propagation of the Faith** (requesting the publishing of the book *Consensus omnium populorum de primatu S. Petri, eiusq. Successorum* [*The Consensus of all people over the Primacy of Saint Peter and his Successors*], for which he had received the approval of four theologians entrusted by the Propaganda Fide²), 1659.
- **Letter addressed to The Sacred Congregation for the Propagation of the Faith in the name of Cardinal Costaguti** (revealing that he has written a book against John Selden entitled *De originibus Ecclesiae Alexandrinae* [*The Origins of the Church of Alexandria*], which he believed should be published³), 5/4/1659.
- **Letter to The Sacred Congregation for the Propagation of the Faith** (restating his request for the publishing of the abovementioned book⁴), 13/1/1660.
- **Letter to The Sacred Congregation for the Propagation of the Faith** (declaring that he had written to Leo Allatius with a rebuttal against Johann Hottinger and Elia Veiclio, both of whom tried to demonstrate that the Eastern nations were conspiring against the Roman Catholic Church, and requesting that his letter to Allatius be published⁵), 12/1/1662.
- **Letter to Barberini** (asking him for fifty copies of his recent book, *Eutychius Alexandrian Patriarch*, to be exchanged with other books⁶), 12/6/1662.
- **Letter** (asking again for copies of his recent book⁷), 17/7/1662.

¹ Gemayel, 42–43.

² Gemayel, 43.

³ Gemayel, 43.

⁴ Gemayel, 43.

⁵ Gemayel, 47.

⁶ Gemayel, 47.

⁷ Gemayel, 47.

- **Letter to the Oratorian priest Jean Morin with Studies on the Various Greek and Oriental Rites**, *Epistola ad J. Morinum de variis Graecorum et Orientalium ritibus*, published in Gabriel Severus' *Fides Ecclesiae Orientalis* (*Faith in the Oriental Church*) in Paris in 1671, pp. 277-290, and it was also published in Richard Simon's *Antiquitates Ecclesiae Orientalis* (*Old Oriental Churches*), London, 1682, pp. 449-470.¹
- **Four letters to Jean Morin**, also published in *Antiquitates Ecclesiae Orientalis* (*Old Oriental Churches*), London, 1682, pp. 449-470, 326, 474, 478.
- **Letter to Prince Leopold** sent from Rome on 6/10/1658 and published by Fabroni in 1773 under the title *Lettere inedite...* (*Unpublished Letters...*), Florence, 1773, pp. 145-147.
- **Exchange of letters** (with the head of the Maronite College during his studies there and these letters are still preserved in his own handwriting in a Syriac manuscript in the Vatican no. 410. Parts of this manuscript were published by Father Ibrāhīm Ḥarfūsh in *al-Manara* magazine (issue no. 6, 1935, pp. 661, 733-735) and the rest was published by Father Nāṣir Gemayel in his book *al-Mubādalāt al-Thaqafiyya* [*Intellectual Exchanges*], pp. 62-64, and this manuscript is the only one to be written by Ecchellensis in the Arabic language²).

➤ **Politics:**

9. **Report to the Grand Duke's Wife in Florence**, likely in Italian and on politics, manuscript, 1/2/1633.

➤ **Theology:**

10. **Manuscript on the Maronite Liturgy**, likely in Arabic, religious rites, manuscript.
Responsio ad censuras Rmi. D. Archiepiscopi Jo. Esronitae in Missale chaldaicum Maronitarum aliosque libros (*Response to the criticisms of the Dominican Reverend Archbishop Joannis Esronitae*) was written in 1634 and consists of 54 pages and is still held in the Propaganda Fide's Historical Archives in Rome (File of the Maronites, Volume 293). This

¹ Gemayel, 48.

² Gemayel, 50.

manuscript is in response to the remarks made by Archbishop John the Baptist Esronitae, the Maronite Dominican friar on the Maronite mass, which was printed in Rome in 1592-1594.¹

11. **The First Apologetic Letter**, in Latin, theology, published

Epistola Apologetica Prima... ad eundem Valerianum... (*The First Defensive Epistle...addressed to Valerian*) addressed to Valerian de Flavigny, professor at the Theology Department at the Sorbonne in Paris, the judicial vicar at the metropolitan church of Our Lady of Reims, and professor of sacred sciences and Hebrew literature at the Collège Royal in Paris. The letter was a response to the slanderous and deceptive statements made by Valerian against his edition of the Syriac text of the book of Ruth and its Latin translation for the Paris Polyglot Bible², 1647, In-8°, 193 pages.

12. **The Second Apologetic Letter**, in Latin, theology, published

Epistola Apologetica Alerta ... ad eundem Valerianum... (*The Second Apologetic Epistle...addressed to Valerian*) to Valerian de Flavigny in response to other fabrications and deceptions made by the latter³, Paris, 1647, In-8°.

13. **The Third Apologetic Letter**, in Latin, theology, published

Epistola Apologetica Tercia ... ad Gabrielem Sionitam... (*The Third Defensive Epistle...addressed to Gabriel Sionita*) addressed to Gabriel Sionita, translator to the King of the Syriac and Arabic languages and professor at the Collège Royal in Paris, which is a response to the petition Sionita had raised to the French Parliament⁴, Paris, 1647, In-8°.

14. **Study on the Mass of the Pre-sanctified**, likely in Arabic, religious rites, published.

It was published in *De Ecclesiae occidentalis atque orientalis perpetuae consensione...* (*The Western and Eastern Churches in Perpetual Agreement...*), Köln, 1648, pp. 1663 - 1665.

¹ S'āada, Fr. Ignatius, 134.

² Antoine Sa'īd Khāṭir, in *Ibrāhīm al-Hāqilānī fil-Mi'awiyah ar-Rabi'ah li Wilādatihi, 1605-2005, Halaqa Dirasiyyah, al-Markaz al-Lubnani lil-Abḥath al-Mujtama'iyah*, ed. George Mghamis (Zouk Mosbeh, Lebanon: NDU Press, 2005), 59.

³ Khāṭir, 59.

⁴ Khāṭir, 60.

15. **The Agreement of the Christian Nations in Asia, Africa and Europe on the Doctrines of the Catholic Faith**, likely in Latin, ecclesiastical history, manuscript
(Authored and co-developed with the Greek scholar Leo Allatius) *Concordia nationum christianarum, per Asiam, Africam et Europam, in fidei catholicae - dogmatibus, apud Borealis Europae protestantes deseri, contra fas, pronuper coeptis, indicata ab Abrahamo Ecchellensi, Maronita, et Leone Allatio, Graeco. Juncta sunt Bartoldi Nihussii duo ad Protestantium eorundem Academico programmata, Moguntiae, typis N. Heyllii, 1655, In-8°, 89 pages.*
16. **The Triumph of Eutychius, the Patriarch of Alexandria, in response to John Selden¹ or The Triumph of Eutychius² or Eutychius (Said ibn al-Batriq), or The Vindicated Patriarch of Alexandria and His Restitution to his Eastern Congregation³ or The Response to John Selden on the origin of his Church⁴**, in Arabic and Latin, ecclesiastical history, published *Eutychius, patriarcha Alexandrinus vindicatus et suis Restitutus Orientalibus, sive responsio ad Joannis Seldoni origines, in duas tributa partes; quarum prima est de Aenxandrinae Ecclesiae originibus. Altera de origine nominis Papae; Quibus accedit censura in Historiam Orientalem Iohannis Henrici Hottingeri*, Rome, Press of The Sacred Congregation for the Propagation of the Faith (SCPF), 1661, MDCLXI, In-4°. The second part *De origine nominis papae* was reprinted in *Biblioteca maxima pontificia in qua authores mellioris notae qui hactenus que pro Sancta romana sede*, tome 1, Rome, 1697-1699.

¹ Father Ignatius, 135.

² Butrus Ghālib, in *Ibrahīm al-Ḥāqilāni fil-Mi`awiyah ar-Rābi`ah li Wilādatihi, 1605-2005, Ḥalaqah Dirāsiyyah, al-Markaz al-Lubnāni lil-Abḥāth al-Mujtama`iyyah*, ed. George Mghamis (Zouk Mosbeh, Lebanon: NDU Press, 2005), 62.

³ Ghālib, 76.

⁴ Ghālib, 76.