PUBLICATIONS DE LA SOCIÉTÉ D'ARCHÉOLOGIE COPTE

BIBLIOTHÈQUE DE MANUSCRITS

II

CATALOGUE
OF THE
COPTIC AND CHRISTIAN ARABIC MSS.
PRESED
IN THE LIBRARY OF THE CHURCH
OF
THE ALL-HOLY VIRGIN MARY
KNOWN AS
QASRIAT AR-RIJÂN
AT OLD CAIRO

BY
ANTOINE KHÂTER
LL. D., PARIS

O.H.E. KUS-BURMESTER
PH. D., CANTAB.

LE CAIRE
1973
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1973

Entrance to the courtyard of the church.
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PREFACE

The Church of the All-Holy Virgin Mary known as Al-ʿAdhrā Qasrīyat ar-Riḥān, (1) is situated at the end of a lane within the Castle of Babylon to which the Arabs, at the conquest of Egypt in 641 A.D., gave the name Qasr al-Ṣamrī, that is, the Castle of Egypt. (2)

The title "Qasrīyat ar-Riḥān", Pot of Basil (3), which is given to this Church, may be reminiscent of the time when this church belonged to the Greek Orthodox Patriarchate of Alexandria. In the Greek Orthodox Church basil is used at ceremonies on the two feasts of the Precious Cross, at the blessing of the waters on the Feast of the Epiphany and whenever there is a sprinkling with holy water (4). In consequence of this, pots planted with the herb basil are always to be found at Greek Orthodox churches.

According to the History of the Patriarchs of the Egyptian Church, this church served as a residence for twenty-seven days for the Patriarch Khālīl III (880-907 A.D.), when he was released from the prison in which he had been confined by Ahmad Ibn Tūlūn, because he had been unable to pay the large sum of money which the latter had tried to extort from him (5). We hear of this church again, when Arsenius, a brother of the Greek concubine of Al-ʿAzīz billah Ibn al-Muʿizz li-Dīn Allah, was elected Patriarch of the Greek Orthodox Church in Egypt circa 985 A.D., as he obtained possession of it for the Greek Orthodox Community of Cairo (6).

In the XVIIIth century, this Church was rebuilt, and we have a reference to this rebuilding and restoration in MS. Lit. 34 of the library of this Church. This MS. was written in 1778 A.D., and on folio 287o there is a note which states that the overseer of this Church, Shālīb ʿAbd al-Masāfī, provided for its rebuilding, strengthened its walls, beautified it, and decorated its pulpit (minbar) (7). He likewise had it reconsec- (1) For a detailed description of this church, cf. A.J. BUTLER, The Ancient Coptic Churches of Egypt, Oxford, 1884, vol. I, pp.247-248; O.H.E. KHS-BURMESTER, A Guide to the Ancient Coptic Churches of Cairo, Cairo 1955, pp. 36-39; O.F.A. MEINARDUS, Christian Egypt: Ancient and Modern, Cairo 1965, pp. 191-193. (2) ʿṢamrī is an Arabicized form of the Coptic word ʿxhm (Khēmī) meaning Egypt. (3) The botanical name of this herb is o-cilum basilicum. (4) In the Coptic Church parsley is used for sprinkling holy water. (5) Cf. A.S. ʿAYYAH, YASSĪʿ ÂBD AL-MASĪḤ and O.H.E. KHS-BURMESTER, History of the Patriarchs of the Egyptian Church, Vol. II, Part II, p. 108. (6) Idem, pp. 170-171. (7) Cf. Plate VIII.

— VII —
rated in 1778 A.D., and then began to provide it with the necessary liturgical books. This is borne out by several dated objects in the Church itself, as well as by the date of a number of MSS. in the library of the Church.

In the courtyard at the west end of the Church, and a little towards the south, there are two columns which certainly belonged to the former building. The Church which is nearly square in form has the usual three sanctuaries, the central one of which is dedicated to the All-Holy Virgin Mary, and bears the date 1494 A. M. (= 1777-78 A.D.). On the walls of this central sanctuary there are painted the twelve Apostles beneath whom there is added a series of Saints. On the ceiling of the dome over the altar of the central sanctuary there is a painting of Christ as Pantocrator. The southern sanctuary is dedicated to Saint Sarapammon, and on the door of the screen there is the following inscription in Arabic: “Hail to the great martyr Sarapammon the bishop. Reward, O Lord, him who toiled. Amen. Made in the Coptic Year 1491 (= 1775 A.D.).” There is added in Coptic: “Hail, Temple of God the Father”. In the southern aisle of the Church there is a shrine containing the relics of Saint Sarapammon. The northern sanctuary is dedicated to the Archangel Michael, and above the door of its screen there is an inscription with the date 1778 A.D. In the northern aisle there is an ambon which is inlaid with ivory, borne on two wooden supports. In the Church there are several eicons executed by the painter John the Armenian, which bear the date 1778 A.D. The foregoing particulars bear out what is said in the note of MS. Lit. 34 mentioned before.

The chamber which contains the library of this Church is situated in an adjacent building at the south-west end of the Church. From it there is access to the baptistery and to the east end of the Church. The MSS. are preserved in a good cupboard. In the XVIIIth century a large number of MSS. was acquired for the library, indeed, the greater part of this collection of MSS. belongs to this century. On folio 178v of MS. Lit. 37, a Lectionary for the month of Hârûr, there is a note with the date 4th Hârûr, 1192 A.H. (1778 A.D.) which states that the scribe of this MS. was ʿAṭṭālah Bīšāl, minister of the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥân. In MSS. Lit. 32 and Lit. 40, Lectionaries for the months of Hârûr and Baḥʿūnah respectively, which belong to the same century, there are notes stating that these MSS. were acquired for the library of the Church by its overseers, from funds of the Church. MS. Lit. 39, a Lectionary for the month of Khâk, also of the XVIIIth century, was acquired from the Monastery of Barṣûm the Naked (Dalr Ṣahrān), and its scribe was paid from the funds of the Church.

In the XIXth and early XXth centuries additions were also made to the library. For example, MS. Lit. 90, a Psalmodia, was paid for and donated to the Church by its priest, the hegoumenos Mikhail, in 1876 A.D., and MSS. Lit. 57 and 58, a Synaxarium, were likewise paid for and donated to the Church by its priest, Marqus al-Maqārī, in 1901 A.D.

In the present Catalogue the Manuscripts have been classified under the following heads: Biblica, Liturgica, Theologica, Hagiographica and Varia. In the description of the MSS. the following system has been adopted: Subject, century, number of folios, language, measurements of both folio and script, lines per folio, particulars as to titles, headings and punctuation, detailed description of the contents of the MS. with indication of folios, date if this is given, waqf (inalienable endowment) to the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥân, where this is indicated, and, finally, a description of the binding.

In conclusion, we wish to express our gratitude to all those who have assisted us in the production of this Catalogue.

1972

A. KHATER — O.H.E. KHS-BURMESTER
TABLE OF TRANSLITERATION OF ARABIC CHARACTERS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Latin</th>
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CONCORDANCE OF THE YEARS AND MONTHS OF THE COPTIC CALENDAR WITH THOSE OF THE GREGORIAN CALENDAR

The Coptic Year (Annum Martyrum) has twelve months of thirty days plus a little month of five or six days to complete the 365 (6) days of the year (1). The Era of the Martyrs (A.M.) (2) began on the 29th of August, 284 A.D. according to the Julian Calendar.

In order to convert a Coptic Year to Anno Domini the number 283 must be added to the date of the Coptic Year, if this fall in one of the first four months of the Coptic Year, i.e. Tūt, Bābah, Hāṭūr or Kiḥak, and the number 284, if the date in question fall in one of the remaining months. For example, 20th Bābah; 1462 A.M. = 1745, and 13th Baramhāt, 1439 = 1723.

MONTHS OF THE COPTIC CALENDAR. MONTHS OF THE GREGORIAN CALENDAR

Tūt | September 11th (3) — October 10th
Bābah | October 11th — November 9th
Hāṭūr | November 10th — December 9th
Kiḥak | December 10th — January 8th
Ṭūbah | January 9th — February 7th
Amsūr | February 8th — March 9th
Baramhāt | March 10th — April 8th
Baramūdah | April 9th — May 8th
Bašūns | May 9th — June 7th
BaʿūnAH | June 8th — July 7th
Abīb | July 8th — August 6th
Misrā | August 7th — September 5th
An-Nāsi | September 6th — September 10th.

(1) The Coptic Year corresponds in its arrangement to the Ancient Egyptian Year. (2) This Era is so called in commemoration of the Martyrs who suffered for their profession of the Christian Faith in the Last Persecution under the Roman Emperor Diocletian (284-305 A.D.). This persecution was particularly severe in Egypt. (3) September 12th in Leap Years.
GLOSSARY OF TECHNICAL TERMS USED IN THE CATALOGUE

Adam: Tone to which hymns are sung on Sundays, Mondays, Tuesdays.

The name is taken from the first words of the first verse of the Theotokia for Monday: ᾿Adam ēti εὐοι ἑγκατ ἑις "Adam was yet sorrowful of heart".

A.H. Anno Hegirae, i.e. the Islamic Year.

A.M. Anno Martyrum, i.e. the Coptic Year.

Anaphora: That part of the Divine Liturgy (Mass) which begins after the Kiss of Peace (Aspasmos). It corresponds to the Preface, Canon and Communion of the Latin Mass.

Anbā: A title given to Saints and prelates.

Antiphonarius (Dīnār): This is a collection of hymns for the Year. The hymn of the Antiphonarius is sung in the Service of the Psalmodia which follows the Office of Compline, after the Lobs of the Theotokia of the day, unless it has been sung in the Service of the Psalmodia which follows the Office of Midnight Prayer before the Taḥf of the day(1).

Apa (Abā): A title given to certain Saints, especially monastic Saints.

Aspasmos: A variable hymn sung at the Kiss of Peace in the Divine Liturgy.

Canon: A variable hymn.

Carnival Sunday: This Sunday corresponds to Sexagesima Sunday of the Latin Church.

Compendia: Abridged words, e.g. ηηη for ηηηηηηηη and ηηηηηηη.

Divine Liturgy: The Eucharistic Service.

Doxology: A variable hymn.

Epiphany: In the Coptic Church, as in the Greek Church, this Feast commemorates the Baptism of Jesus Christ in the River Jordan. There is a Service of the Blessing of the Waters on this day. It is celebrated on January 6th, Julian Style which corresponds to January 19th, Gregorian Style(2).

Euchologion: In Arabic خلاغي. This book contains the text, in Coptic and Arabic, of the Service of the Evening and Morning Offering of Incense and the three Anaphorae of Saint Basil, Saint Gregory the Theologian, and Saint Mark (Saint Cyril). It corresponds more or less to the Latin Missal.

Feast of Saints Peter and Paul: This Feast is celebrated in the Coptic Church on June 29th, Julian Style which corresponds to July 12th Gregorian Style.

Fast of Jonah: This Fast commemorates the fast of the Ninevites at the preaching of the prophet Jonah (Cf. Jonah III). It is observed on the Monday, Tuesday and Wednesday of the week which begins with the Sunday of the Publican and Pharisee of the Greek Church. In the Latin Church this week is that preceding Septuagesima Sunday.

Foot-washing: The Service of Foot-washing in the Coptic Church is performed on Maundy Thursday and on the Feast of Saints Peter and Paul. As regards the Foot-washing on Maundy Thursday, its equivalent in the Greek Church is the νηπρο, and in the Latin Church the Pedilavium.(3)

Horologion: This book contains the text of the Seven Canonical Hours to which there is added in the monasteries an extra Office which is termed Prayer of the Veil (Ṣalāt as-Sābār). It is recited by the monks before retiring to sleep. In its general structure, the Horologion of the Coptic Church corresponds to that of the Ὀρατογίον of the Greek Church and the Breviary of the Latin Church.

Lectionary: A book containing the Lessons to be read at the Service of the Evening and Morning Offering of Incense and at the Divine Liturgy. At the Service of the Evening and Morning Offering of Incense there is a Psalm-verse and a Gospel and at the Divine Liturgy there is a Lesson from the Pauline Epistles, the Catholic Epistles, the Acts, a Psalm-verse and a Gospel. In addition to the Lectionary for the Year (in the MSS. often for separate months), there are Lectionaries for (a) Lent (this contains also Lessons from the Old Testament), (b) Holy Week, (c) Paschal tide.


(3) Cf. O.H.E. KHS-Burnsber, The Egyptian or Coptic Church, Cairo 1967 pp. 256-263.
Maradd (pl. Maraddât) : A Response.

Mārî : A Syriac word meaning "my lord". It is a title applied to certain Saints.

Maundy Thursday : The Thursday of Holy Week.

Office of Gemflection : A Service held on the Eve of Whitsunday at which kneeling is re-introduced after the period of Paschaltide during which there should be no kneeling, as it is a season of rejoicing at the Resurrection of Christ.

Palm Sunday : The Sunday before Easter Sunday.

Paschaltide : The period between Easter Sunday and Whitsunday.

Provider : The person who undertakes the expenses for the copying of a MS.

Psalli : A variable hymn.

Psalmodia : The name applied to a book containing the principal hymns of the Church, as well as to a Service at which certain hymns are sung.

Psalter : The book containing the Psalms of the Old Testament. In the Coptic Version of the Psalms as well as in the Greek Version there are one hundred and fifty-one psalms.

Response : Variable verses sung after the reading of the Gospel.

Ritual : A book containing the text of the rites for the administration of the Sacraments and also for Occasional Services. Generally, a MS. contains the text of only one of the Sacraments or Occasional Services.

Saturday of Lazarus : The Saturday preceding Palm Sunday. It is so named from the Gospel read on that day which records the raising of Lazarus from the tomb (Jh. XI. 1-44).

Service of Abî Târîbâ : A Service performed over him who has been bitten by a mad dog, as a means of preventing or curing rabies (1).

Synaxarium : A book containing the lives of the Saints. It corresponds to the Mênologion of the Greek Church and to the Martyrologium of the Latin Church. The Synaxarium is normally read at the Divine Liturgy after the Lesson from the Acts of the Apostles.

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<tr>
<th>SERIAL NUMBER</th>
<th>CLASS NUMBER</th>
<th>MANUSCRIPTS</th>
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<tbody>
<tr>
<td>1</td>
<td>Bibl. 1</td>
<td>The Psalter (1). xvith cent. 233 foll. Coptic-Arabic. Measurements: fol. 24 × 16 cm., text 19 × 12.5 cm. Lines per fol. 24. Titles are in red. The first line of the Psalms is in black ink and the second line is in red. Paragraph capitals, the letters ϕ, β, ς and the compendia are touched in with red, but only on foll. 292o - 79o. Punctuation is in red ink. On fol. 1o it is stated that the Arabic translation was made by the monk John (Yūḥannā) known as al-Qalūbī. On fol. 233o there is a note by the Hegoumenos Philotheus (Filūtāsū) al-Maqārī, dated 21st Ḥāṭār, 1621 A.M. = 1904 A.D., stating that the restorations in the MS. were made at the order of the Patriarch Cyril vth (2), and that the MS. was given as a waqf to the Church of the All-Holy Virgin Mary known as Qasrīāt ar-Rihān. Undated. Purple cloth cover and purple leather backing.</td>
</tr>
<tr>
<td>2</td>
<td>Bibl. 2</td>
<td>The Psalter (1). xvith cent. 346 foll. Coptic-Arabic. Measurements: fol. 30 × 20,8 cm., text 23 × 14 cm. Lines per fol. 19. Titles are in red. Paragraph capitals, the letters ϕ, β, ς and the compendia are touched in with red. Punctuation is in red ink. On fol. 1o there is a Cross, and on fol. 29o there is a frame. Foll. 292o - 292o: Psalms; foll. 293o - 343o: the Odes followed by the Nicene Creed. On fol. 366o there is a note by the Hegoumenos Philotheus (Filūtāsū) al-Maqārī, dated 25th Kihāk, 1621 A.M. = 1904 A.D., stating that</td>
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(1) 151 Psalms. (2) A.D. 1867-1921.
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<th>SERIAL NUMBER</th>
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<td></td>
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<td>the restorations in the <em>MS.</em> were made at the order of the Patriarch Cyril viii, and that the <em>MS.</em> was given as a waqf to the Church of Qasrīlat ar-Riḥān. On fol. 345&lt;sup&gt;vo&lt;/sup&gt; there is an undated waqf to this Church. The <em>MS.</em> is dated on fol. 343&lt;sup&gt;vo&lt;/sup&gt; : 28th Baramūdah, 1463 A.M. = 1747 A.D., and also on fol. 345&lt;sup&gt;vo&lt;/sup&gt; by the same hand. Red cloth binding with light brown leather backing.</td>
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<tr>
<td>3 Bibl. 3</td>
<td></td>
<td><em>The Psalter</em>(1). xviii cent. 174 foll. Arabic. Measurements : fol. 16 × 10,5 cm., text 12,5 × 8 cm. Lines per fol. 13. The titles and the punctuation are in red. On fol. 174&lt;sup&gt;vo&lt;/sup&gt; there is a note undated relating to the waqf. On fol. 172&lt;sup&gt;vo&lt;/sup&gt; there is the date : 8th Tūt, 1482 A.M. = 1765 A.D., and on fol. 173&lt;sup&gt;vo&lt;/sup&gt; there is the date, 28th Tūt, 1482 A.M. = 1765 A.D. Black cloth binding with black leather backing.</td>
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<td>4 Bibl. 4</td>
<td></td>
<td><em>Gospels.</em> xviii cent. 261 foll. Coptic-Arabic Measurements : fol. 30,6 × 22 cm., text 21,5 × 15 cm. Lines per fol. 19. Titles are in red. Paragraph capitals, the letters φ, ψ, ζ and the compendia are touched in with red. Punctuation is in red. On fol. 1&lt;sup&gt;vo&lt;/sup&gt; there is an illumination of St. Matthew with his Gospel in his right hand and a cross in his left hand. On fol. 2&lt;sup&gt;vo&lt;/sup&gt; there is a frame. On foll. 1&lt;sup&gt;vo&lt;/sup&gt;, 163&lt;sup&gt;vo&lt;/sup&gt; and 261&lt;sup&gt;vo&lt;/sup&gt; there is a note referring to the waqf. Foll. 2&lt;sup&gt;vo&lt;/sup&gt; - 163&lt;sup&gt;vo&lt;/sup&gt; : <em>Gospel of St. Matthew</em>, foll. 164&lt;sup&gt;vo&lt;/sup&gt; - 261&lt;sup&gt;vo&lt;/sup&gt; : <em>Gospel of St. Mark</em>. Undated. Light brown leather binding.</td>
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<td>5 Bibl. 5</td>
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<td><em>Gospels.</em> xviii cent. 295 foll. Coptic-Arabic. Measurements : fol. 31 × 21,5 cm., text 23 × 15 cm. Lines per fol. 19. Titles are in red. Paragraph capitals, the letters φ, ψ, ζ and the compendia are touched in with red. Punctuation is in red. On fol. 1&lt;sup&gt;vo&lt;/sup&gt; there is an illumination of St. Luke, and on fol. 171&lt;sup&gt;vo&lt;/sup&gt; there is an illumination of St. John. Foll. 1&lt;sup&gt;vo&lt;/sup&gt; and 171&lt;sup&gt;vo&lt;/sup&gt; are blank. On fol. 2&lt;sup&gt;vo&lt;/sup&gt; there is a frame. On fol. 295&lt;sup&gt;vo&lt;/sup&gt; there is the name of the scribe Michael (Mikhā‘īl) at Qanṭarah Sunğar, and on fol. 295&lt;sup&gt;vo&lt;/sup&gt; there is a waqf note in the hand of the Hegoumenos Philotheus (Filūtātūs) al-Maṣqārī. The first note is dated 1st Baṣuns, 1465 A.M. = 1749 A.D. and the second note, 15th Misirā, 1620 = 1904 A.D. Foll. 2&lt;sup&gt;vo&lt;/sup&gt; - 170&lt;sup&gt;vo&lt;/sup&gt; : <em>Gospel of Saint Luke</em>, foll. 172&lt;sup&gt;vo&lt;/sup&gt; - 295&lt;sup&gt;vo&lt;/sup&gt; : <em>Gospel of Saint John</em>. The <em>MS.</em> is dated on fol. 295&lt;sup&gt;vo&lt;/sup&gt; : 1465 A.M. = 1748-1749 A.D. Light brown leather binding.</td>
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(1) 151 Psalms.

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<tr>
<td>7</td>
<td>Bibl. 7</td>
<td><strong>The Four Gospels.</strong> xviith cent. 203 foll. Arabic. Measurements: fol. 20 × 14 cm., text 16 × 10 cm. Lines per fol. 14. Titles of the Sections are in red. The punctuation sign ☐ is in black with red dots, and it is used at the end of the Sections. Foll. 2° - 53°: Gospel of St. Matthew, foll. 53° - 88°: Gospel of St. Mark, foll. 90° - 158°: Gospel of St. Luke, foll. 162° - 202°: Gospel of St. John. Foll. 88° - 89° and 158° - 161° are blank. There are three notes relating to the waqf by the same hand. Those on foll. 1° and 202° are dated 5th Amārī, 1463 A.M. = 1747 A.D., and that on foll. 158° is undated. On fol. 203° there is also a note in the hand of the Hegoumenos Philotheus (Filutuṣṣa) al-Maqârijī, which is dated 27th Kihākh, 1621 A.M. = 1904 A.D. Undated. Purple cloth binding with light brown leather edging.</td>
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<tr>
<td>8</td>
<td>Bibl. 8</td>
<td><strong>The Four Gospels.</strong> xviith cent. 185 foll. Arabic Measurements: fol. 31 × 22,5 cm., text 23 × 13 cm. Lines per fol. 18. Titles are in red. Punctuation is in red on fol. 21° - 34°, and in dark green on the other folios. The paper and the ink are of poor quality. Foll. 1° - 20°: Introduction, index, notes on the Gospels, sections, etc., foll. 21° - 61°: Gospel of St. Matthew, foll. 61° has crosses in circles in black ink, foll. 62° - 93°: Gospel of St. Mark, foll. 94° - 145°: Gospel of St. Luke, foll. 146° - 183°: Gospel of St. John. On fol. 183° there is an undated note relating to the waqf. On fol. 185° there is a note by the Hegoumenos Philotheus (Filutuṣṣa) al-Maqârijī which is dated 27th Kihākh, 1621 A.M. = 1904 A.D. Dated on fol. 184°: 1190 A.H. = 1492 A.M. = 1775-1776 A.D. Purple cloth binding with light brown leather edging.</td>
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<td>10</td>
<td>Bibl. 10</td>
<td><strong>Pauline Epistles, Catholic Epistles, Acts.</strong> xviith-xviii cent. 343 foll. Coptic. Measurements: fol. 33,3 × 25 cm., text 24 × 17 cm. Lines per fol. 24. Titles and punctuation are in red. Paragraph capitals, the letters ϕ, ϝ, ϡ and the compendia are touched in with red. On fol. 1° there is a Cross. On fol. 2° there is a small frame, and a similar frame is found at the beginning of most of the Epistles. Foll. 251° is blank and foll. 251° has some drawings on it. On fol. 343° there is a note in Arabic (otherwise no Arabic is used in this MS) relating to the waqf and dated Bašuns, 1450 A.M. = 1734</td>
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</table>

11 Bibl. 11 Pauline Epistles, Catholic Epistles, Acts. xviith cent. 360 foll. Arabic. Measurements: fol. 20 × 14.5 cm., text 15 × 10.5 cm. Lines per fol. 11. Titles and punctuation are in red. There is a note on fol. 360th by the Hegoumenos Philotheus (Filthūs) al-Maṣṣūrī dated 17th Bāṣuns, 1625 A.M. = 1909 A.D., which refers to the restoration of some folios and the replacing of those which were missing. Foll. 1st - 214th Pauline Epistles, foll. 215th - 258th Catholic Epistles, foll. 259th - 360th Acts. Undated. Purple cloth binding with purple leather edging.

II. — LITURGICA

12 Lit. 1 Holy Week Lectionary. xviith cent. 307 foll. Coptic-Arabic. Measurements: fol. 32.5 × 25 cm., text 25 × 18 cm. Lines per fol. 25. Coptic titles are in red, and Arabic titles are in black. There are five blank folios at the beginning of the MS. and five at the end. On fol. 1st there is a Cross. Punctuation is in red. There is also the punctuation mark ☠ in gold. The initial line of the text for each day is in gold. Initial capitals are decorated. Some folios were restored in 1531 A.M. (= 1814-1815 A.D.) according to a note on fol. 307th. Paragraph capitals, the letters ϕ, ϛ, ð and the compendia are touched in with red. On fol. 17th there is a note relating to the waqf to the Church of the All-Holy Virgin known as Qasrāt ar-Rīḥān, and in it is mentioned that the date of the completion of the MS. was in Bāṣuns, 1054 A.M. = 1338 A.D. There is another note of fol. 307th in which the date of the completion of the MS. is also given as 1054 A.M. = 1338 A.D., and it is stated that the restoration was made in 1531 A.M. = 1814-1815 A.D. Red leather binding.

13 Lit. 2 Holy Week Lectionary. xviith cent. 313 foll. Coptic-Arabic. Measurements: fol. 46.2 × 33 cm., text 39 × 25.2 cm. Lines per fol. 29. Titles and punctuation are in red. The first word of each Lesson in the Coptic and the Arabic text is in large letters in black ink. There are six blank folios at the beginning of the MS. and four at the end. On fol. 1st there is a Cross, and on fol. 2nd there is a frame. Initial capitals are decorated. Paragraph capitals the letters ϕ, ϛ, ð and the compendia are touched in with red. Holy Week Lectionary. The MS. is dated on fol. 313th: Friday, the 23rd Baramhāt, 1485 A.M. = 1769 A.D. On fol. 313th there is a note undated relating to the waqf to the Church of Qasrāt ar-Rīḥān. It bears the official stamp of John xviii, 107th Patriarch of Alexandria. Red leather binding with a leather clasp.

14 Lit. 3 Holy Week Lectionary. Early xviith cent. 183 foll. Arabic. Measurements: fol. 28 × 20 cm., text 24 × 15 cm. Lines per fol. 15. Titles and punctuation are in red. On fol. 1st there is a simple frame in which are the words Θεός Πατέρα. Some folios are restored. The MS. is dated on fol. 183th: Tuesday, 16th Bābah, 1430 A.M. = 1713 A.D. On fol. 183th there is a note relating to the waqf to the Church of Qasrāt ar-Rīḥān, which bears the same date. Red cloth binding.
15 Lit. 4 *Holy Week Lectionary.* xxth cent. 126 foll. Arabic. Measurements: fol. 35 × 25.5 cm., text 26 × 17.5 cm. Lines per fol. 20. Titles and punctuation are in red. The *MS.* is dated on fol. 126 verso: Tuesday, 9th Abib, 1617 A.M. = 16th July, 1901 A.D. On the same folio there is a note relating to the waqf to the Church of Qasrīyat ar-Riḥān. Red leather binding.

16 Lit. 5 *Holy Week Lectionary.* xviiith cent. 206 foll. Arabic. Measurements: fol. 24 × 17 cm., text 21 × 14 cm. Lines per fol. 21. Titles and punctuation are in red. Some folios are missing from the beginning of the *MS.*, and some folios have been restored. The text begins with the Pauline Epistle (Hebr. ix, 28*) of the Divine Liturgy of Palm Sunday. There is no waqf note, and the *MS.* is undated. Brown leather binding.

17 Lit. 6 *Ordo.* Late xixth - xxth cent. 197 foll. Coptic-Arabic. Measurements: fol. 24 × 16.5 cm., text 16 × 10.5 cm. Lines per fol. 14. Titles are in black and rubrics and punctuation are in red. On fol. 1 recto there is a frame. Paragraph capitals, the letters Φ, δ, ς and the compendia are touched in with red. *Ordo of Holy Week according to the Use of the Church of the All-Holy Virgin, known as al-Muʿallaqaḥ.* The *MS.* has a date on fol. 196 verso 29th Ṭūbah, 6006 A.M. sic, probably 1606 A.M. = 1890 A.D. On fol. 197 recto there is an undated waqf to the Church of the All-Holy Virgin, known as Qasrīyat ar-Riḥān. Red leather binding.

18 Lit. 7 *Ordo.* xviiith cent. 197 foll. Coptic-Arabic. Measurements: fol. 15 × 9.5 cm., text 10.5 × 6.5 cm. Lines per fol. 13. Titles are in black and rubrics and punctuation are in red. On fol. 1 recto there is a Cross, and on fol. 2 verso, a frame. Paragraph capitals, the letters ϕ, δ, ς and the compendia are touched in with red. *Ordo of Holy Week according to the Use of the Church of the All-Holy Virgin, known as al-Muʿallaqaḥ.* The *MS.* is dated on fol. 197 verso: Saturday, 23rd Baramḥāt, 1459 A.M.; 4th Sāfār, 1156 A.H. = 18th April, 1743 A.D. On fol. 197 verso there is an undated waqf to the Church of the All-Holy Virgin, known as Qasrīyat ar-Riḥān. Red leather binding.

19 Lit. 8 *Ordo.* xxiith cent. 196 foll. Coptic-Arabic. Measurements: fol. 16.7 × 11 cm., text 11.5 × 8 cm. Lines per fol. 12-13. Titles are in red and in black. Punctuation is in red. On fol. 1 verso there is a Cross. Paragraph capitals, the letters ϕ, δ, ς and the compendia are touched in with red. *Ordo of Holy Week according to the Use of the Church of the All-Holy Virgin, known as al-Muʿallaqaḥ.* The *MS.* is dated on fol. 195 verso: 27th Khākha, 1610 A.M. = 1893 A.D. On fol. 195 verso there is an undated waqf to the Church of the All-Holy Virgin, known as Qasrīyat ar-Riḥān. Red leather binding.

20 Lit. 9 *Varia.* xviiith cent. 94 foll. Coptic-Arabic and Arabic. Measurements: fol. 19 × 13.5 cm., text 16 × 9.5 cm. Lines per fol. 17. Titles and punctuation are in red. On fol. 1 recto there is a frame. Paragraph capitals, the letters ϕ, δ, ς and the compendia are touched in with red. Foll. 1 recto - 46 verso: *Psalms-verseicles for Holy Week;* foll. 46 verso has a waqf note; foll. 47 verso is blank; foll. 47 verso: *the Blessing of Holy Week;* foll. 48 verso - 51 verso: *the Supplication (Tilbah) for Holy Week;* foll. 52 verso - 60 verso: *Prayer of supplication with prostrations at Vespers;* foll. 60 verso - 62 verso are blank; foll. 63 verso - 93 verso: *Blessings which are said at the beginning of the reading of*
the Vitae of Saints and Martyrs. The MS. is dated on fol. 945°: 30th Khâkh, 1346 A.M. = 1629 A.D. On fol. 46° there is a date: 7th Baramhât, 1371 A.M., 6th Ġumâdâ the First, 1065 A.H. = 1655 A.D. On fol. 45° there is a waqf note. On fol. 94° there is a note dated: 30th Tûbah, 1621 A.M. = 1905 A.D., which states that the MS. was restored by the order of the Patriarch Cyril vth who paid for the work. The same note states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrît ar-Rihân. Purple cloth binding with brown leather backing.

21 Lit. 10 Commentary, xvith cent. 139 foll. Arabic. Measurements: fol. 20,2×14 cm., text 14,5×8,5 cm. Lines per fol. 14. Titles are in black and red. The punctuation is in red. On fol. 1° there is an ornamented Cross with two vases of flowers and birds on either side of it. A Commentary on the Lessons read during Holy Week. A note in Arabic on fol. 103° suggests a date about 1600 A.D. for the copying of this MS. On fol. 2°-3° there is an undated waqf of this MS. to the Church of the All-Holy Virgin, known as Qasrît ar-Rihân. It is enclosed in a decorated frame. According to a note on fol. 139° dated: 31st October, 1914 A.D., this MS. was stolen from the Church, and when found, it was repaired by the order of the Patriarch Cyril vth. Undated. Very good brown leather binding.

22 Lit. 11 Commentary, xvith cent. 73 foll. Arabic. Measurements: fol. 28×18,5 cm., text 21×12 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. Commentary on the Lessons for the Sundays of Lent. The MS. is dated on fol. 73°: Wednesday, 14th Baramhât, 1363 A.M. = 1647 A.D. On fol. 73° there is an undated waqf to the Church of the All-Holy Virgin, known as Qasrît ar-Rihân. On fol. 1° a note, dated 30th Tûbah, 1626 A.M. = 1910 A.D. states that the MS. was restored by the order of the Patriarch Cyril vth. Purple cloth binding with purple leather backing.

23 Lit. 12 Commentary, xxtith cent. 185 foll. Arabic. Measurements: fol. 23,7×16,5 cm., text 16×10,5 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. Commentary on the Lessons read during Holy Week. The MS. is dated on fol. 185°: Thursday, 16th Tût 1617 A.M. = 1900 A.D. A note on fol. 185° by the Hegoumenos Philotheus (Filouthûs) al-Mabraq, dated 24th Baramhât, 1623 A.M. = 1907 A.D., states that the scribe was the nun Safi'ah of the Convent of Saint Mercurius (Abû Safi'û), Old Cairo. Red cloth binding with red leather backing.

24 Lit. 13 Lectionary, xxtith cent. 99 foll. Arabic. Measurements: fol. 14,5×10 cm., text 11×6,5 cm. Lines per fol. 13. Titles are in red and black. The punctuation is in red. Lessons for the Sundays of Lent. A note on fol. 98°, in another hand, states that the owner was Joseph (Yûsûf) ad-Drukkâl, a goldsmith of the Fayûm. Another note on fol. 99°, dated 25th Khâkh, 1621 A.M. = 1904 A.D., states that the Patriarch Cyril vth ordered the restoration of the MS. Undated. Dark red cloth binding with leather backing.

25 Lit. 14 Holy Week Lectionary, xvitith cent. 56 foll. Arabic and Coptic. Measurements: fol. 21×15 cm., text 16,5×10,5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol.
1\textsuperscript{st} there is a Cross, and on fol. 2\textsuperscript{nd} there is a frame. Paragraph capitals, the letters \(\phi, \beta, \zeta\) and the compendia are touched in with red. \textit{Holy Week Lectionary}. The MS. is dated on fol. 55\textsuperscript{r}: Wednesday, the 16th Barmahāt, 1479 A.M., 9th Ramadān, 1176 A.H. = 1763 A.D. On the same fol. there is a note by the same scribe that the MS. is a waqf of the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān. On fol. 56\textsuperscript{r} there is a note which states that the restoration of the MS. was ordered by the Patriarch Cyril vth, with the date 21st. Kihāk, 1621 A.M. = 1904 A.D. Dark red cloth binding with brown leather backing.

26 Lit. 15 \textit{Varia}. xv\textsuperscript{th} cent. 149 foll. Coptic and Arabic and Coptic-Arabic. Measurements: fol. 19,5×14 cm., text 15×11 cm. Lines per fol. 12-14. Titles are in black and red. The punctuation is in red. At the beginning of each section there is a frame. Paragraph capitals the letters \(\phi, \beta, \zeta\) and the compendia are touched in with red. Foll. 1\textsuperscript{r} - 33\textsuperscript{r}: \textit{Blessings for all the feasts}; foll. 34\textsuperscript{r}-86\textsuperscript{r}: \textit{Psalmody for the Vigil of the Nativity}; foll. 86\textsuperscript{r} - 111\textsuperscript{r}: \textit{Tarāḥād and doxologies for the eve of the 27th Kihāk in a leap year}; foll. 111\textsuperscript{r}-126\textsuperscript{r}: \textit{Tarāḥād for the eve of the 10th Tābāb}; foll. 127\textsuperscript{r} - 149\textsuperscript{r}: \textit{The procession on the two feasts of the Cross and on Palm Sunday, Psalms and Gospels}. The MS. is dated on fol. 149\textsuperscript{r}: Saturday, 18th Baʿṭūnah, 1497 A.M. = 1781 A.D. Good red leather binding.

27 Lit. 16 \textit{Supplications (Tīlāḥ).} xv\textsuperscript{th} cent. 281 foll. Arabic. Measurements: fol. 15,5×10 cm., text 10,5×6,5 cm. Lines per fol. 9. Titles are in black and red. The punctuation is in red. The script is enclosed in frames of brown colour, except for the restored folios. \textit{Supplications (Tīlāḥ) for the seven days of the week}. On fol. 281\textsuperscript{r} there is a note, dated 30th Amīr, 1621 A.M. = 1905 A.D., which states that the MS. was restored by the order of the Patriarch Cyril vth. Green cloth binding with brown leather edging and backing.

28 Lit. 17 \textit{Lectionary}. xv\textsuperscript{th} cent. 254 foll. Coptic. Measurements: fol. 27,5×19,5 cm., text 21,5×14,5 cm. Lines per fol. 18. Titles are in black and red. The punctuation is in red. There is a frame on fol. 1\textsuperscript{r}. The ink has eaten through the lines on some folios, and the folios have been repaired with patches of paper. Paragraph capitals, the letters \(\phi, \beta, \zeta\) and the compendia are touched in with red. \textit{First part of the Lenten Lectionary, beginning with the Fast of Jonah, and ending with the evening service of the Third Sunday of Lent}. The MS. is dated on fol. 252\textsuperscript{r}: The tenth hour of Tuesday, 5th of Amīr, 1432 A.M., 14th Šaʿrāf, 1128 A.H. = 1716 A.D. On fol. 253\textsuperscript{r} there is a note giving the name of the provider and stating that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān. A note on fol. 254\textsuperscript{r} states that the MS. was restored by the order of the Patriarch Cyril vth, with the date 27th Kihāk, 1621 A.M. = 1904 A.D. Purple cloth binding with a brown leather edging and backing.

29 Lit. 18 \textit{Lectionary}. xv\textsuperscript{th} cent. 396 foll. Coptic. Measurements: fol. 28×19,5 cm., text 22×14,5 cm. Lines per fol. 18. Titles are in black and red. The punctuation is in red. There is a frame on fol. 2\textsuperscript{nd}. The state of the folios is in better condition than the first part of this Lectionary. Paragraph capitals, the letters \(\phi, \beta, \zeta\) and the compendia
are touched in with red. Second part of the Lenten Lectionary, beginning with the Morning Prayer of the Monday of the Fourth Week of Lent and ending with the Morning Prayer of the Saturday of Lazarus (Saturday before Palm Sunday). It seems that some folios are missing from the end of the MS. On fol. 1º there is a note, dated 27th Kihak, 1621 A.M. = 1904 A.D., which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrult ar-Ribān, and that it was restored by the order of the Patriarch Cyril vth. Undated. Purple cloth binding with brown leather edging and backing.

30 Lit. 19 Commentary. xvith-xvith cent. 236 fols. Arabic Measurements: fol. 29.7 × 19.5 cm., text 23 × 15.5 cm. Lines per fol. 23. Titles are in black and red. The punctuation is in red. The introductory formula is noteworthy: "بسم الله الرحمن الرحيم وحسبنا الله ونعم الوكيل 'In the Name of God, the Merciful, the Compassionate. And our sufficiency is God and He is the best agent." A Commentary on the Lessons of Carnival Sunday and the Saturdays and Sundays of Lent. On fol. 236º there is a note with regard to the waqf by a recent hand. Undated. Black leather binding.

31 Lit. 20 Lectionary. xvith cent. 113 fols. Arabic Measurements: fol. 28.7 × 20 cm., text 21.5 × 16.5 cm. Lines per fol. 16. Titles are in black and red. The punctuation is in red. There is a large frame in black around fol. 1º. Second part of the Lenten Lectionary, beginning with the Monday of the Fourth Week. The MS. is dated on fol. 112º: 26th Amsīr, 1500 A.M., Rabīa”Awal, 1264 A.H. = 1784 A.D. On fol. 113º there is a note which states that this MS. was copied from another MS. in the Church of SS. Sergius and Bacchus in Babylon, which is dated 1451 A.M., 17th Sawāl, 1147 A.H. = 1734-1735 A.D. Red leather binding.

32 Lit. 21 Lectionary. xxth cent. 226 fols. Coptic. Measurements: fol. 33.6 × 22.8 cm., text 24 × 14 cm. Lines per fol. 22. Titles are in black and red. The punctuation is in red. On fol. 1º there is an ornamented Cross, and on fol. 2º there is a frame. Paragraph capitals, the letters, φ, ψ, ρ and the compendia are touched in with red. Second part of the Lenten Lectionary, beginning at the Fourth Week. On fol. 1º beneath the Cross there is a note which states that the beginning of the copying of the MS. was on Wednesday, 9th Ba’ūnāh, 1626 A.M. = 15th June, 1910 A.D. The scribe was the Hegoumenos Zakhariā al-Anfūlī. On fol. 213º there is a note stating that the part of the text up to this folio was completed on the 16th Tūbah, 1627 A.M. = 1911 A.D. On fol. 226º there is a note which gives the date: 22nd Tūbah, 1627 A.M. = 1911 A.D. and states that the Patriarch Cyril vth provided for the MS. and made it a waqf to the Church of the All-Holy Virgin, known as Qasrult ar-Rībān. On fol. 226º there is the text of the waqf with the Patriarchal seal and the date 14th Amsīr, 1627 A.M. = 1911 A.D. Light brown leather binding.

33 Lit. 22 Homilies. xvith cent. 127 fols. Arabic Measurements: fol. 27 × 17 cm., text 22 × 13.5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. Homilies by Saint John Chrysostom to be read during the Fast of Jonah and Lent. On fol. 127º there is the date: 26th Kihak, 1370 A.M. = 1653 A.D., and a note which
states that the MS. was written for the library of the Church of Saint George at the Monastery of Clay (Dār at-Ta'īn). On fol. 8° there is a note in a late bad hand, which states that the waqf was transferred to the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān, at the third hour of the First Sunday of Lent, the 15th Amsīr, 1462 A.M. = 1746 A.D. Red leather binding.

34 Lit. 23 Homilies. xvmth cent. 227 foll. Arabic. Measurements: fol. 18.5 × 12 cm., text 14.5 × 9 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. Homilies to be read during the Fast of Jonah, Lent, and on Maundy Thursday, Good Friday and Easter Sunday. On fol. 227° there is a note with the date: Baramḥāt, 1444 A.M. = 1728 A.D. On fol. 227° there is a note stating that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān. On foll. 1° and 2° there is an index of the homilies. Black cloth binding with light brown leather edging and backing.

35 Lit. 24 Homilies. xxmth - xxmth cent. 206 foll. Arabic. Measurements: fol. 20 × 15 cm., text 15 × 11.5 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. On fol. 167° there is a frame in black. Fol. 167° is blank. Homilies for weekdays, Sundays and the Fasts during the year. The last folio is missing. The MS. was restored and completed by the Hegoumenos Philotheus (Filūthānuš) al-Maṣārī, priest of the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān on the 18th Baṭūmah, 1623 A.M. = 1907 A.D., at which date it became a waqf of the Church. The text of the homilies is in different hands. Undated. Purple cloth binding with a red leather edging and backing.
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<thead>
<tr>
<th>SERIAL NUMBER</th>
<th>CLASS NUMBER</th>
<th>MANUSCRIPTS</th>
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<td>38</td>
<td>Lit. 27</td>
<td>Commentary. xvith cent. 296 foll. Arabic. Measurements: fol. 20 × 14,5 cm., text 14 × 9 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. Commentary on the Lessons of the Gospels and Epistles of Sundays and Weekdays during Paschaltide, and of those of the Sundays and Feasts during the rest of the year. On fol. 296° there is a note which gives the date: 15th Baramhās, 1325 A.M., 15th Dhul-Hiijjah, 1017 A.H. = 1609 A.D. The note also states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān, but that it may be used, when needed, at the Church of Saint George in Babylon. A further note on the same folio states that the MS. was restored by the order of the Patriarch Cyril viii., with the date 2nd Amārī, 1621 A.M. = 1905 A.D. and this note is signed by the Hegoumenos Philotheus (Filūthāsus) al-Maqārifī. On fol. 296° there is another note undated, which states that the MS. is a waqf to the said Church. Purple cloth binding with a dark brown leather edging and backing.</td>
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<td>39</td>
<td>Lit. 28</td>
<td>Lectionary. Early xvith cent. 300 foll. Coptic. Measurements: fol. 27,5 × 19,5 cm., text 21,5 × 14 cm. Lines per fol. 18. Titles are in black and red. The punctuation is in red. On fol. 1° there is an ornamented Cross, and on fol. 2° there is a frame. Paragraph capitals, the letters φ, υ, ι and the compendia are touched in with red. Lectionary for Paschaltide. On fol. 300° there is the date: 1432 A.M., Qumādā al-Akhārī, 1127 A.H. = 1715-1716 A.D. On fol. 300° a note states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān. Red cloth binding with purple leather edging and backing.</td>
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<td>40</td>
<td>Lit. 29</td>
<td>Lectionary. End of xxith cent. 96 foll. Arabic. Measurements: fol. 35 × 23 cm., text 26 × 17 cm. Lines per fol. 20. Titles are in black and red. The punctuation is in red only at the end of each Lesson. Lectionary for the Year from Tāl to An-Nasl. On fol. 96° there is a note which gives the date: 20th Bābah, 1616 A.M. = 1899 A.D., and states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān. Red leather binding.</td>
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<td>41</td>
<td>Lit. 30</td>
<td>Lectionary. xvith cent. 298 foll. Coptic. Measurements: fol. 29 × 19,5 cm., text 21 × 13,5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1° there is an ornamented Cross, and on fol. 2° there is a frame. Paragraph capitals, the letters φ, υ, ι and the compendia are touched in with red. Lectionary for Sundays and Weekdays of Tāl. On fol. 29° there is the date: Monday, 18th Misrārī, 1493 A.M., 2nd Raḡb, 1191 A.H. = 1777 A.D. A note on fol. 29° states that the provider was the Mu'allim Abraham (Ibrāhīm) Abū Joseph (Yūsīf) al-Qawharī. On the same folio there is another note, dated 4th. An-Nasl, 1623 A.M. = 1907 A.D., which states that this MS. is a waqf to the church of the All-Holy Virgin, known as Qasrāt ar-Rihān, and that its restoration and binding was paid for by the Patriarch Cyril viii. Purple cloth binding and red leather edging and backing.</td>
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<td>42</td>
<td>Lit. 31</td>
<td>Lectionary. xvith cent. 425 foll. Coptic. Measurements: fol. 27 × 20,5 cm., text 21 × 13,5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1° there is a Cross, and on fol. 2° there is a frame. Paragraph capitals, the letters φ, υ, ι and the compendia are touched</td>
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in with red. Lectionary for Bābah, Sundays and Weekdays. On fol. 424° there is the date: Thursday, 27th Tūt, 1495 A.M., 26th Ramaḍān, 1193 A.H. = 1778 A.D. A note on fol. 424° states that the provider for this MS. was the Mu'allim ʿAbd al-Masīḥ Abū Joseph (Yūsuf), known as Al-Mandrāwī. On fol. 429° there is a note, dated 15th Mīrā, 1620 A.M. = 1904 A.D. signed by the Hegoumenos Philothesis (Filūthāūs) al-Maqārī, which states that the restoration of the MS. was paid for by the Patriarch Cyril vth. Light brown leather binding.

43 Lit. 32 Lectionary. xvith cent. 318 foll. Coptic. Measurements: fol. 29 × 20 cm., text 21 × 13,5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1° there is an ornamented Cross, and on fol. 2° there is an ornamented frame. Paragraph capitals, the letters ḫ, ū, ū and the compendia are touched in with red. Lectionary for Hāṭar, Sundays and Weekdays. On fol. 317° there is the date: Friday, 29th Bābah, 1495 A.M., 15th Śawal, 1192 A.H. = 1778 A.D. On the same folio there is a note signed by the Hegoumenos Philothesis (Filūthāūs) al-Maqārī, and dated 4th An-Naṣī, 1623 A.M. = 1907 A.D., which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān, and its restoration was ordered by the Patriarch Cyril vth. On fol. 318° there is a note which states that the MS. is a waqf to the said Church, and that the scribe was paid from the funds of the Church by the overseer of the Church, the Mu'allim Ṣalīḥ. Purple cloth binding with red leather edging and backing.

44 Lit. 33 Lectionary. xixith cent. 124 foll. Coptic. Measurements: fol. 29 × 21 cm., text 20 × 13,5 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1° there is a Cross, and on fol. 2° a frame. Paragraph capitals, the letters ḫ, ū, ū and the compendia are touched in with red. Lectionary for Ḥūbah, Sundays and Weekdays. On fol. 122° there is the date: Monday, 25th Amīrī, 1567 A.M., 30th Rabi‘a Akhar, 1267 A.H. = 1851 A.D., and a note on the same folio states that the provider was the Mu'allim Faraq Maqrūfūs. On fol. 124° there is a note giving the same date. Foll. 122°-123° are blank. Red leather binding.

45 Lit. 34 Lectionary. xvith cent. 387 foll. Coptic. Measurements: fol. 29 × 21 cm., text 22 × 14 cm. Lines per fol. 19. Titles are in black and red. The punctuation is in red. On fol. 5° there is a Cross and on fol. 6° there is a frame. Paragraph capitals, the letters ḫ, ū, ū and the compendia are touched in with red. Lectionary for Ḥūbah, Sundays and Weekdays. On fol. 387° there is the date: Saturday, 23rd Bābah, 1495 A.M. = 1778 A.D. On fol. 387° there is a note which states that the provider Al-Mu'allim Ṣalīḥ ʿAbd al-Masīḥ was the overseer of the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān, and that the scribe gives his name as Nasīm Abadīr al-Abū Tiğī. Foll. 1°-4° are in a recent hand. Foll. 5°-8° are restored and covered by transparent paper. Red leather binding.

46 Lit. 35 Lectionary: xvith cent. 233 foll. Arabic. Measurements: fol. 20 × 14 cm., text 13 × 9,5 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. Lectionary for Tūt, Sundays and Weekdays. On fol. 233° there is the date:
<table>
<thead>
<tr>
<th>SERIAL NUMBER</th>
<th>CLASS NUMBER</th>
<th>MANUSCRIPTS</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Saturday, 12th Tūr, 1494 A.M., 17th ʿAṭīr, 1191 A.H. = 1777 A.D. On fol. 23r there is an undated note which states that the provider for the MS. was ʿAbū Joseph (Yūsif) al-Ẓawārī. There is no mention of a waqf. Red cloth binding with red leather edging and backing.</td>
</tr>
<tr>
<td>47</td>
<td>Lit. 36</td>
<td>Lectionary. xviiith cent. 155 foll. Arabic Measurements: fol. 21 × 15 cm., text 16 × 10 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. Lectionary for Bābāh, Sundays and Weekdays. On fol. 155v there is the date : 28th Tūr, 1496 A.M. = 1779 A.D., and mention of the waqf to the Church of the All-Holy Virgin, known as Qasrīt ar-Riḥān. Some margins of fol. 128r-155r are worm-eaten. Red cloth binding with red leather edging and backing.</td>
</tr>
<tr>
<td>48</td>
<td>Lit. 37</td>
<td>Lectionary. xviiith cent. 178 foll. Arabic Measurements: fol. 20.6 × 14 cm., text 16 × 10.5 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. Lectionary for Ḥāṭūr, Sundays and Weekdays. On fol. 178r there is the date : Wednesday (or ʾurrah may be read as 4th), Ḥāṭūr, 1192 A.H. = 1778 A.D. The note states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrīt ar-Riḥān, and gives the name of the scribe as ʿAṭīyah Bīsāl, minister of the Church. Some folios are restored. Red cloth binding with red leather edging and backing.</td>
</tr>
<tr>
<td>49</td>
<td>Lit. 38</td>
<td>Lectionary. xviiith cent. 205 foll. Arabic Measurements: fol. 21 × 14.5 cm., text 16 × 10.5 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. Lectionary for Tūbah, Sundays and Weekdays. A note on fol. 204r-v in a recent hand states that the date on the original folio was 4th Ḥāṭūr, 1495 A.M. = 1778 A.D. On fol. 204v in the same hand it is stated that the provider was the overseer of the Church of the All-Holy Virgin, namely Ṣalīb, and that the scribe was the Muʿallim Naṣīm Abādīr from the Monastery of Saint Macarius (Abū Maqārī). A further note, signed by the Hegoumenos Philotheus (Filūṭhūs) al-Maqārī, and dated 30th Tūbah, 1621 A.M. = 1905 A.D., states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrīt ar-Riḥān, and that the Patriarch Cyril vith provided for its restoration. Some folios have been replaced and some have been restored. Purple cloth binding with light brown leather edging and backing.</td>
</tr>
<tr>
<td>50</td>
<td>Lit. 39</td>
<td>Lectionary. xviiith cent. 140 foll. Arabic Measurements: fol. 30 × 20 cm., text 23 × 13 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. Lectionary for Kḥāk, Sundays and Weekdays. On fol. 139r there is the date : Saturday, 6th Amūr, 1502 A.M. = 1786 A.D. On fol. 140r there is a note which states that the MS. was a waqf to the Monastery of Abba (Anbā) Barsūm al-ʾIrān (the naked) in the district of Afīb, i.e. Dār Ṣāhārān, and that the waqf was transferred to the Church of the All-Holy Virgin, known as Qasrīt ar-Riḥān, when the price for the copying of the MS. was paid to its scribe, Abūma ʿAbī Tabl, from the money of the waqf. Red leather binding.</td>
</tr>
<tr>
<td>51</td>
<td>Lit. 40</td>
<td>Lectionary. xviiith cent. 227 foll. Arabic Measurements: fol. 20.5 × 14.5 cm., text 14 × 10 cm. Lines per fol. 13. Titles are in black and red. The</td>
</tr>
</tbody>
</table>
punctuation is in red. *Lectionary for Bātūnah, Sundays and Weekdays.* On fol. 226v there is the date: Tuesday, 4th Bātūnah, 1493 A.M., 10th Raḥḥab, 1192 A.H. = 1777 A.D. A note on fol. 226v states that the overseer of the Church All-Holy Virgin, known as Qasrīt ar-Riḥān, the Muʿallim Sāliḥ, provided for the MS. out of the money of the waqf. On fol. 227v there is an undated notice of the waqf. Red cloth binding with red leather edging and backing.


53 Lit. 42 *Lectionary.* xviii cent. 237 foll. Arabic Measurements: fol. 20×14 cm., text 15×10 cm. Lines per fol. 14. Titles are in black and red. The punctuation is in red. *Lectionary for Misrā, Sundays and Weekdays.* The folio containing the date is lost, and is replaced by a folio in a recent hand (fol. 337v) which completes the text of the final Gospel. On the same folio there are two lines in pencil which state that the MS. is a waqf to the Church of the All-Holy Virgin known as Qasrīt ar-Riḥān. On fol. 1v there is a note dated 30th Ṭūbah, 1621 A.M. = 1905 A.D. and signed by the Hegoumenos Philotheos (Filōthēos) al-Maqārī, which states that the MS. was restored and bound by the Patriarch Cyril vth. Purple cloth binding with a light brown leather edging and backing.

54 Lit. 43 *Lectionary.* xviii cent. 274 foll. Coptic. Measurements: fol. 28.2×19.5 cm., text 21×13 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1v there is a Cross, and on fol. 2v there is a frame. Paragraph capitals, the letters φ, θ, ς and the compendia are touched in with red. *Lectionary for Bātūnah.* On fol. 274v there is the date: Monday, 29th Baḥūnṣ, 1493 A.M., 28th Gumādā Akhar, 1192 A.H. = 1777 A.D. On fol. 274v there is a note dated the 20th Baḥūnṣ, 1494 A.M. = 1778 A.D. which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrīt ar-Riḥān. Purple cloth binding with red leather edging and backing.

55 Lit. 44 *Lectionary.* xviii cent. 274 foll. Coptic. Measurements: fol. 30×21 cm., text 21.5×13 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1v there is a Cross, and on fol. 2v there is a frame. Paragraph capitals, the letters φ, θ, ς and the compendia are touched in with red. *Lectionary for Abbā, Sundays and Weekdays.* On fol. 273v there is the date: 21st Baramūdah, 1495 A.M., 4th Gumādā al-Awal, 1193 A.H. = 1779 A.D. On fol. 274v there is a note dated 26th Kīhāk, 1621 A.M. = 1904 A.D., and signed by the Hegoumenos Philotheos (Filōthēos) al-Maqārī, that the MS. is a waqf to the Church of the All-Holy Virgin known as Qasrīt ar-Riḥān, and that the Patriarch Cyril vth provided for the restoration of the MS. Purple cloth binding with a light brown leather backing.

56 Lit. 45 *Lectionary.* xviii cent. 368 foll. Coptic. Measurements: fol. 29×20.5 cm., text 21×13 cm. Lines per fol. 17. Titles are in black and red. The
punctuation is in red. On fol. 1r there is a frame. Paragraph capitals, the letters ψ, σ, and the compendia are touched in with red. *Lectionary for Misrā, Sundays and Weekdays.* On fol. 367o there is the date: Tuesday, 23rd Abīb, 1193 A.H. = 1778 A.D., and the provider is mentioned in the note as being the overseer Ṣalīb. On fol. 367o there is a note, dated 25th Kihak, 1621 A.M. = 1904 A.D. and signed by the Hegoumenos Philotheus (Filūthāus) al-Maqāri, priest of the Church of the All-Holy Virgin, known as Qasrīr ar-Rihān, which states that the Patriarch Cyril vth ordered and paid for the restoration of the MS., and confirms its waqf to the said Church. Purple cloth binding with light brown leather edging and backing.

57 Lit. 46 *Lectionary.* Early xviiith cent. 130 foll. Arabic. Measurements: fol. 25.7×17.5 cm., text 20.5×13-14 cm. Lines per fol. 16. Titles are in black and red. The punctuation is in red. *Lectionary for Paschaltide.* On fol. 130o there is the date: Wednesday, 20th Amīrī, 1432 A.M., end of Ṣafar, 1127 A.H. = 1716 A.D. The note which follows and continues on fol. 130o gives the name of the provider and the scribe. There is a note facing fol. 1r, dated 30th Ṭubah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheus (Filūthāus) al-Maqāri, which states that the Patriarch Cyril vth ordered and paid for the restoration of the MS. Some folios were added at the restoration and they are in a recent hand. Purple cloth binding with purple leather edging and backing.

58 Lit. 47 *Commentary.* Early xviiith cent. 202 foll. Arabic. Measurements: fol. 20×13.5 cm., text 15×9 cm. Lines per fol. 13. Titles are in black and red.

The punctuation is in red. Fol. 1r has twelve golden rosettes round the Introduction and seven similar rosettes at the end of the folio. *Sixth Book of the Commentaries for the months of Baṭī‘anah to An-Nāṣr.* On fol. 209o-210r there is a note which gives (1) the date: Tuesday, 14th Kihak 1336 A.M. = 1619 A.D., (2) the name of the provider and the scribe, (3) the waqf of the MS. to the Church of the All-Holy Virgin, known as Qasrīr ar-Rihān. On fol. 209o there is in an earlier hand the mention of the waqf of this MS. to the said Church. On fol. 207o there is a note written by the Hegoumenos Philotheus (Filūthāus) al-Maqāri, which states that the MS. was restored by the Patriarch Cyril vth and dated 30th Ṭubah, 1621 A.M. = 1905 A.D. Purple cloth binding with light brown leather edging and backing.
ordered the restoration of the MS. Purple cloth binding with light brown leather edging and backing.

60 Lit. 49 Commentary. xvith-xvith cent. 151 foll. Arabic Measurements: 26.6×19.5 cm., text 23.5×15 cm. Lines per fol. 27. Titles are in black and red. The punctuation is in red. Commentary on the Epistles and Gospels for Sundays and Feasts from Tit to Amīr. Foll. 1⁰-11⁰ contain an Introduction at the end of which it is stated that the MS. was called At-Taṣḥīḥ (The Correction), because it set forth the correct belief concerning the Sufferings of Christ. Foll. 11⁰ contained the date of the MS., but this was partly cut off in the binding, and only the month Baṣran and part of the numerals of the year remain. On foll. 151⁰ there is a note, dated 27th Kīhak, 1621 A.M. = 1904 A.D., by the Hegoumenos Philotheus (Filīthōs) al-Maqārī which states that the Patriarch Cyril 4th provided for the restoration of the MS. and made it a waqf to the Church of the All-Holy Virgin, known as Qasrālāt ar-Rihān. Purple cloth binding with light brown leather backing.

61 Lit. 50 Commentary. Early xvith cent. 263 foll. Arabic Measurements: 19.4×13.5 cm., text 14.5×8.5 cm. Lines per fol. 14. Titles are in black and red. The punctuation is in red. Commentary on the Epistles and Gospels for the Sundays from Kīhak to Amīr. On foll. 263⁰ there is the date: Saturday, 30th 30th Baramūdah, 1334 A.M. = 1618 A.D. On foll. 1⁰ there is an undated waqf of the MS. to the Church of the All-Holy Virgin, known as Qasrālāt ar-Rihān. Red leather binding.
65 Lit. 54 Sermons. xixth cent. 82 foll. Arabic. Measurements: fol. 31,7 × 20 cm., text 21,5 × 13 cm. Lines per fol. 12. Titles are in black and red. The punctuation is in red. All the folios of the MS. are ornamented with gold frames between two black lines. On fol. 3° there is an Index to the Sermons. On fol. 3° there is an ornamented frame. Twenty-nine Sermons to be read before the Gospel on various occasions and at different seasons during the year. On fol. 79° there is the date. Tuesday, 6th Abib, 1558 A.M., 4th Qumadī Akhar, 1258 A.H. = 1842 A.D. The provider was the deacon, the archon (ἀγαθή) Farag Manqārīs, overseer of the Church of the All-Holy Virgin, known as Qasrāt ar-Rūḥān. On fol. 80° there is an undated waqf to the said Church. Foll. 80° - 82° are blank, except for the mentioned gold frames Red leather binding.

66 Lit. 55 Psalmodia. Partly xvith cent. 172 foll. Coptic. Measurements : fol. 20,5 × 15 cm., text 15 × 10,5 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. Paragraph capitals, the letters φ, θ, ς and the compendia are touched in with red. The script of the MS. is in two different hands: Doxologies, Maraddāt, Aspazmos, etc. from Tūt to Amšr, for the Feasts of the All-Holy Virgin, of Martyrs and Saints. On fol. 172° there is a note by the Hegoumenos Philotheus (Filhūthās) al-Maqārī, dated 21st Hátrūr, 1621 A.M. = 1904 A.D. which states that the Patriarch Cyril vth paid for the restoration of this MS. and gave it as a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rūḥān. Undated. Purple cloth binding with purple leather edging and backing.


68 Lit. 57 Synaxarium. Early xxth cent. 164 foll. Arabic. Measurements : fol. 34,5 × 24 cm., text 25,5 × 17,5 cm. Lines per fol. 20. Titles are in black and red. No punctuation. Synaxarium for the first six months of the year. On fol. 163° there is the date : Thursday, 23rd Tūbah, 1617 A.M. = 1901 A.D. On fol. 164° there is a note which states that the priest of the Church of the All-Holy Virgin, known as Qasrāt ar-Rūḥān, Marqūs al-Maqārī, was the provider and made the MS. a waqf to the said Church. Red leather binding.

69 Lit. 58 Synaxarium. Early xxth cent. 175 foll. Arabic Measurements : fol. 34,5 × 24 cm., text 26 × 17,5 cm. Lines per fol. 20. Titles are in black and red. From foll. 1° to 89° the punctuation is in red, from foll. 89° to 175° there is no punctuation. Synaxarium for the second six months of the year. On foll. 175° there is the date : Saturday, 1st Bā'ūnāh, 1617 A.M. = 1901 A.D., and the provider and the scribe mentioned are the same as those of MS. Lit. 57. Red leather binding.

70 Lit. 59 Psalmodia. xvith cent. 329 foll. Coptic-Arabic. Measurements : fol. 28,7 × 20 cm., text 23 × 15 cm. Lines per fol. 19. Titles are in black and red. The punctuation is in red. Crosses and frames on a number of folios. Paragraph capitals, the
letters ϕ, χ, ς and the compendia are touched in with red. Psalmodia. On fol. 3° there is the date: Monday, 18th Abū, 1447 A.M. = 1731 A.D. On fol. 1°, in another hand, the MS. is stated to be a waqf to the Church of the All-Holy Virgin, known as Qasrīat ar-Rihān, and on fol. 2°, in the hand of the scribe of the MS. there is also mention of the waqf to the said Church, and the name of the bestower is given, namely, ʿAbd al-Mālis Abū Joseph (Yūsif) of Ziftā. Both these notes are undated. On foll. 2°-3° in the same hand there is mention of the provider, the archon (ἀρχων), the deacon Abraham (Ibrāhīm) Abū Michael (Mikhāyīl) at-Tikhi. Fol. 290°-291° are blank. Red leather binding.

71 Lit. 60 Psalmodia. xixth cent. 324 foll. Coptic-Arabic. Measurements: fol. 28.5x21.5 cm., text 21x15 cm. Lines per fol. 20. Titles are in black and red. The punctuation is in red. On fol. 1° there is a poorly designed frame. Paragraph capitals, the letters ϕ, χ, ς and the compendia are touched in with red. All the folios are surrounded by frames of light purple colour. Psalmodia for Kīhak. On fol. 324° there is the date: 15th Bābah, 1591 A.M. = 1874 A.D. The scribe is also named: Peter (Butrus) al-Mahallāwī, monk of the Monastery of the Romans (Baramūs). On fol. 324° there is mention, though without a date, of the waqf of the MS. to the Church of the All-Holy Virgin, known as Qasrīat ar-Rihān. Red leather binding.

72 Lit. 61 Psalmodia. Early xixth cent. 303 foll. Coptic-Arabic. Measurements: fol. 22.5x16.5 cm., text 17x11.5 cm. Lines per fol. 16. Titles are in black and red. The punctuation is in red. On fol. 1° there is a frame, and on fol. 2° there is a frame. Paragraph capitals, the letters ϕ, χ, ς and the compendia are touched in with red. Psalmodia for the Year. On fol. 302° there is the date: Thursday, 14th Baramūth, 1621 A.M. = 1905 A.D. On fol. 303° there is a note by the scribe, the deacon John (Hannā) Ghattās, that the provider was the Patriarch Cyril vth. On fol. 303° there is a note, dated 18th Baramūdah, by the Hegoumenos Philotheus (Filúthās) al-Maqārī, which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrīat ar-Rihān by order of the Patriarch Cyril vth, and that it replaced an old MS. Light brown leather binding.
SERIAL  CLASS  MANUSCRIPTS
NUMBER  NUMBER

74 Lit. 63 Psalmody. xixth cent. 426 foll. Coptic and Arabic. Measurements: fol. 20×14,5 cm., text 15,5×10 cm. Lines per fol. Coptic 15, Arabic 14. Titles are in black and red. The punctuation is in red. On some folios there are poorly designed frames. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Psalmody for Khak. On fol. 426⁰ there is a note, dated Baʿrūnah, 1614 A.M. = 1898 A.D., which mentions the waqf of the MS. to the Church of the All-Holy Virgin known as Qasrawat ar-Rihān, and also its restoration. The first four folios are in a recent hand, and the end of the MS. is lost. Undated. Red leather binding.

75 Lit. 64 Psalmody. xviith cent. 265 foll. Coptic-Arabic and Coptic and Arabic. Measurements: fol. 18×12,5 cm., text 14,5×10 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1⁰ there is a Cross, and on fol. 2⁰ there is a frame. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Psalmody for Khak. On foll. 1⁰, 91⁰ and 265⁰ there are undated notes with regard to the waqf of the MS. to the Church of the All-Holy Virgin, known as Qasrawat ar-Rihān. The script on the folios is encased in double lines of purple colour. Foll. 159 and 166 are recent to replace the two which have been lost. Undated. Red leather binding covered with pink paper.

76 Lit. 65 Psalmody. xviith cent. 336 foll. Coptic and Arabic. Measurements: fol. 15×10,5 cm., text 12×7 cm. Lines per fol. 15-17. Titles are in black and red. The punctuation is in red. On fol. 1⁰ and 45⁰ and on other folios there are frames, and on fol. 44⁰ there is a Cross. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Psalmody for Khak which is preceded by the service of the Evening Offering of Incense. On fol. 336⁰ there is an undated note referring to the waqf of the MS. to the Church of the All-Holy Virgin, known as Qasrawat ar-Rihān. Undated. Red leather binding.

77 Lit. 66 Psalmody. xviith cent. 115 foll. Coptic and Arabic. Measurements: fol. 13×9 cm., text 10×6 cm. Lines per fol. 11. Titles are in black and red. The punctuation is in red. On fol. 1⁰ and some other folios there are frames. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Ṭṭrūḥāt and Psalms for the Eve of the Nativity and for the Feast of the Nativity. On fol. 114⁰ there is the date: Friday, 20th Hāṭūr, 1366 A.M. = 1649 A.D. On fol. 114⁰ there is an undated note which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrawat ar-Rihān. On fol. 115⁰ there is a note, dated 30th Tūbah, 1621 A.M. = 1905 A.D., by the Ḥzgoumenos Philotheus (Filūṭḥānā) al-Maghārī, which states that the Patriarch Cyril vth provided for the restoration of the MS. Foll. 104-108 have been added at the restoration. On fol. 21⁰ there is a note which states that the provider was Lutf-Allah Abū John (Yūḥānā). The corners of some folios are slightly worm-eaten. Purple cloth binding with light brown leather edging and backing.

78 Lit. 67 Evening Offering of Incense. xviith-xixth cent. 175 foll. Coptic and Arabic. Measurements: fol. 18,2×12,5 cm., text 14,5×10 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1⁰ and other folios there are
frames. Paragraph capitals, the letters φ, β, τ and the compendiа are touched in with red. Service of the Evening Offering of Incense for Khâk. Doxologies for the whole year. Some Psalms and Deacon's Biddings (Abstract). The script of the folios is incised in double lines of purple colour. There is no note referring to a waqf. Undated. Red leather binding.

79 Lit. 68 Psalmody. Early. xviiith cent. 364 fols. Coptic. Measurements: fol. 19.5×14 cm., text 15.5×11 cm. Lines per fol. 15. Titles in black and red. The punctuation is in red. On fols. 1ro and 2ro there are Crosses, and on fol. 3ro there is a frame. Paragraph capitals, the letters φ, β, τ and the compendiа are touched in with red. Psalms, Adam and Wârûs for the Year. On fol. 363ro there is the date: Tuesday, 9th Mîrâ, 1432 A.M. = 1716 A.D. On fol. 363ro there is a note, dated 1495 A.M. = 1778-1779 A.D., which states that the MS. was a waqf to the Church of Saint Mercurius (Marqûtûs) at Êmmânûl, Êzah. To the right of the above note there is another note, dated Muharram, 1220 A.H. = 1805-1806 A.D., which states that this MS. was exchanged for another, and that it is now a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān. Fol. 274 is half torn away. Fols. 9 and 10 are recent having been added at the restoration of the MS. Dark brown leather binding.

80 Lit. 69 Psalmody. xviiith cent. 134 fols. Coptic. Measurements: fol. 20.6×14.5 cm., text 16×10 cm. Lines per fol. 17. Titles in black and red. The punctuation is in red. On fol. 17ro there is a frame. Paragraph capitals, the letters φ, β, τ and the compendiа are touched in with red. Psalms for Tut to Khâk, and for the Feasts of the All-Holy Virgin. On fol. 133ro there is the date: Tuesday, 28th Khâk (year not clear) read probably 1478 or 1479 A.M. = 1761-1762 A.D. The Islamic date 19th Čumādā Akhar, 1176 A.H. = 1762-1763 A.D. is clearer in the MS. The same note states that the provider is the scribe, the deacon Şalîb 'Abd al-Masîh who gave the MS. as a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Rihān. On fol. 134ro there is a note dated 21st Ḥâdîr, 1621 = 1904 A.D., by the Hegoumenos Philotheus (Filuthâns) al-Maqârî, which states that the Patriarch Cyril vth provided for the restoration of the MS. Purple cloth binding with purple leather edging and backing.
82  Lit. 71  Psalmody. xviiith cent. 146 foll. Coptic. Measurements: fol. 20.5 x 14.5 cm., text 15 x 11 cm. Lines per fol. 14. Titles are in red. The punctuation is in red. Paragraph capitals, the letters φ, ϖ, ς and the compendia are touched in with red. Psalmis for the Year and for Feasts. The beginning and the end of the MS are lost. Some folios are damaged through dampness, others are brittle, and the script on some folios is difficult to read through corrosion produced by inferior ink. Fols. 115 and 116 are blank. Undated. Brown leather binding.

83  Lit. 72  Psalmody. xviiith cent., but the last eight folios are xviiith cent. 172 foll. Coptic and Arabic. Measurements: fol. 21.5 x 15 cm., text 16 x 12 cm. Lines per fol. 14-18. Titles are in black and red. The punctuation is in red. On some folios there are badly designed frames in black or in colours. The script on some folios is badly damaged through corrosion produced by inferior ink. Foll. 116° - 155° Psalmis and Doxologies for the Feasts of the All-Holy Virgin, and for the Apostles, Martyrs and Saints for the whole year. Foll. 156° - 163°: Epistle of the Patriarch John. (GuX) to be read on the First Sunday of Lent. Foll. 164° - 172°: Homily on the Forty Martyrs of Sebaste, the beginning of which is missing. On fol. 164° there is the date: Monday, 19th Misrë, 1453 A.M. = 1737 A.D., which would refer to the final part of the MS. On fol. 76° there is the date: Carnival Sunday, 1400 A.M. = 1684 A.D., and this would apply to the main part of the MS. On fol. 121° there is another date: Sunday, 9th Misrë, 1463 A.M., 9th Sābān, 1160 A.H. = 1747 A.D. Foll. 142° and 143° are blank. The MS is written in different hands. Brown leather binding with purple cloth edging and backing.

84  Lit. 73  Psalmody. xviiith cent. 221 foll. Coptic and Arabic. Measurements: fol. 21.5 x 14.5 cm., text 18-20 x 12-13 cm. Lines per fol. 15-28. Titles are in black. There is no punctuation. Tarīkh for Kitāb and the Year, and Canons (κανών) for the Feasts. On fol. 132° there is the date: 24th Baramudah, 1438 A.M. = 1722 A.D. There is no notice of a waqf. The beginning and the end of the MS are lost. On fol. 216° there is a frame and the title has: “This is what must be read at the beginning of the biography of the All-Holy Virgin, the Angels the Apostles, the Martyrs and the Saints”, and the text which follows is in black and red, two folios only. Brown leather binding with green cloth edging and backing.

85  Lit. 74  Psalmody. xviiith cent. 51 foll. Coptic. Measurements: fol. 15 x 10 cm., text 11.5 x 6.5 cm. Lines per fol. 11. Titles are in black and red. The punctuation is in red. Paragraph capitals, the letters φ, ϖ, ς and the compendia are touched in with red. Psalmis and Doxologies for the Feasts, and the Canticles (Hūṣūr) for the eve of the Sundays of Lent. On fol. 51° there is the date: Thursday, 12th Abib, A.M. (the year is not written), 21st Al-Qa‘adah, 1171 A.H. = 1758 A.D. On the fol. facing fol. 51° there is a note, dated 30th Thūbah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheus (Filēthoûs) al-Maṣa‘rī, which states that the Patriarch Cyril vth provided for the restoration of the MS, and made it a waqf to the Church of the All-Holy Virgin, known as Qasrīat ar-Riḥān. Purple cloth binding with light brown leather edging and backing.

86  Lit. 75  Psalmody. xviiith-xviiith cent. 52 foll. Coptic and Arabic. Measurements: fol. 16.7 x 11.5 cm., text 14 x 9 cm. Lines per fol. 15-24. Titles are in black...
and red. The punctuation is in red. On fol. 1r, 11r, and 26r there are frames, and on fol. 10r and 25r there are Crosses. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Some folios are very brittle. Various Hymns: the Confession of the Good Thief for Good Friday, Yearly doxologies, Psalms for Holy Saturday, the Prayer of Blessing for Holy Week. There is no notice of a waqf. Undated. Brown leather binding.

87 Lit. 76 Antiphonary (Dīfnār). xviiith cent. 118 foll. Coptic and Arabic. Measurements: fol. 20.6×15 cm., text 15.5×10 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1r a Cross, and on fol. 2r a frame. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Antiphonary (Dīfnār) for Hānīr and Rīhān. On fol. 118r there is a note, dated: 30th Ḥijr, 1621 A.M. = 1905 A.D., which states that the Patriarch Cyril vth ordered the restoration of the MS. and made it a waqf to the Church of the All-Holy Virgin, known as Qasrfl ar-Rīhān. Undated. Purple cloth binding with light brown leather edging and backing.

88 Lit. 77 Antiphonary (Dīfnār). xviiith cent. 266 foll. Coptic and Arabic. Measurements: 28.2×19.5 cm., text 21×13.5 cm. Lines per fol. 19. Titles are in black and red. The punctuation is in red. On fol. 1r a Cross, and on fol. 2r a frame. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Antiphonary (Dīfnār) for Baramḥt to An-Nasr. On fol. 266r there is the date: Saturday, 26th Tūr, 1494 A.M., 2nd Ramḍān, 1191 A.H. = 1777 A.D., and it is further stated that the scribe was

89 Lit. 78 Antiphonary (Dīfnār). xviiith cent. 188 foll. Coptic and Arabic. Measurements: fol. 20.5×15 cm., text 14×9.5 cm. Lines per fol. 19-21. Titles are in black and red. The punctuation is in red. On fol. 1r there is a frame. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. Antiphonary (Dīfnār) for the whole Year. On fol. 188r there is the date: 1st decade of Abīb, 1396 A.M. = 1680 A.D. There is no notice of a waqf. The upper margin of fol. 89r–188r is damaged through dampness, and from one to seven lines from the top of the folio are consequently damaged also. Brown leather binding.

90 Lit. 79 Euchologion. Early xvth cent. 242 foll. Coptic-Arabic. Measurements: fol. 19×13.5 cm., text 13.5×9 cm. Lines per fol. 16. Titles are in black and red. The punctuation is in red. Paragraph capitals, the letters φ, δ, ζ and the compendia are touched in with red. The Divine Anaphora of Saint Basil, of Saint Gregory, and of Saint Cyril. On fol. 87r there is the date: 12th Abīb, 1119 A.M. = 1413 A.D. On fol. 89r there is an undated notice of a waqf. The first three folios are missing. Purple cloth binding with dark red leather edging and backing.

91 Lit. 80 Euchologion. xixth cent. 105 foll. Coptic-Arabic. Measurements: fol. 15.3×11 cm., text 11.5×8 cm. Lines per fol. 18. Titles are in black and red. The
punctuation is in red. On fol. 1⁰ there is a frame. Paragraph capitals the letters φ, ψ, ζ and the compendia are touched in with red. The Divine Liturgy of Saint Basil. On fol. 105⁰ there is an undated waqf. Undated. Red cardboard binding with red leather edging and backing.

92  Lit. 81  Horologion. xvith cent. 169 foll. Arabic. Measurements: fol. 16,2×13,5 cm., text 14×10 cm. Lines per fol. 11. Titles are in black and red. The punctuation is in red. The first two folios are missing. Horologion. On fol. 153⁰ there is the date: Tuesday, 17th Baṣāns, 1406 A.M. = 1690 A.D. There is no notice of a waqf. The Horologion proper ends on fol. 121⁰. Foli. 110⁰ - 121⁰ have the Prayer of Hezekiah, King of Judah, Prayer of Saint Ephraim the Syrian, Prayer of Saint Symeon Stylites. (1) On fol. 122⁰ - 137⁰ there is the Canticle of Moses (Ex. xv, 1-21). Foli. 137⁰ - 149⁰: Salutations to the All-Holy Virgin. Foli. 150⁰ - 153⁰: Salutations to the Archangels Michael and Gabriel. Foli. 154⁰ - 164⁰: Homily by Saint Cyril of Jerusalem on Saint Shenoute. Foli. 164⁰ - 169⁰: Letter which fell from Heaven and was sent to the Patriarch Athanasius of Rome in the Year 1057 of Alexander the Great, on Sunday 25th Kānūn I, in the Great Church of Saint Peter. (2) Brown leather binding.

93  Lit. 82  Ritual. xvith-xxith cent. 164 foll. Coptic-Arabic. Measurements: fol. 19,5×15 cm., text 14×10 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. On fol. 1⁰ there is a.

is an Index to the MS. On fol. 268° there is a note, dated Abib, 1620 A.M. = 1904 A.D., by the Hegoumenos Philotheus (Filthiáhs al-Maqsíri that the Patriarch Cyril viii ordered the restoration of the MS. and gave it as a waqf to the Church of the All-Holy Virgin, known as Qasrát ar-Riḥán. Light brown leather binding.

96 Lit. 85 Ritual. xixth-xxth cent. 77 foll. Coptic and Arabic. Measurements: fol. 23.5 x 16.5 cm., text 15.5 x 10.5 cm. Lines per fol. 13 (Coptic), 14 (Arabic). On fol. 1° and 30° there is a frame. Titles are in black. The punctuation is in purple. Paragraph capitals, the letters φ, δ, ς and the compendia are touched in with purple. Foll. 1°-37°: The Service of the Procession on Palm Sunday and on the two Feasts of the Holy Cross. Fol. 38° is blank. Foll. 39°-74°: The Service of Genuflexion on Whitsunday. Foll. 75°-77°: Aspasmos before the reading of the Gospel. On fol. 77° there is an undated note referring to the waqf. Undated. Red leather binding.

97 Lit. 86 Ritual. xvith-xvith cent. 90 foll. Coptic-Arabic. Measurements: fol. 17.5 x 12.5 cm., text 14 x 9 cm. Lines per fol. 15. Titles are in black and red. The punctuation is in red. On fol. 2°, 4° and 60° there are three small frames. Paragraph capitals, the letters φ, δ, ς and the compendia are touched in with red. Service of Genuflexion on Whitsunday. Some folios have been restored and some have been replaced by new ones. On fol. 2° there is a note, dated 30th Tūbah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheus (Filthiáhs al-Maqsíri, which states that the Patriarch Cyril viii ordered the restoration of the MS. and made it a waqf to the Church of the All-Holy Virgin, known as Qasrát ar-Riḥán.

98 Lit. 87 Ritual. Early xviith cent. 68 foll. Coptic and Arabic. Measurements: fol. 20 x 14.5 cm., text 15.5 x 9.5 cm. Lines per fol. 13. Titles are in red and black. The punctuation is in red. On fol. 1°, 10° and 61° there are frames. Paragraph capitals, the letters φ, δ, ς and the compendia are touched in with red. The Rite of Baptism and Chrismation. On fol. 67° there is the date: 14th Bābah, 1428 A.M. = 1711 A.D., and the name of the scribe is given, namely, the priest David (Dāūd) at the Ḥārat ar-Rūm. On fol. 68° there is a note, dated 1506 A.M., 1133 A.H. = 1789-1790 A.D., which states that the MS. is a waqf to the Church of the All-Holy Virgin known as Qasrát ar-Riḥán. Red cloth binding with red leather edging and backing.

99 Lit. 88 Ritual. xvith cent. 112 foll. Coptic-Arabic. Measurements: fol. 29.5 x 19.5 cm., text 22.5 x 14 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. On fol. 1° there is a Cross, and on foll. 2°, 10°, 16° and 99° there are frames. Paragraph capitals, the letters φ, δ, ς and the compendia are touched in with red. The Rite of Baptism and Chrismation. Some folios are stuck together through dampness. On fol. 109° there is the date: Tuesday, 11th Ba‘lūn, 1494 A.M. = 1778 A.D. Following this there is the statement that the Church of the All-Holy Virgin, known as Qasrát ar-Riḥán was reconsecrated on Wednesday, 12th Ba‘lūn, after the accident which had happened to it in that year. On fol. 98° of which part of the upper margin is burnt, there is also a date: 7th Ba‘lūn, 1494 A.M. = 1778 A.D. On fol. 112° there is a statement indicating to the priest the thirty-six places
which he must anoint with the Holy Chrism in the Rite of Chrismation. Red leather binding.

100 Lit. 89 Ritual. xvi-th-xxii-th cent. 60 foll. Coptic-Arabic, and Arabic. Measurements: fol. 10,2 x 8 cm., text 7 x 5 cm. Lines per fol. 11. Titles are in black and red. The punctuation is in red. On foll. 100, 320 and 510 there are frames. Paragraph capitals, the letters φ, δ, ε and the compendia are touched in with red. Foll. 200-310: Rite of the Filling the Chalice, if an accident has befallen it; foll. 320-390: Directions for the Service of the Evening and Morning Offering of Incense; foll. 390-500: the Prayer for the Oblations (Divine Liturgy); foll. 510-530: Part of the Anaphora of Saint Gregory; foll. 530-560: the Prayer for Congregations (Divine Liturgy); foll. 570-600: the Prayer of the Fraction for Maundy Thursday (Divine Liturgy) (1). There is no notice of a waqf. Undated. Red leather binding.

101 Lit. 90 Psalmodia. xvi-th cent. 159 foll. Coptic-Arabic and Coptic and Arabic. Measurements: fol. 22,6 x 18 cm., text 18 x 12 cm. Lines per fol. 15 : Titles are in black and red. The punctuation is in red. On foll. 10, 650 and 880 there are frames. Paragraph capitals, the letters φ, δ, ε and the compendia are touched in with red. Psalms and Τελαία Συχνά: the Feasts, beginning with Τελαία 10th. On fol. 158 there is the date: 27th Ramadān, 1592 A.M. = 1876 A.D. According to a note on fol. 158 the provider was the Hegoumenos Michael (Miklāyīl), priest of the Church of the All-Holy Virgin known as Qasrīt ar-Rīfān. There is notice of the waqf to the said Church on fol. 159. Red leather binding.

102 Lit. 91 Ritual. xxi-th cent. 94 foll. Coptic-Arabic. Measurements: fol. 23,2 x 16,2 cm., text 16 x 10,5 cm. Lines per fol. 13. Titles are in black and red. The punctuation is in red. On fol. 10 there is a Cross, and on foll. 20, 240, 700 and 760 there are frames. Paragraph capitals, the letters φ, δ, ε and the compendia are touched in with red. The Marriage Service. On fol. 94 there is a note dated 11th Abīb, 1620 A.M. = 1904 A.D., by the Hegoumenos Philotheos (Filūṭhās) al-Maqārī, which states that the MS. is a waqf of the Church of the All-Holy Virgin known as Qasrīt ar-Rīfān. Undated. Red leather binding.

103 Lit. 92 Homilies. xviii-th cent. 231 foll. Arabic. Measurements: fol. 27,6 x 20 cm, text 22 x 14 cm. Lines per fol. 17. Titles are in black and red. The punctuation is in red. Homilies for Lent, Holy Week, and Easter Sunday. On fol. 231 there is the date: Wednesday, 19th Amārī, 1461 A.M., 12th Muharram, 1158 A.H. = 1745 A.D. On fol. 127 there is a note, dated 8th Tūr, 1461 = 1744 A.D., which states that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrīt ar-Rīfān. There is a similar waqf note on fol. 330, and again at the end of each homily. On the folio facing fol. 1 there is a note, dated 30th Tībah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheos (Filūṭhās) al-Maqārī, which states that the Patriarch Cyril vth provided for the restoration and confirmed the waqf to the said Church. On fol. 1 there is an Index which is followed by a waqf note. Purple cloth binding with purple leather edging and backing.

104 Lit. 93 Homilies and Vitae. xviii-th cent. 273 foll. Arabic. Measurements: fol. 19,1 x 14,7 cm, text 15 x 10 cm. Lines per fol. 13-15. Titles and the punctuation
are in red. First Part. Homilies for the Four Sundays of Khak. Foll. 1st - 12th (First Sunday): Homily by Saint John Chrysostom. Foll. 12th - 21st (Second Sunday): Homily by Saint John Chrysostom. Foll. 22nd - 36th (Third Sunday): Homily by Saint John Chrysostom. Foll. 37th - 66th (Fourth Sunday): Homily by Jacob of Sarug (1). Second Part. Foll. 67th - 203rd: Vita in the form of a homily by Anbā Wāṣā on Saint Shenoute (2). Foll. 204th - 210th: Miracle which occurred while Matthias the Patriarch was celebrating the Divine Liturgy in the Saint's Church on Friday, 21st Tūt, 1105 A.M. = 1398 A.D. Foll. 213rd - 272nd: Vita of Saint Macarius (Maqārī) of Scete by Serapion (Sarābūn). On fol. 273rd there is the date Thursday, 18th Tūt, 1446 A.M. = 1729 A.D. On fol. 66th there is a note on the waqf dated: 29th Hādīr, 1446 A.M., 20th Rabī‘ Thānī, 1039 A.H. = 1729 A.D. On fol. 212th there is an undated waqf note. On fol. 210th it is stated that the completion of the copying of the homily of Anbā Wāṣā on Saint Shenoute was on Saturday, 2nd Mīsra, 1451 A.M., 16th Rabī‘ Awal, 1148 A.H. = 1735 A.D. On fol. 211th there is a request of the scribe for the prayers of the reader. Foll. 211th, 212th and 213th are blank. On fol. 273rd there is a note, dated 30th Tūbāh, 1621 A.M. = 1905 A.D., by the Hegoumenos Philothoos (Flūthān) al-Maqārī. Purple cloth binding with light brown leather backing.

105 Lit. 94 Homilies. xviii cent. 216 foll. Arabic. Measurements: fol. 20.5 x 14.5 cm., text 14 x 9.5 cm. Lines per fol. 13. Titles and the punctuation are in red. Homilies for the Four Sundays of Khak. Foll. 1st - 16th: Homily by Saint John Chrysostom.

Basil of Cappadocia in commemoration of the consecration of a Church dedicated to the All-Holy Virgin at Caesarea. Foll. 150° - 172°: Homily by Theophilus (Tātīflus), Patriarch of Alexandria, on the coming of the Holy Family to Egypt and their sojourn at Koskam (Qusqam), for the 6th Hāṭūr. Foll. 173° - 188°: Homily by Saint Cyril of Jerusalem on the miracle wrought by the All-Holy Virgin for Saint Matthias and the Iron Chain. Foll. 189° - 198°: Miracle of the All-Holy Virgin performed at Atri (1). Foll. 199° - 203°: Fifty Miracles of the All-Holy Virgin. On foll. 204° there is the date: 27th Hāṭūr, 1494 A.M., 14th Dhul-Qa‘adah, 1192 A.H. = 1777 A.D. Brown leather binding.


108 Theol. 3 Homilies and Miracles. xvith cent. 192 foll. Arabic. Measurements: fol. 20×14,5 cm., text 15,5×9,5 cm. Lines per fol. 14. Titles and the punctuation are in red. Foll. 2° - 35°: Homily by Cyriacus (Hīriqāqus), bishop of Al-Bahnasād, on the Lamentation of the All-Holy Virgin for Her Son, for the Third Hour of Good Friday (2). Foll. 36° - 76°: The Story of Pontius Pilate and what befell him, by Cyriacus (Hīriqāqus), bishop of Al-Bahnasād (3).


Foll. 79° - 103°: Homily by Saint Cyril of Jerusalem on the Dormition of the All-Holy Virgin according to the account of Saint John the Evangelist (1). Foll. 105° - 192°: Sixty-nine Miracles of the All-Holy Virgin. On foll. 77° there is the date: Thursday, 4th Barami‘ah, 1393 A.M. = 1677 A.D., and this is followed by an undated waqf note. On foll. 77° and 104° there are undated waqf notes. Foll. 35°, 36°, 78° - 79° are blank. Foll. 1° has a note by Philotheus (Filāthāhs) al-Maqārī, dated 13th Tūbah 1621 A.M. = 1905 A.D. with regard to the restoration and binding of the MS. On fol. 1° there is an Index of the contents of the MS. dated 25th Kihak, 1621 A.M. = 1904 A.D., and a note which states that Philotheus (Filāthāhs) al-Maqārī completed the missing folios. Purple cloth binding with light brown leather edging and backing.


for Saint Matthias. On fol. 173° there is the date: Thursday, the fortieth (day) of Paschal tide in the Year one thousand + a blank A.M. On fol. 173° there is a waqf note dated: 1464 A.M. = 1747-1748 A.D. On fol. 1° there is a note by the Hegoumenos Philotheus (Filthâhû) al-Maqârî, dated 30th Tûbah, 1621 A.M. = 1905 A.D. On fol. 1° there is a request by a reader for remembrance before God and for forgiveness. Fol. 2° has an Index to the contents of the MS. Foll. 2°, 48°x°, 82°x° are blank. Purple cloth binding with light brown leather edging and backing.

110 Theol. 5 Homilies and Miracles. xvmth-xixth cent. 243 foll. Arabic. Measurements: fol. 19,3 ×14,5 cm., text 15×10,5 cm. Lines per fol. 12, but in the restored folios 19. Titles and the punctuation are in red. Homilies on the All-Holy Virgin and some of her miracles. On fol. 230° there is the date: 18th Misrâ, but without mention of the year. Foll. 1° - 12° are restored. On fol. 243° there is a note, dated 14th Baû'ûnah, 1624 A.M. = 1908 A.D. with reference to the restoration and the waqf. Red cloth binding with red leather edging and backing.

111 Theol. 6 Homilies. xvmth cent. 132 foll. Arabic. Measurements: fol. 17,5 ×12 cm., text 13×8 cm. Lines per fol. 12. Titles and the punctuation are in red. Foll. 2° - 85°: Homily by Theophilus of Alexandria in honour of the All-Holy Virgin, her entry into Egypt, her sojourn at Koskam (Qusqam), and the return of the Holy Family to Jerusalem, and the assembly of Jesus with His disciples at Koskam (Qusqam), for the 6th Hàtir. Foll. 85°-132°: Homily by Theodosius, Patriarch of Alexandria, on the Assumption of the All-Holy Virgin, for the 16th Misrâ. On fol. 1° there is a note, dated 30th Tûbah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheus (Filthâhû) al-Maqârî, and on fol. 1° there is an undated waqf note. Undated. Purple cloth binding with light brown leather edging and backing.


113 Theol. 8 Homilies. xvmth-xixth cent. 228 foll. Arabic. Measurements: fol. 20,5 ×14,5 cm., text 15×9,5 cm. Lines per fol. 13. Titles and the punctuation are in red. Foll. 3° - 83°: Homily by Cyriacus (Hirîqûs), bishop of Al-Bahmas, on Saint Victor (Buqûr) for the 27th Baramûdah. Foll. 83°-132°: Vita of Saint James the Sawn-asunder, for the 27th Hàtir. Foll. 132°-225°: Homily by Constantine (Qusqamûs), bishop of Assyût, on Saint Isidore (İsdârîs) of Antioch, for the 19th Bâshû. Fol. 226°x° has a note with the name of the scribe, David (Dâdûn) Ibn Sulâmûn Ibn Faqîl. On fol. 1° there is an Index to the contents of the MS. Fol. 227° is blank. On fol. 227° there is an undated waqf note. Undated. Red leather binding

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— 53 —
TheoL 9

TheoL 11

TheoL 10

TheoL 12


= 1774 A.D. This is followed by a note, dated 30th Şawāl, 1300 A.H. = 1883-1884 A.D., that the MS. was bought by the Mu'allim George (Girgis) Ibn Sidorus (Sidrārūs). There is also a note in another hand that the MS. is a waqf to the Church of the All-Holy Virgin, known as Qasrāt ar-Riḥān. On foll. 1° - 4° there is an Index to the contents of the MS. and an incomplete Introduction. There is also a waqf note, dated: 15th Baramdah, 1621 A.M. = 1905 A.D., but not in the hand of Philotheus al-Maqārī. Brown leather binding.

IV.—HAGIOGRAPHICA

118 Hag. 1 Vitae, xvith cent. 228 foll. Arabic. Measurements: fol. 20.8×15.5 cm., text 15-16×10.5 cm. Lines per fol. 13-15. Titles and the punctuation are in red. Vitae of Saints. Foll. 4° - 36°: Vita of Saint Apoll (Ablē), son of Justin (Yustus). The beginning of this Vita is missing, for the 1st Misrā Foll. 36° - 173°: Vita of Saint Taklā Haymānūt. Foll. 175° - 227°: Vita of Saint Antony, father of the monks, for the 22nd Tābah. On foll. 227° there is the date: Friday, 18th Basuns, 1445 A.M., 6th Dḥūl-Qa'adah 1141 A.H. = 1729 A.D. On foll. 173° there is also the date: Friday, 18th Abīb, 1450 A.M., 21st Safar, 1147 A.H. = 1734 A.D. On fol. 1 there is an Index to the contents of the MS. On foll. 228° there is an undated waqf note. On fol. 174° there is a note by the scribe of the MS. On foll. 1° there is a note, dated 30th Tābah, 1621 A.M. = 1905 A.D. by the Hegumenos Philotheus (Filōthēnūs) al-Maqārī. Foll. 2° - 3° and 174 are blank. Purple cloth binding with light brown leather edging and backing.

120 Hag. 3 Vitae and Homilies. xvith cent. 200 foll. Arabic. Measurements: fol. 21x15.5 cm., text 14.5×11 cm. Lines per fol. 13. First title only in red. There is no punctuation. Foll. 2° - 39°: Vita of Saint Pīkū (Bīṣ̄ū) of Scetes. Foll. 40° - 45°: Homily (the title is missing) to be read at any time, as stated in the Index. Foll. 46° - 55°: Dialogue by a hermit (Hābiš). Foll. 56° - 60°: Homily on Confession. Foll. 61° - 67°: Homily on Fasting. Foll. 67° - 145°: Vita of Saint Epiphanius (Abīfanūs) of Cyprus, for the 19th Basuns. Foll. 146° - 198°: Homily by Saint Mīḥās (Micah), bishop of Tābah, on the saintly Martyrs Pīkū (Bīṣū) and Peter (Būṭrūs), his friend. On fol. 198° there is the date: 18th Dḥūl-Qa'adah, 1148 A.H., 24th Baramdah, 1452 A.M. = 1736 A.D. On foll. 67° there is also the date: 17th Baḥūnāh, 1451 A.M.
1148 A.H. = 1735 A.D. On fol. 199r there is an undated waqf note in the same hand, and on fol. 200r there is a waqf note in another hand. On fol. 1r there is an Index to the contents of the MS. Brown leather binding.

121 Hag. 4 *Vitae*. Early xvith cent. 217 foll. Arabic. Measurements: fol. 19.8×14.5 cm, text 15×10 cm. Lines per fol. 13. Titles and the punctuation are in red. *Vitae of Saints and Canons*. Foll. 2ro - 82ro: *Vita of Saint Simeon the Styliites and his miracles, for the 3rd Misrā*. Foll. 82ro - 118vo : *Vita of Saint Ammonius (Amūnī) of Mount Tūnāh, and some of his miracles are given on foll. 118vo - 139vo*. Foll. 139vo - 216vo : *Epitome of the Canons of the Three hundred and eighteen Fathers assembled at Nicea*. On fol. 217vo there is the date: Wednesday, 20th Tūt, 1419 A.M. = 1702 A.D. On fol. 1vo there is a note, dated 30th Tūbah, 1621 A.M. = 1905 A.D., by the Hegoumenos Philotheus (Filūthās) al-Maqārī, and on fol. 1vo there is an undated waqf note. Purple cloth binding with light brown leather edging and backing.

V.—VARIA

122 Var. 1 *Various Subjects*. Xxith cent. 179 foll. Arabic. Measurements: fol. 32×23 cm, text 23×15 cm. Lines per fol. 20. Titles and the punctuation are in red. Foll. 2ro - 14vo : *The Essential Faith from the Sayings of the Syrians* (1). Foll. 15vo - 38vo : *The History of the Councils ending with that of Chalcedon*. Foll. 39vo - 59vo : *Extracts from the*

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(THE CHURCH)

FRONTISPIECE: Entrance leading to the courtyard of the Church of the All-Holy Virgin Mary, known as Qasrāt ar-Rīfān. The inscription above the doorway reads: “Church of the Mistress, the Virgin at Qasrāt ar-Rīfān”.

PLATE I. — Entrance to the Church. Columns from the church before its rebuilding.

PLATE II. — Screen and doorway to the central sanctuary.

PLATE III. — Folding-doors of the central sanctuary. Above the doorway there are the following inscriptions. (a) “This is the gate of the Lord, and into it the righteous enter. I thank Thee O Lord, for Thou hast heard me and Thou hast been to me a helper” (Arabic) (?). (b) Hail, Temple of God the Father! (Coptic). (c) In the middle of this text there is in Arabic “Hail to thee (design of the Theotokos) full of grace! In the year 1492” (5). (d) “Blessed is He Who cometh in the Name of the Lord. Reward, O Lord, him who toiled and made him a sharer—Amen”.

PLATE IV. — Altar of the central sanctuary on which may be seen the Chalice-ark and the four candlesticks.

PLATE V. — Painting beneath the dome over the altar of the central sanctuary. It portrays Christ as Pantocrator on His throne which is upheld by the Four Bodiless Creatures. On the right and the left there is the sun and the moon. The sphere of the heavens is upheld by four angels.

PLATE VI. — Mural painting on the wall of the central sanctuary depicting the twelve Apostles. Reading from left to right: Bartholomew, Matthew, Andrew, the name of the fourth figure is not legible.

PLATE VII. — Wooden cylindrical reliquary with silk covering containing the relics of Saint Sarapammon. The flap before the shelf has been lowered to expose the reliquary.

PLATE VIII. — Ambon (Minbar) inlaid with ivory and borne on two wooden supports.

(1) Ps. CXVII, 20-21 in the Greek and Coptic numeration. Ps. CXVIII in the Hebrew numeration.

(2) I.e. 1775-1776 A.D.
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PLATE IX. A-B. — MS. Bibl. 4. Fol. 1" : Illumination depicting Saint Matthew. Fol. 2" : Gospel of Saint Matthew, 1, 1-3. 3
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PLATE XII. B. — MS. Lit. 3. Holy Week Lectionary. Fol. 183": Colophon.
PLATE XIII. A. — MS. Lit. 7. Ordo. Fol. 7": Directions for the interment of an icon of the Crucifixion surrounded with rose-leaves on the altar at the Service of the 12th Hour of Good Friday (1).
PLATE XIII. B. — MS. Lit. 10. Commentary on the Lessons for Holy Week. Fol. 1": Illumination depicting the Precious Cross with Alpha and Omega above and below it. The inscriptions "Jesus Christ, Son of God. Hail, the Cross". At the side there are two pots of basil (Khilān) with birds above them. The subscription reads "Its restoration was by Pope Abba Cyril Vth, the 113th".
PLATE XIV. — MS. Lit. 51. Commentary on the Lessons for Pascha or Easter. Fol. 1" Title-page. Text is surrounded by twenty-one coloured rosettes.
PLATE XV. A-B. — MS. Lit. 51. Foll. 100" - 101" Commentary for the Feast of the Ascension.
PLATE XIX. — MS. Lit. 79. Euchologion. Fol. 87" Colophon.
PLATE XX. A-B. — MS. Lit. 81. Horologion. Foll. 63" - 64" Compline. Ps. XC and Pr. CXX, 1".
PLATE XXII. A-B. — MS. Theol. 3. Foll. 36" - 37" Story of Pontius Pilate by Cyriacus, bishop of Al-Bahnaṣ.
PLATE XXIII. A-B. — MS. Hag. 2. Foll. 32" - 33" Homily by Yūḥannā al-Qalūbī on the omnipotence of God.

(1) Cf. O.H.E. KHS - BURMESTER, The Egyptian or Coptic Church, pp. 286-287.
Folding-doors of the central sanctuary.
Altar of the central sanctuary.
Painting beneath dome of the central sanctuary.
Mural painting on wall of the central sanctuary.
Ambo (pulpit) of the church.
A. — Lit. 1, fol. 17 "", Waqf note and date of the MS.

B. — Lit. 3, fol. 183 "", Holy Week Lectionary, Colophon.
Lit. 79, fol. 87 v.
Euchologion.
Colephon.
مطبوعات جمعية الآثار القبطية

مكتبة المخطوطات

فصل سام
المخطوطات القبطية والعربية العظمى

المحفوظة بمكتبة كنيسة السيدة العذراء
المعروفة بقصرية الرجحان بمصر القديمة بالقاهرة

ناجيف
كاهناتواتون ناخور و كاهناتواتون ضير

القاهرة
1972
فضائل
المخطوطة القبطية والعريانية
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المعروقة بقصر الريحان بفس مصر القديمة بالقاهرة
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فهرس
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رالف
كاثرين فان ناير و كاثرين زولد بيرت

القاهرة
1972
فهرس

ق = مرق
ق = نيل - مري
ق = نيل - دمير

فهرس بأسامة الأشخاص

إبراهيم أبو طيل (كاتب) - 50 ع.
إبراهيم أبو ميخائيل الطوسي (متعمد) - 70 ع.
إبراهيم أبو يوسف الجوهري (متعمد) - 364 ع.
 أبوتلتو، خدمة 44 ع.
أبو (ابن)، بن الهادي (قدسي) - سيرة 118 ع.
أنطونيوس (بطريرك روما كذالك) - 64 ع.
ابيقانوس قبرصي (قدسي) - سيرة 120 ع - ميمر، 122 ع.
اصحاب بن إبراهيم - ميمر علي نياحه 114 ع.
استفانوس (قدسي) - سيرة 114 ع.
غريغوريوس اللاهوتي (قدسي) - الفتنة 37 ع - ميمر.
أفرام السرياني (قدسي) - سورة 92 ع - ميمر علي ميما كتلة القداسة العلوية.
الإسكندر الأكبر (عصر) - 99 ع.
ميلاوس (قدسي) - سورة وعجايب 121 ع.
انطونيوس (قدسي) - سيرة 118 ع.

- 5-
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كسرس (قديس ، بطريرك يورحنا) - ممّر على قداسة شنودة 92 ف، ممّر
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للصوم من صيام ينون إلى الأحد الثالث من الصوم الكبير 48 ق. ع.
للصوم الكبير الأحادي فقط 44 ق. ع.
للصوم الكبير من الاثنين إلى قولب الرابع إلى سبتليبر 49 ق. ع.
32 ق. ع.
لنص الصناديق بالأحاد الأول من الصوم الكبير 33 ق. ع.

قصيدة 44 ق. ع.
قرونة (تراتيل) الأحاد 44 ق. ع.
كتاب الملامير 1 ق. ع. 24، 20، 31 ق. ع.
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دخولها إلى الميكلا 16، 16، 19 ق. ع.

محاداثات القديس يوحنا عم الدرب (المرتبط) 117 ع. من واحد حبيس.
120 ع.
تخصر قرونة الآباء الثمانية وثامنة عشر المجامع في نيقية 111 ع.
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براءة وبيليا أنها 150 ع.

القديس وقوانين (تراتيل) 121 ع. مورفوس 114 ع. مق.
الشهداء 14 ع. مينا 14 ع. يقول القطف 113 ع.
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طروات - أعياد بدأها من 10 طوبأ 101، 102، 103، 104، 105، 106، 107، 108، 109، 110 ع.
كيرك وسنة 84، 85، 86، 87، 88، 89، 90، 91، 92، 93، 94، 95، 96، 97، 98، 99، 100، 101، 102، 103، 104، 105، 106، 107، 108، 109، 110 ع.
طلية - الصيحة 20، 30 ع. اليوم الأسبوع 27 ع.
عبادات - القديس مورفوس 114 ع. القديس مينا 114 ع.
عطات - عبد الخمين 27، 28، 29 ع. قبل الإنجيل في مناسبات مختلفة وقصص مختلفة من السنة 25 ع. قبل الإنجيل للسنة كلها وبعض أعياد القديسين 26 ع.
قصة يلاتس البطنية من قرونا أسقف البيلندا 108 ع. يوسف بن يعقوب.
يسرائيل 119 ع.
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للمهندة 14، 15، 16، 17، 18، 19، 20، 21، 22، 23، 24، 25، 26، 27، 28، 29، 30 ع.
لهمنس 39 ع. للسنة 44 ع.
يحيى ويعبر من ميشاص أسقف فوة ١٢٠ ع.

بطرس من قرياقوس أسقف البليغة ١١٣ ع.

بوريس الحيس ١٢٠ ع.

ذبارة إبراهيم من يعقوب السروري ١١٤ ع، عفات ١٠٥ ع.

سالفان الله من يوحنان القديسي ١١٩ ع.

رهدون من الآباء ويعبر ١٠٤ ع.

سانتاو الأرمن عن سبسطية ٨٣ ع.

صعود كليمة القديسة العذراء مريم ١٠٦ ع، ١١١ ع.

صعود المسح ١٢٤ ع.

صوص كيرم وعبد القيامة ١٤ ع.

صيام ١٢٤ ع.

صيام نون والصوم الكبير والصبيحة وعبد القيامة ٣٤ ع.

صيام يونان والصوم الكبير ٣٣ ع.

عطابة في نيسان ١٠٧ ع، ١١١ ع.

عطابة في أذار ١١٦ ع.

عطابة في قبرصية ١١٩ ع.

كسر ويوحنان ١٠٥ ع.

بجي العائلة المقدسة بدير بيت بيسو شرق البليغة، من قرياقوس

أسقف البليغة ١١٣ ع.

مقروريوس ملاحة في مسرح على القديس ١١٤ ع.

من آباء الكنيسة ١١٦ ع.

من أجل القديس مياس الوسيط ١٠٤ ع.

مناسبات متعددة ١٢٠ ع.

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