

The collection of Coptic Lectionaries in the French National Library: a knowledge produced through cooperation

Vanessa Desclaux (BnF), Malak Noshy Malak Faragallah (MoTA)





2 Programmes for Hosting Visiting International Professionals

Name: *Courants du monde* > 2 progr.: *Résidence Culture* and *Parcours de collections*

Purpose: to allow **international culture professionals to be hosted** in France. Objective: to **promote exchanges** between culture professionals while giving visiting professionals a **first-hand experience** of French working methods in the culture field. aimed at **experienced professionals** employed by foreign cultural institutions outside of France and whose projects are related to the collections and services, scientific work, cultural programs, management or development projects **of the BnF**. Applicants must submit a **concrete professional project**

Duration of stay: 1 to 3 months

Travel fees: to be paid by the applicant or the applicant's Institution

Accommodation: BnF

1500€ monthly allowance + Insurance: French Ministry of Culture

Application process for the BnF: a specific calendar **one month ahead** the one of the Ministry, f.ex. For 2026 the BnF deadline was 10 September 2025 (vs 15 October 2025)



2020-2025 Hosted Professionals in the BnF Manuscripts Department

- 2026 Mrs Gehan Azmy Salib Coptic Museum: Coptic Manuscripts
- 2025 Malak Noshy Malak Faragallah, MoTA: Coptic Lectionnaires
- 2024 P. Luka EL Makary librarian and Naglaa Hamdi Boutros from the Central Papal Library: Bilingual coptic-arabic liturgical Manuscripts
- 2023 Sisay Sahile Beyene Assistant Professor of Gondar University: the amharic Notebooks from the Mission Dakar Djibouti
- 2021 Seyed Hakim: Iranian Manuscripts
- 2021 M. Sarangi: Indian Manuscripts
- 2021 Boubacar Diallo (Ahmed Baba Center for Manuscripts, Mali) Manuscripts of 'al-Ḥāġġ 'Umar Tāl
- 2020 Nabil Awad Coptic Archaeological Society: Coptic Bible
- 2019 Drissa Traoré: Fiqh Manuscripts from Segou



2025 Visiting Professionals

Ms Agnieszka FRANCZYK-CEGLA, Head Curator of the Rare Books Department, Ossolineum Library, Poland. (*Parcours des collections*)

- Topic: Identifying the provenance of Polish books ("polonica") printed in the 15th and 16th centuries and held in the collections of the BnF. Research the origins of Polish books from the 15th and 16th centuries to describe Franco-Polish contacts in the modern era.
- Host department: Rare Books Reserve, Collections Directorate

Mr Malak Noshy Malak Faragallah, Inspector of Antiquities, Ministry of Tourism and Antiquities, **Egypt**.

- Topic: identification and study of Coptic and Arabic Christian manuscripts at the BnF.
- Host department: Manuscripts Department, Collections Directorate

Ms Adina PATRICHE, Librarian, National ISBN-ISSN-CIP Center, National Library of Romania.

- Topic: management of periodical publications, with the main aim of studying online scientific periodical publications and selecting older, digitised publications available via Gallica. An important aspect of these objectives will be the identification of "predatory" publications, which may compromise the integrity of information at the National Library of Romania.
- Host department: Metadata Department, Services and Networks directorate

Département des Manuscrits > Copte

Copte 85. Lectionnaire pour les six premiers mois de l'année

Cote : Copte 85

Lectionnaire pour les six premiers mois de l'année
 قسطنطين الإلهي للشهر السنة الأولى من السنة يبدأ بالأحد الأول من توت

Sans date, XV^e s. pour Amelineau et Chabot
 346 f. précédés et suivis de deux feuillets de garde de la reliure moderne, sur papier oriental pour l'original; sur papier vergé pour la restauration et complétion ancienne. Dimensions 210 x 155 mm composé majoritairement en cahiers de quinions (4-3-3x5-6-29x5-6) avec de nombreuses restaurations insérant des feuillets complétant les lacunes du manuscrits f. 1-14, 49, 333-335, 342, 345-346, à chaque ajout correspond des onglets de papier vierge insérés pour la couture des feuillets, absence de marques de cahier ou de numérotation, pratique de la reclame.
 Inscrit en écriture bimodulaire à l'encre noire ferro-gallique avec rubrication sur 165 x 115 mm (surface d'écriture) en longues lignes avec 15 lignes par page pour l'original, 14 à 19 lignes pour la restauration. Les lettres (ϣ, ϕ, ρ) sont marquées d'un point rouge à l'intérieur de la boucle, ponctuation en rouge par un point bldé vertical, letrines en forme d'oiseaux, de tresses et autres ornements tracés en rouge, noir et vide.
 Décor en forme de croix en marge haute au centre à la manière des signatures de cahiers aux f. 45, 46, 47, 48, 50, 53, 54, 57, 69v, 82; Les pylés f. 2, 103v, 161v, 229, 290, 338v surmontant la bismillah en copte et parfois en arabe marquent le début de lectures de chaque mois avec le début inscrit sur deux colonnes, à gauche en rouge en copte et droite en noir en arabe.
 f. 185 à 195 sont reliés à l'envers, f. sont vierges.
 A la f. 2: 344v estampille de la « Bibliothèque Royale » identique au modèle Jossierand-Bruno n°24 de Louis-Philippe (mai 1833-1848). Reliure de restauration à l'orientale, en plein cuir marron avec rabat.
 Textes en copte bohairique, incipit, notes marginales et nouvelle page de titre en arabe.

Bibliothèque nationale de France. Département des Manuscrits

Présentation du contenu
 Lectures:

- f. 2r. premier dimanche de Tout الإلهي الأول من توت
- f. 10v. deuxième dimanche de Tout الإلهي الثاني من توت
- f. 19r. troisième dimanche de Tout الإلهي الثالث من توت
- f. 32v. quatrième dimanche de Tout الإلهي الرابع من توت
- f. 48v. premier dimanche de Babah الإلهي الأول من باباه
- f. 63v. deuxième dimanche de Baba الإلهي الثاني من باباه
- f. 75r. troisième dimanche de Baba الإلهي الثالث من باباه
- f. 86v. quatrième dimanche de Baba الإلهي الرابع من باباه

f. 290r. premier dimanche de Amchir الإلهي الأول من امشير

f. 301r. deuxième dimanche de Amchir الإلهي الثاني من امشير

f. 312v. troisième dimanche de Amchir الإلهي الثالث من امشير

f. 325r. quatrième dimanche de Amchir الإلهي الرابع من امشير

f. 338v. cinquième dimanche du premier semestre الإلهي الخامس لتسعة شهور الأولى

Incipit: ⲥⲩⲮⲉⲛⲟⲩ
 ⲦⲭⲮⲓⲁⲭⲈⲛ Ⲓⲟⲩⲩⲏⲧⲉ Ⲧⲟⲩⲩⲟⲩⲧ

بسم الله
 الإلهي الأول من توت

Explicit: ⲟⲩⲛ ⲕⲁⲕⲉⲩ ⲉⲩⲛⲉⲩ
 التي عشر صلا صلوا تم وكلت بسلام من الرب امين امين امين

Présentation du contenu
 Marginalia:

f. 1r. علم التراجم القودع التي ميخائيل ولد ابر عوصن الصباغ سلم المعلم بولمن (وتبعث الأرقام 83-415, 3-1, 83-166, 695, وتبعث الكلمات الغير مفهومة وهي تعريف لتراجم التي تجوزها)

f. 1r. علم التراجم القودع التي ميخائيل ابن عوصن سلم المعلم بولمن... مساح من... وحاسب تلك... (وتبعث الأرقام 43, 415, 114, وتبعث الكلمات الغير مفهومة وهي تعريف لتراجم التي تجوزها)

يوجد العديد من الكلمات والأجمل العربية على جوانب التمسوس كثيرة من تص الفراءات المصنعة بالقطعة...
 تم وكلت الإلهي الثالث من توت المباركة بسلام
 تم وكلت الإلهي الأول
 تم وكلت الإلهي الثالث من
 تم وكلت الإلهي الرابع من باباه بسلام
 كتب في باب
 تم وكلت الإلهي
 كتب في باب
 تم وكلت الإلهي الثاني من توت المباركة بسلام من الرب
 تم وكلت الإلهي الثالث من توت المباركة بسلام

f. 346v. بسم الآب والآب والروح القدس الإله واحد امين امين امين يا ربنا صل والدين اعتر عطيا من كتب امين

Documents de substitution
 Microfilm en noir et blanc. Cote de consultation en salle de lecture : MFILM Copte 85. Cote de la matrice (pour commander une reproduction) : R 23084.

Documents de substitution
 Il existe une version numérisée de ce document.
 Numérisation effectuée à partir d'un document de substitution : R 23084.
[Voir le document numérisé](#)



Catalogues de référence

E. Amelineau, *Catalogue des manuscrits coptes de la Bibliothèque nationale*, 1890 [manuscrit]. [Ouvrage consultable sur Gallica](#)

J.-B. Chabot, « Inventaire sommaire des manuscrits coptes de la Bibliothèque nationale », *Revue des bibliothèques*, 1906, p. [352]-367. [Ouvrage consultable sur Gallica](#)

L. Delaporte, *Catalogue sommaire des manuscrits coptes de la Bibliothèque nationale de Paris, 1^{ère} partie : manuscrits bohairiques*, Paris, 1912, n°34. [Ouvrage consultable sur Gallica](#)

Informations sur le traitement
 Description reprise dans le cadre du programme de coopération Résidence culture par Malak Noshy Malak Faragallah en mai-juillet 2025, provenance et encodage par Vanesse Desclaux.

More about Eastern Mss in the BnF



<https://www.bnf.fr/en/programmes-hosting-visiting-international-professionals>

<https://www.culture.gouv.fr/catalogue-des-demarches-et-subventions/appels-a-projets-candidatures/programme-courants-du-monde-pour-professionnels-etrangers-de-la-culture-format-individuel-long-2026>

Hypotheses OpenEdition Search Tout OpenEdition

Le monde pour horizon

<https://mondebntf.hypotheses.org>

À propos ▾ Collections Ressources Recherches ▾ Venir à la BnF Un peu d'histoire Actualités ▾

CATÉGORIE : CHERCHEURS ACCUEILLIS

CHERCHEURS ACCUEILLIS / PUBLICATIONS 2 OCTOBRE 2025

Sur la piste des manuscrits turcs chaghataï

Docteur en turcologie, Lamine Tamssaout est lauréat 2024 de la Bourse Paul LeClerc – Comité d'histoire de la BnF. Depuis octobre dernier, en tant que chercheur associé au département des Manuscrits de la BnF, il...

CHERCHEURS ACCUEILLIS 20 MAI 2025

Soutenance de thèse de Cao Vy

Cao Vy, chercheur associé de la BnF et lauréat de la bourse Paul LeClerc (2022-2024), soutient sa thèse de doctorat en histoire et littérature vietnamienne, intitulée : Histoire du livre, de l'imprimerie et de l'édition...

CATÉGORIES

- Actualités (89)
- Colloques, séminaires, présentations (14)
- Expositions (7)
- Publications (68)
- Collections (65)
- Érudits & bibliophiles (6)
- Estampages (5)
- Imprimés orientaux (4)

Thanks, and Appreciation

- I would like to express my sincere **gratitude and deep appreciation** to the Egyptian government, represented by the **Ministry of Tourism and Antiquities**—of which I am a member—for approving my participation in this academic program.
- I would also like to extend my heartfelt appreciation **to the French government** for its continued support of scientific research and for granting me the opportunity to participate in the manuscript study program at **the Bibliothèque nationale de France (BNF)**.
- **Dr. Laurent Hericher** – Head of the Oriental Manuscripts Department, **BnF**.
- **Dr. Vanessa Desclaux**, Chief Curator responsible for the collections of manuscripts from Ancient Egypt, the Christian Near East, and Orientalist papers, as well as for coordinating the conservation of non-European manuscripts and liaising with the BnF Museum, **BnF**.



{ BnF



• The analytical study and the data analysis resulting from this research for this collection are as follows:

1. The number of manuscripts examined: **28 Copte manuscripts.**

2. The catalog numbers of these manuscripts, as listed in:

• **J.-B. Chabot's catalog**
 • **and Delaporte's catalog,**
 are as follows:

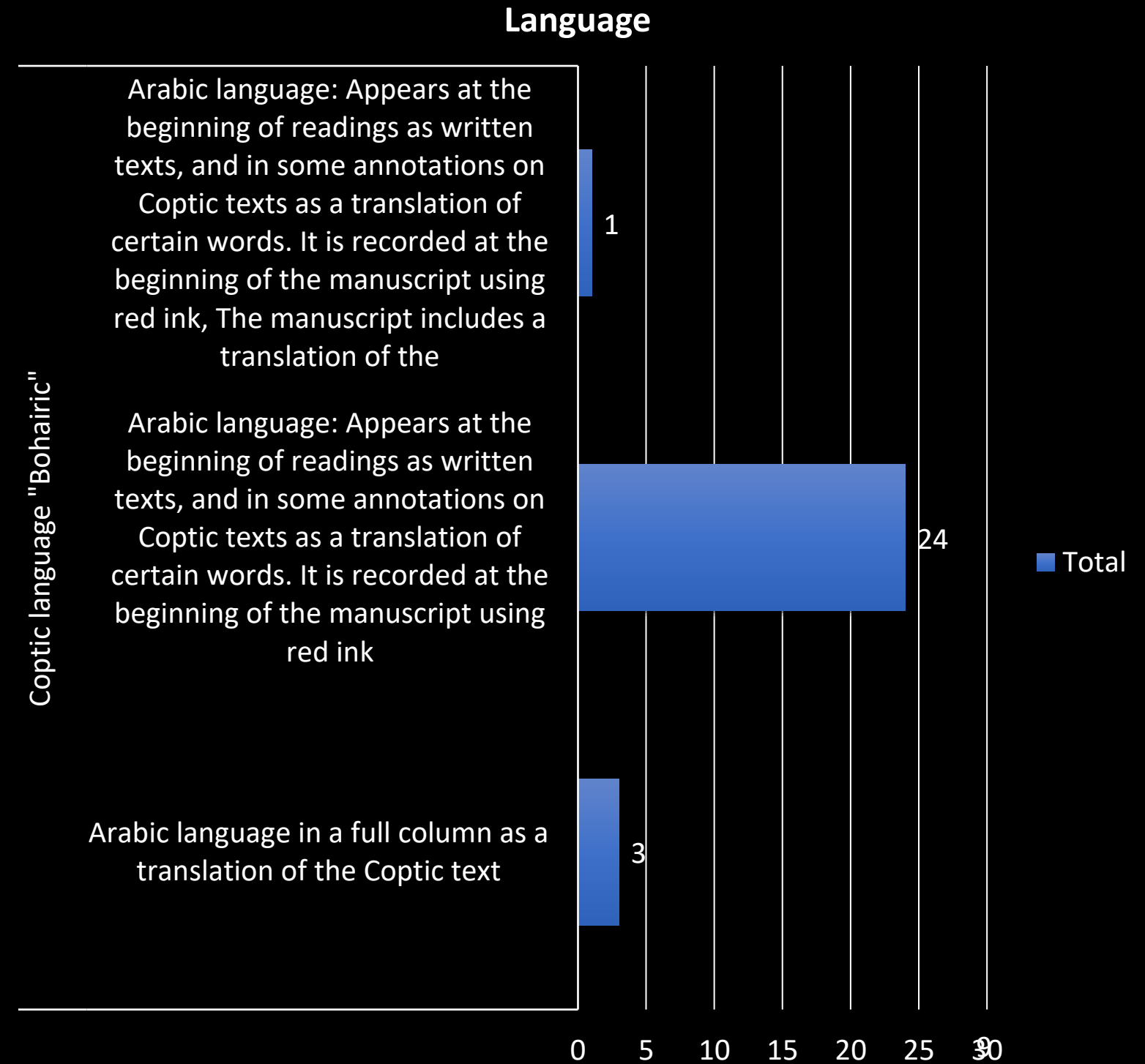
NO.	J.-B. Chabot.	Delaporte
1	Copte 70	46
2	Copte 85	34
3	Copte 99	32
4	Copte 104	40
5	Copte 106	55
6	Copte 111	59
7	Copte 112	38
8	Copte 113	54
9	Copte 114	43
10	Copte 115	56, 57
11	Copte 116	56, 57
12	Copte 117	35
13	Copte 118	61
14	Copte 119	35
15	Copte 120	56, 57, 60
16	Copte 121	56, 57
17	Copte 124	48
18	Copte 125	35
19	Copte 127	62
20	Copte 134	47
21	Copte 136	58
22	Copte 137	36
23	Copte 138	37
24	Copte 139	52
25	Copte 140	53
26	Copte 141	39
27	Copte 142	49
28	Copte 143	50

3. Language:

The primary language of these manuscripts: **Coptic Language "Bohairic"**.

Additional Other Languages:

- The primary text in this collection is written in Coptic; however, Arabic texts appear alongside Coptic in various forms, including:
- Arabic presented as a full column translating the Coptic text, as seen in manuscripts **Copte 70, Copte 106 and Copte 134.**
- Arabic appearing at the beginning of readings, written as independent passages in red ink, typically found at the opening of the manuscript.
- Arabic interwoven with Coptic in certain manuscripts, where the Coptic text is translated into Arabic for the readings of Monday and Tuesday in the first week of the Holy Fifty Days. Unlike the full-column format, this translation appears within a single textual stream, rather than two parallel columns, as observed in manuscript **Copte 142.**



Single stream / Two stream:

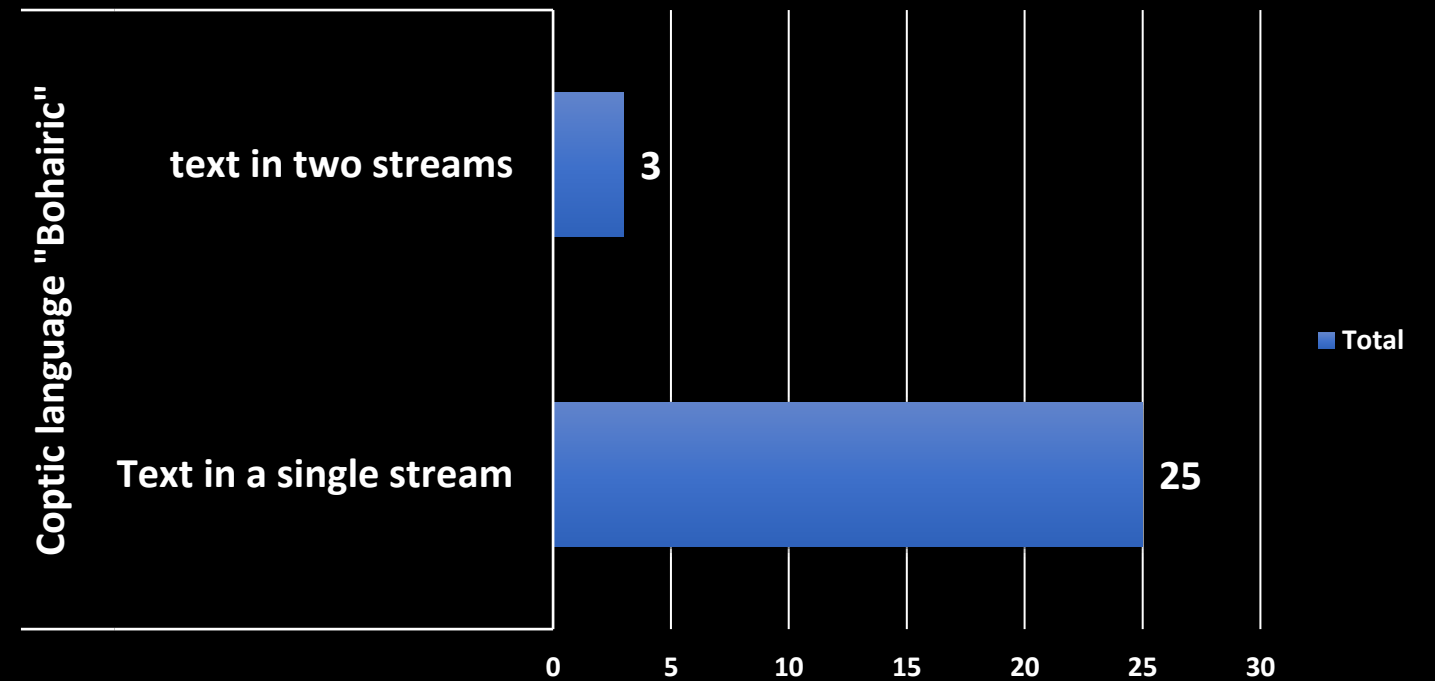


Among the manuscripts examined in this study, **only 3 manuscripts** feature two stream, where the **Coptic text is accompanied by an Arabic translation**. These manuscripts are **Copte 70, Copte 106 and Copte 134**.



The remaining manuscripts in the collection are written in a single stream, containing **only Coptic text without an Arabic translation** in a separate column.

Single Column / Two Columns



single stream



Copte 106



Copte 70



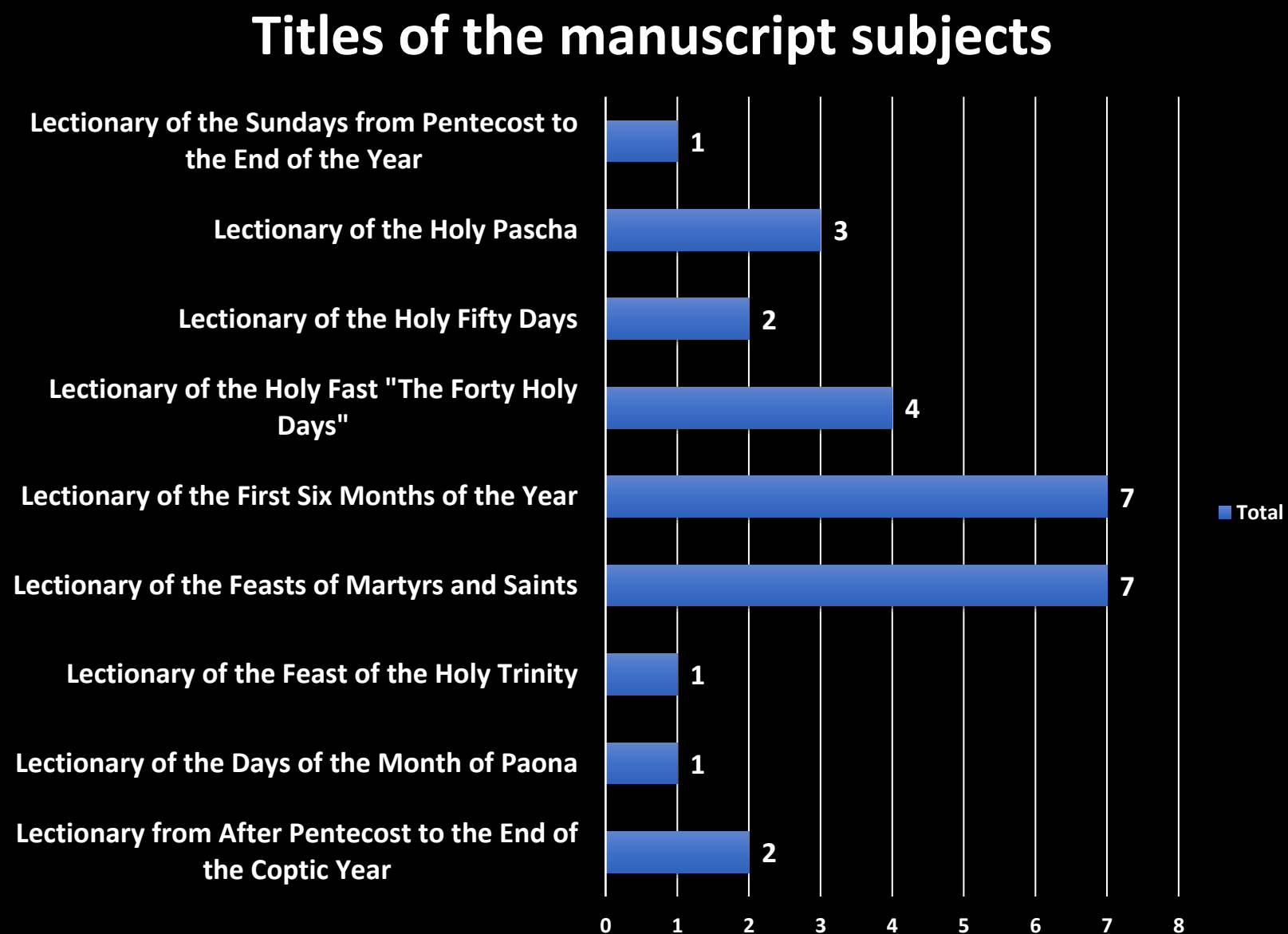
Copte 127

two stream

4. Titles of the manuscript subjects are categorized as follows:

- **Katameros** for the first six months of the year.
- **Katameros** for the Holy Fast (*The Forty Holy Days*)
- **Katameros** for the Holy Pascha.
- **Katameros** for the Holy Fifty Days.
- **Katameros** for the Sundays of the Fifty Days until the end of the year.
- **Katameros** from after the Fifty Days until the end of the Coptic year.
- **Katameros** for the days of the month of Paona.
- **Katameros** for the feasts of martyrs and saints.
- **Katameros** for the Feast of the Holy Trinity.

5. Author: Not Recorded

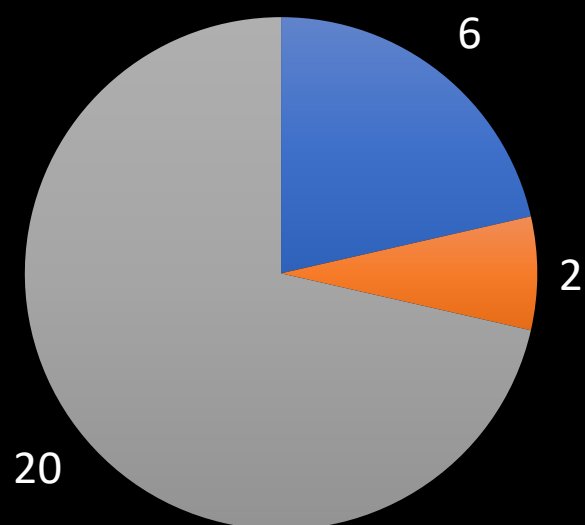


6. Manuscript Dating

- **Dated and Undated Manuscripts:**
- **Total number of dated manuscripts:**
8 manuscripts, cataloged as **Copte 70, 99, 113, 114, 127, 134, 136, 140.**
- **Total number of undated manuscripts: 20 manuscripts.**

Types of Calendars Used for Dating:

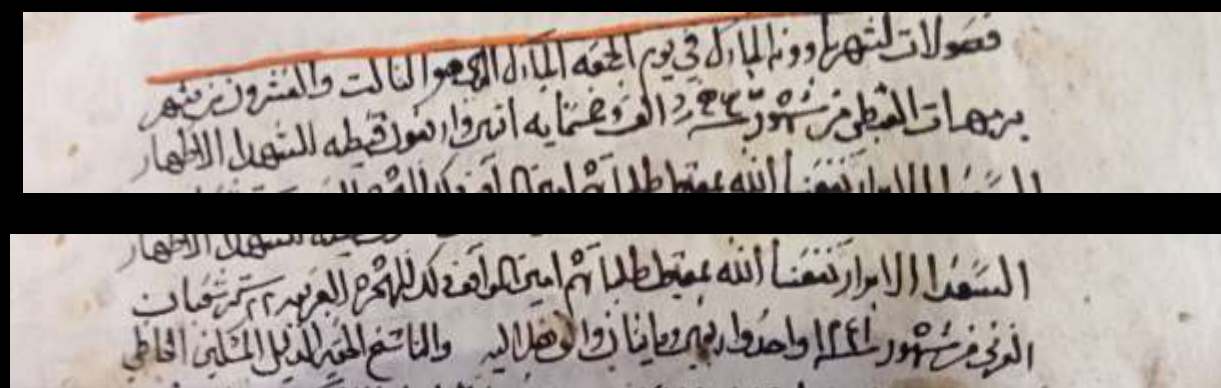
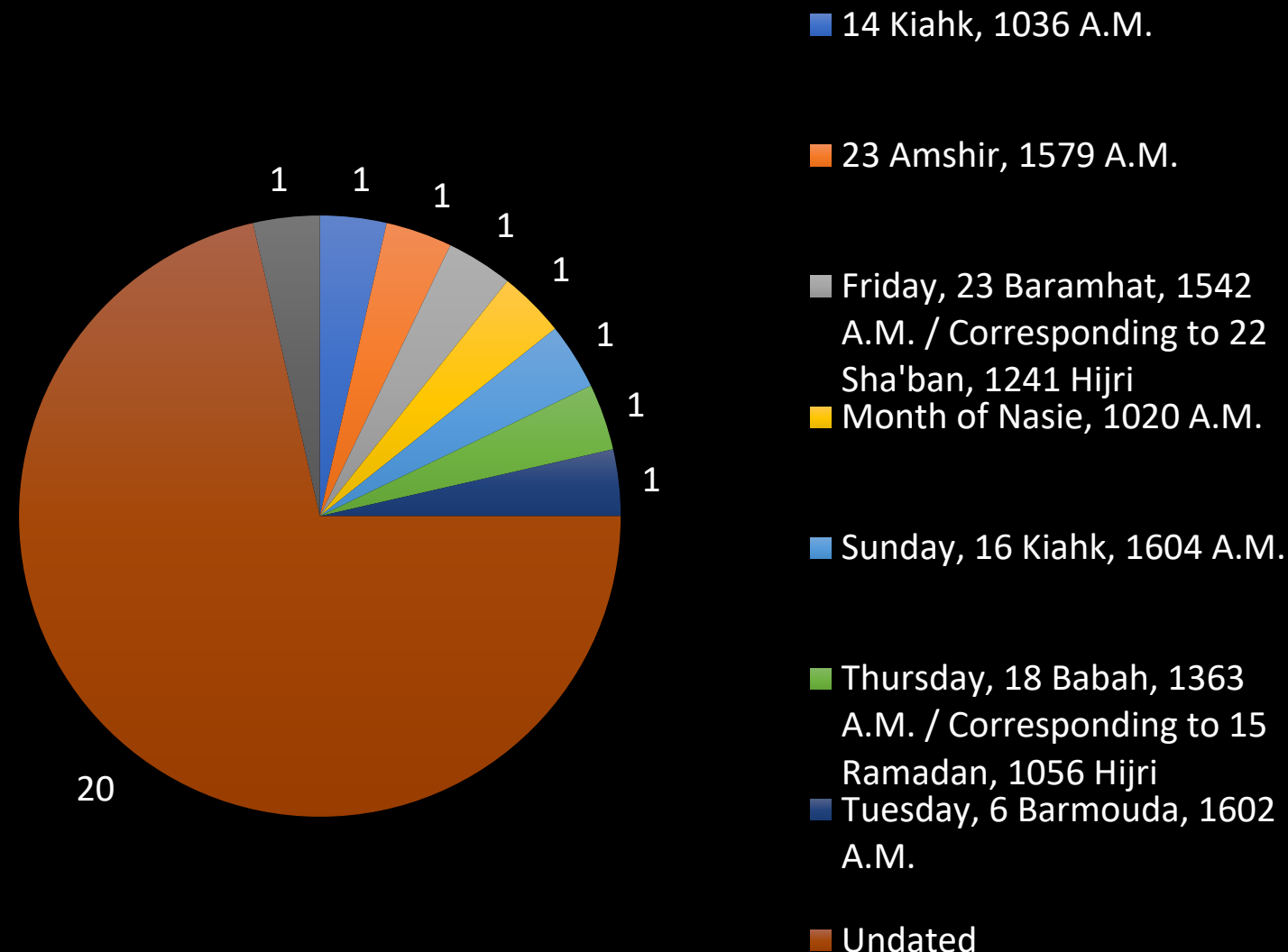
- Coptic Martyrs Calendar
- Hijri Calendar



Types of Calendars Used for Dating

- Coptic Martyrs
- Coptic Martyrs, Hijri
- Undated

Dated and Undated Manuscripts



Century:

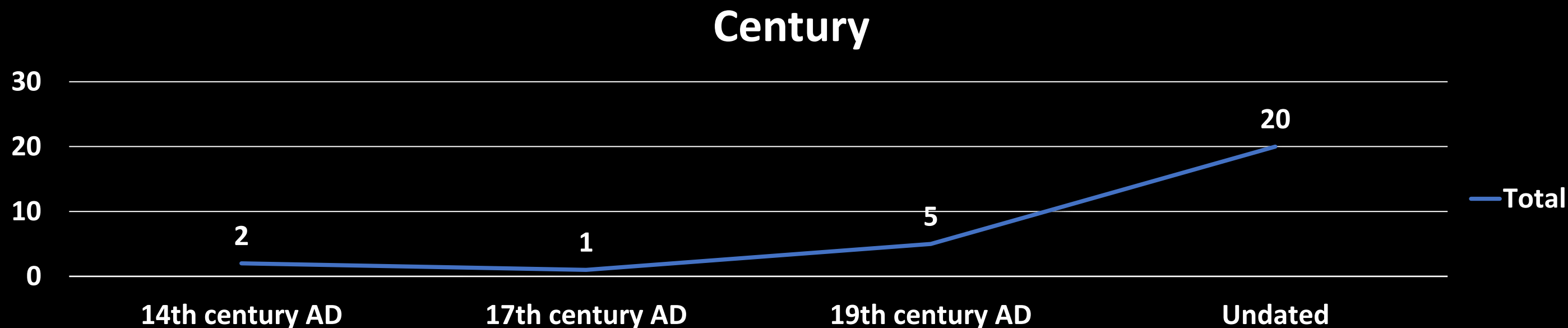
- The oldest manuscript in this collection is **Copte 99, Copte 70** and which dates back to the **14th century AD**.
- The next oldest manuscript, **Copte 114**, belongs to the **17th century AD**.
- Additionally, **five other** manuscripts in this collection are from **the 19th century AD**.
- The remaining **20 undated manuscripts** are estimated to belong to the **time period between the 17th and 19th centuries AD**.

Dates Used for Dating:

A total of **8 manuscripts** are dated, **7 of which** include a completion date recorded at the end of the copying process for the entire manuscript.

One of these manuscripts (**Copte 134**) contains **13 sub-colophons**, each appearing at the end of different sections within the manuscript, all of which document the completion date for their respective parts.

Additionally, one manuscript includes a completion date for **only part of the manuscript**, rather than the entire text.



Date of Verification of the Manuscript's Presence at the National Library of France BNF:

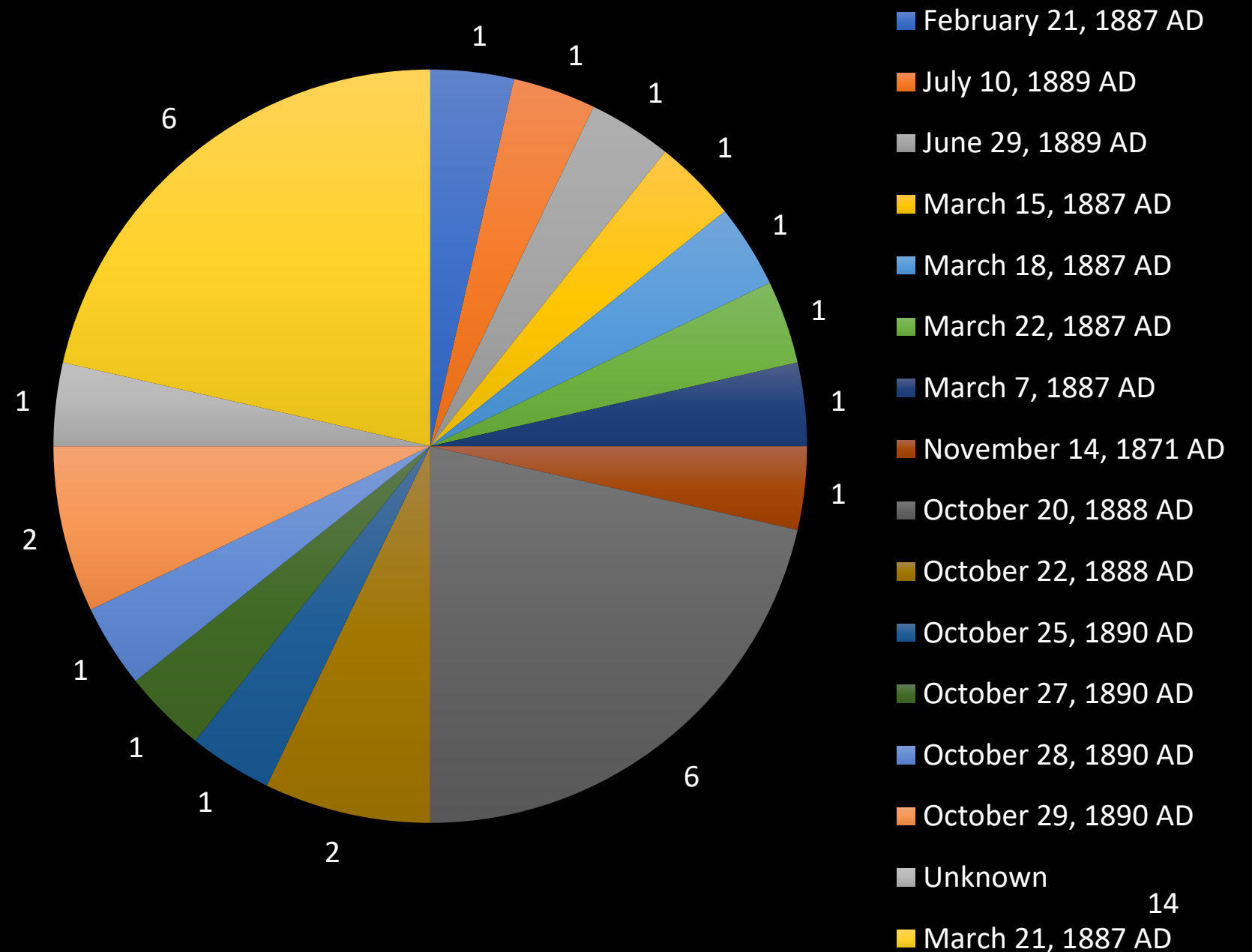
On the **first page** of most manuscripts, the date of verification confirming the manuscript's inclusion in the holdings of the National Library is recorded. These dates are as follows:

One manuscript is of unknown verification status. The highest number of manuscripts verified at the library in a **single day is six**, while the lowest is one manuscript.

*Volume de 132 Feuilles
 Ses Feuilles 1-27. 34. 42. 82. 92. 111. 126-128.
 -130-132 sont mutilés.
 28 Octobre 1890.*

*Volume de 150 Feuilles
 21 Février 1887.*

Date of Verification of the Manuscript's Presence at the Library



Copte 134

Copte 118

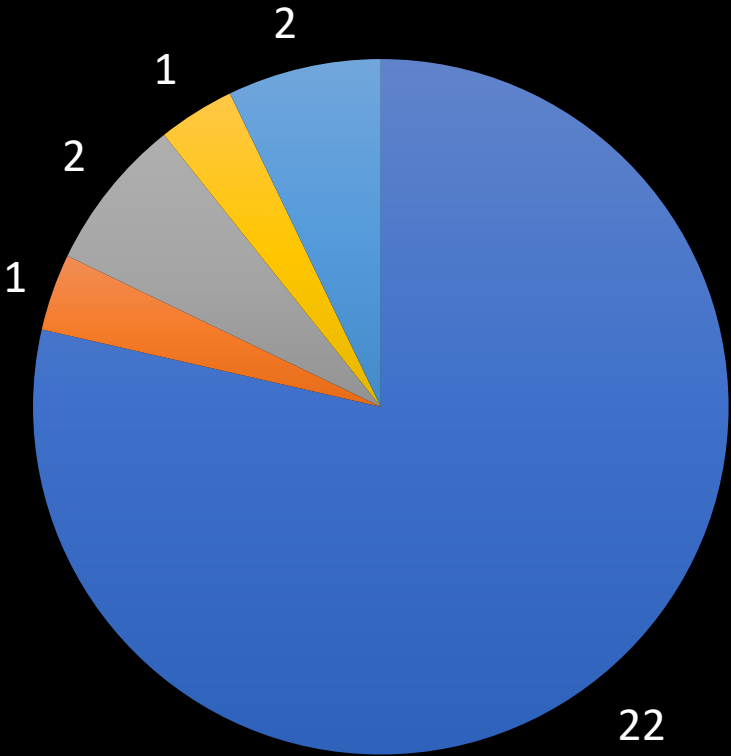
Previous Recipient/Donor:

A few entities and individuals have contributed to the acquisition of these manuscripts through donation, gifting, or sale, including: Pierre Séguier, the Coislin collection, the monastery of Saint-Germain-des-Près; L. Portier (seller); and a gift from the Permanent Committee by Gaston Maspero, representing the French Archaeological Mission in Egypt (formerly known as the IFAO)

Acquisition Method:

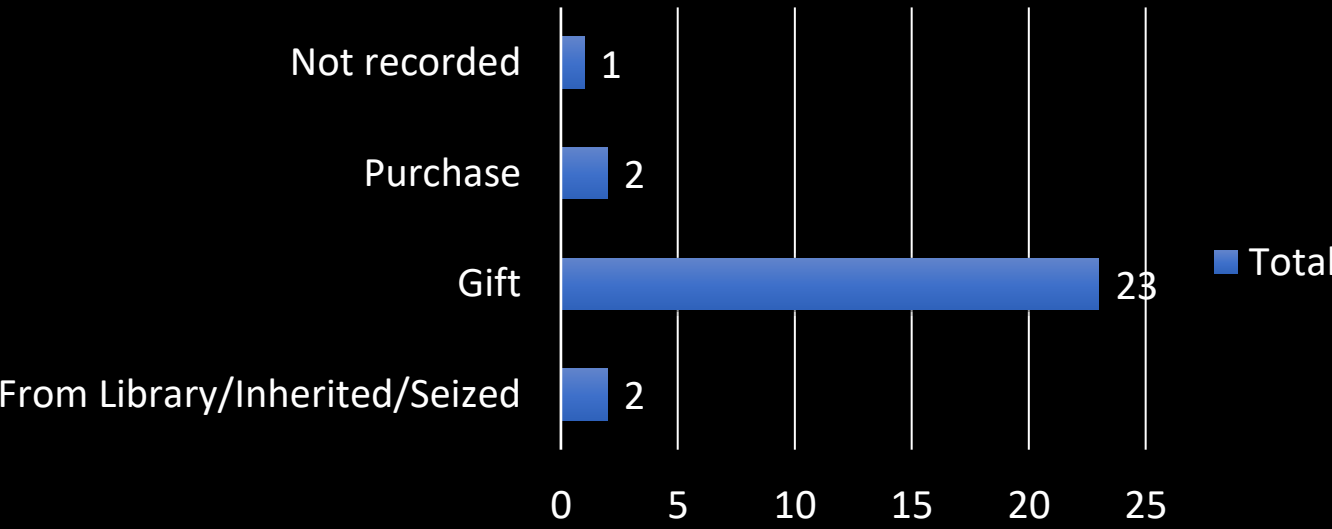
- There are several methods through which the manuscripts were acquired: they may have been, or received **ainherited or sourced from the library's holdings, purchased from individualss a gift from the Permanent Committee by Gaston Maspero**, representing the French Archaeological Mission in Egypt (formerly known as the **IFAO**).

Previous Recipient/Donor

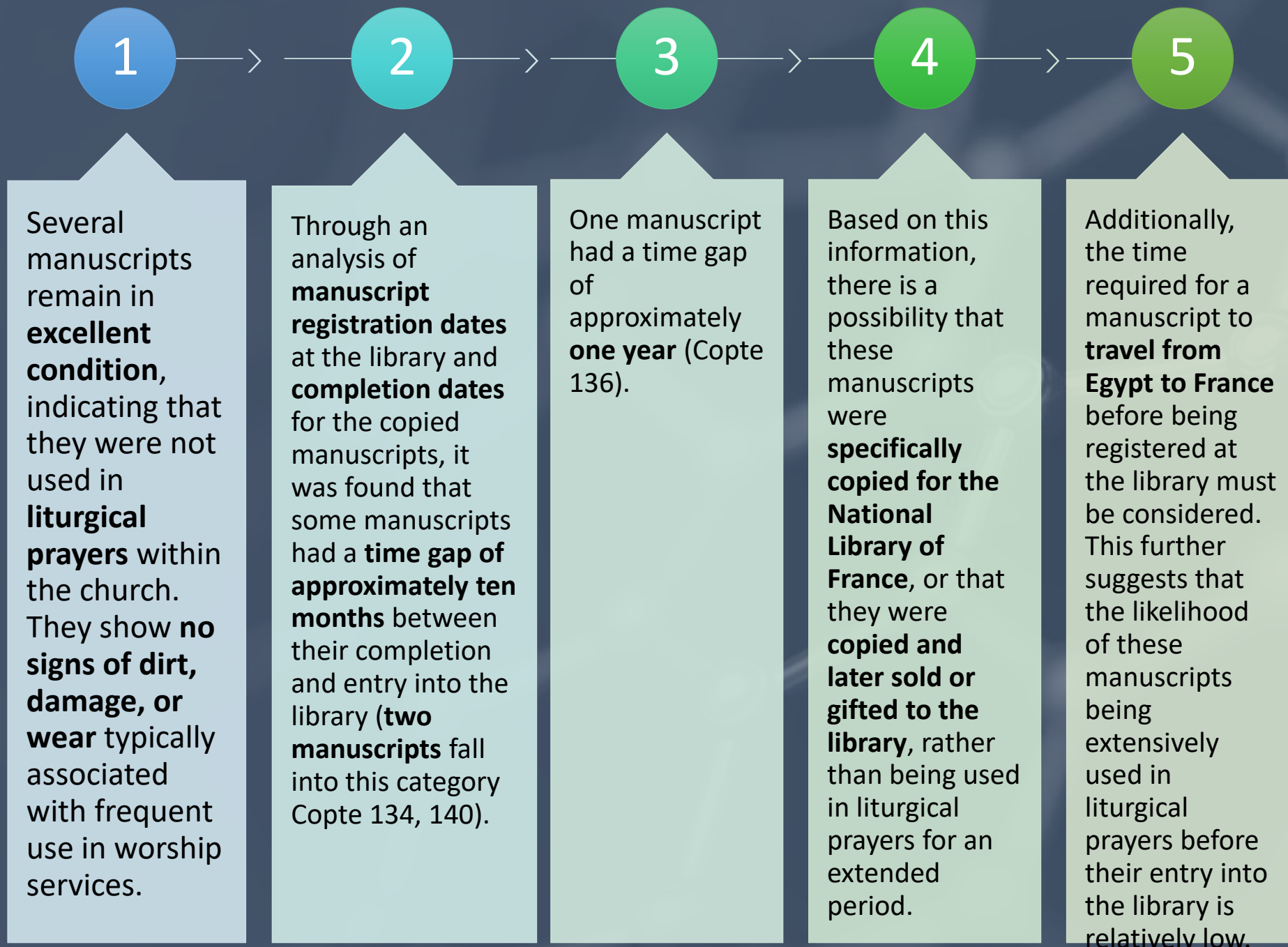


- French archaeological Mission in Egypt (former name of the IFAO)
- Gaston Maspero from the French archaeological Mission in Egypt (former name of the IFAO)
- L. Portier (seller)
- Not recorded

Acquisition Method



7. Time Span Between the Completion of Manuscript Copying and Verification of the Manuscript's Presence in the Library

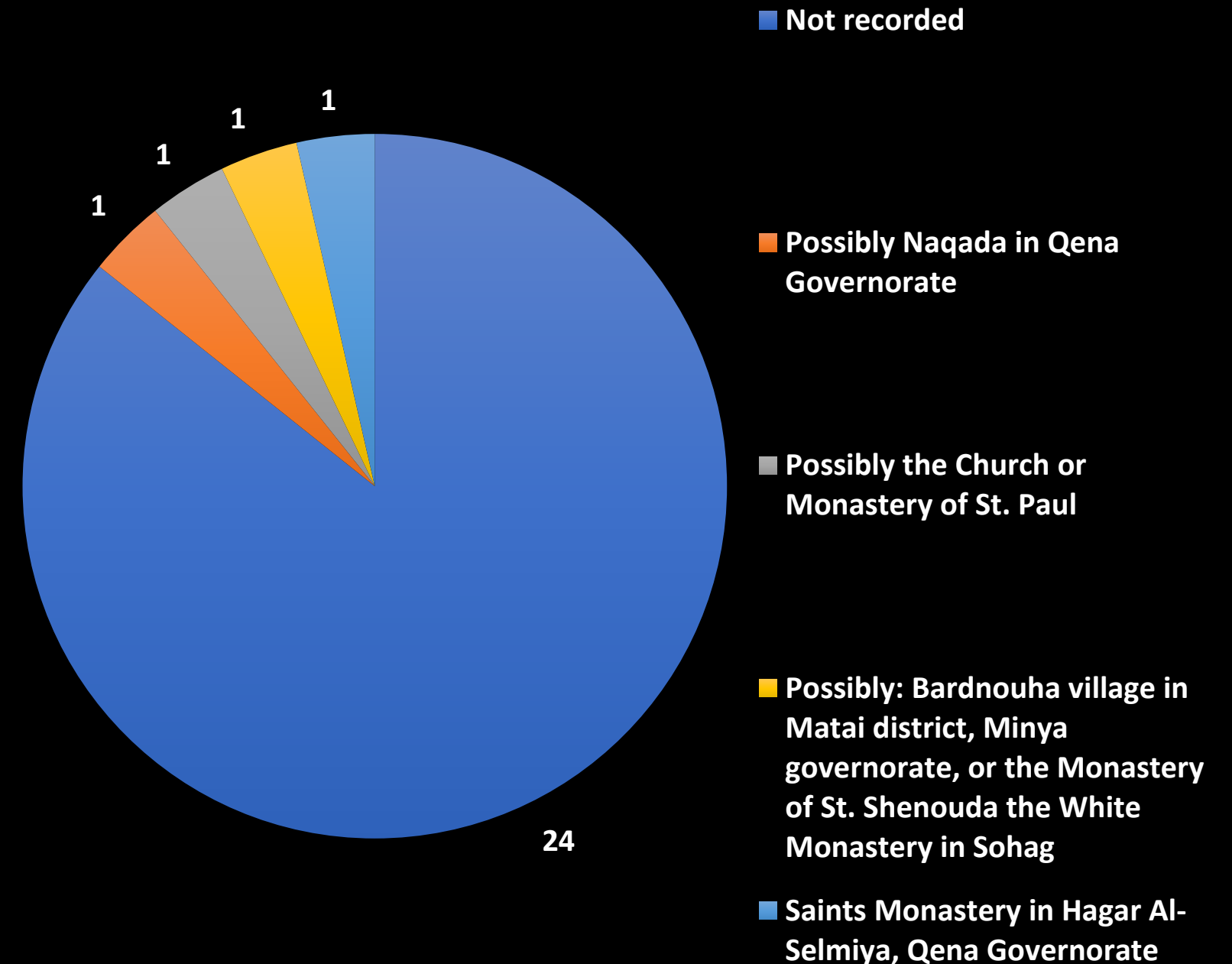


Time Span Between the Completion of Manuscript Copying and Verification of the Manuscript's Presence in the Library



8. Place of Manuscript Copying:

Place of Manuscript Copying



The **majority of manuscripts** do not have a recorded place of copying.

However, **one manuscript** explicitly mentions its place of copying.

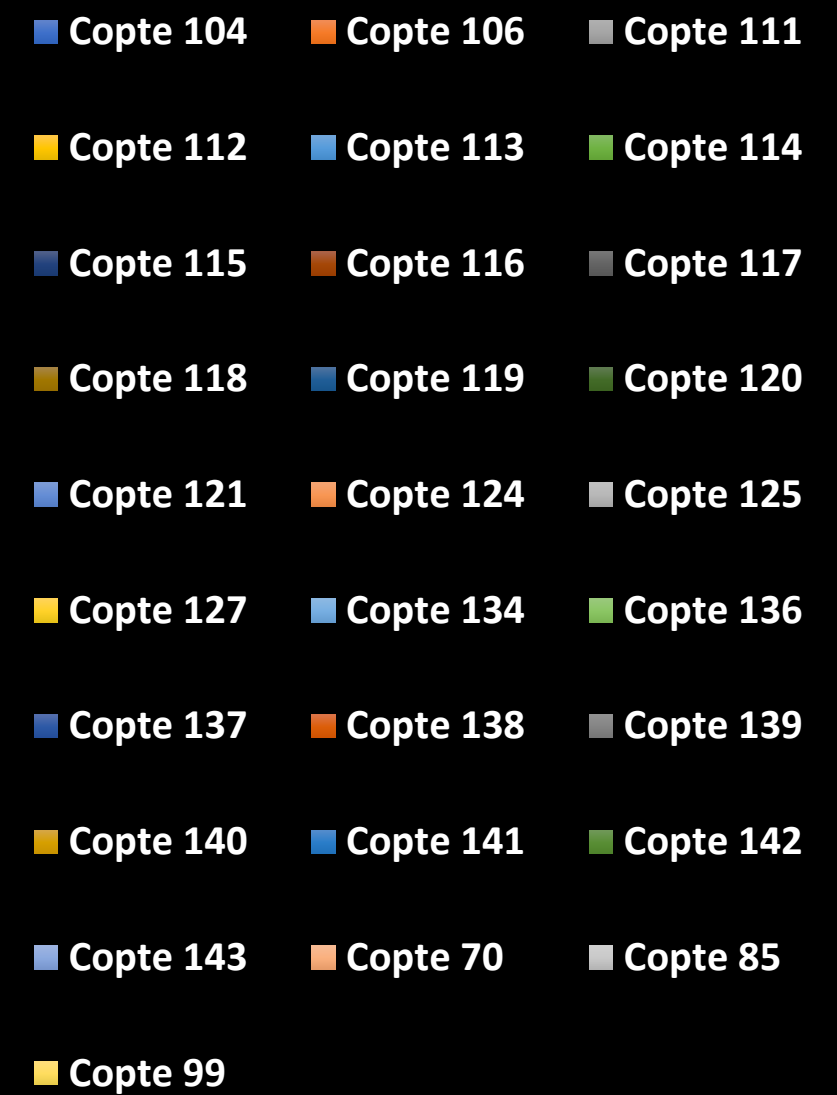
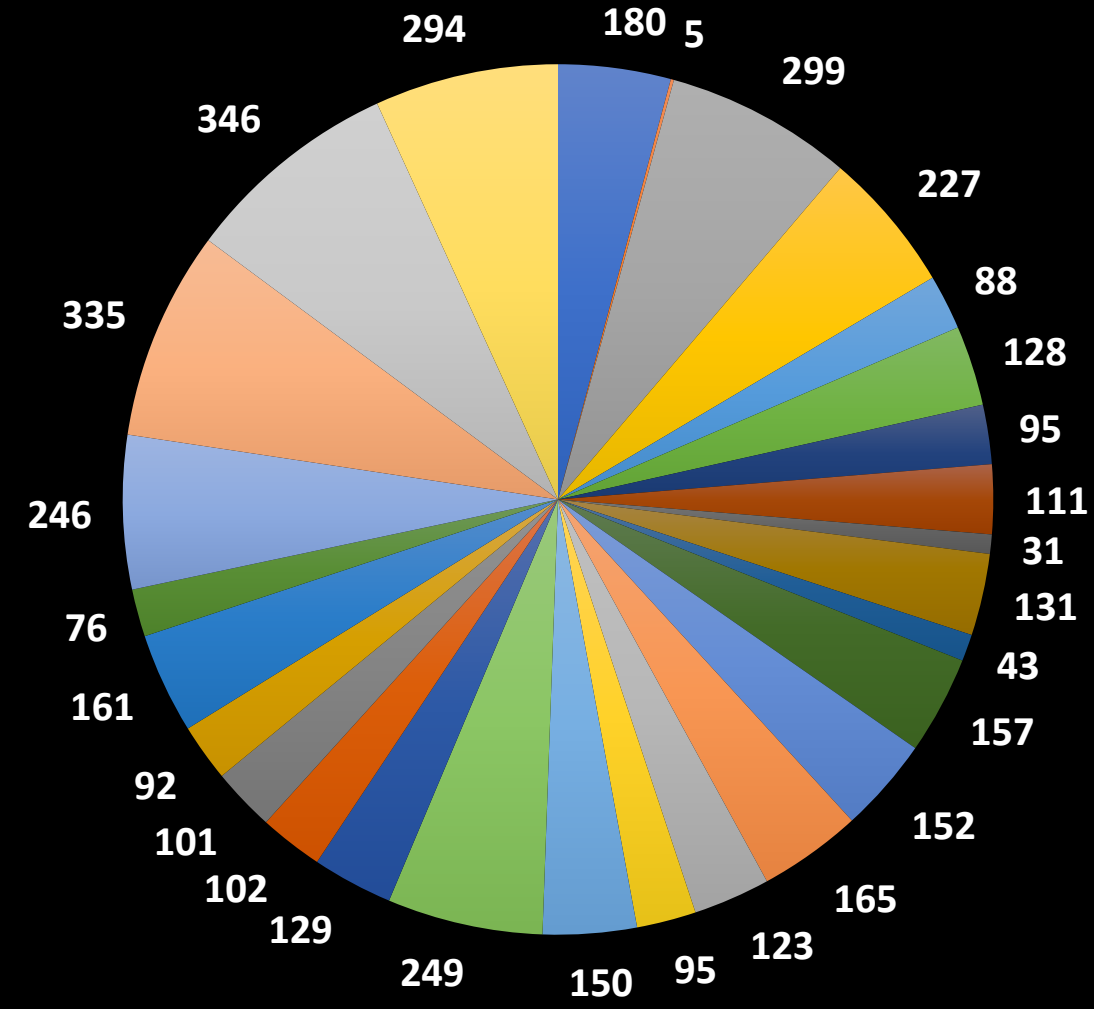
Additionally, **three other manuscripts** contain **indications** that may suggest where they were written, but they do not explicitly state that the manuscripts were copied there.

9. Manuscript Folios:

Written and Numbered Folios in the Manuscripts:

- The total number of written and numbered folios within the **28 manuscripts** examined in this study amounts to **4,311 folios**. The **largest** manuscript contains **346 folios in Copte 85**, while the **smallest** manuscript contains **5 folios in Copte 106**

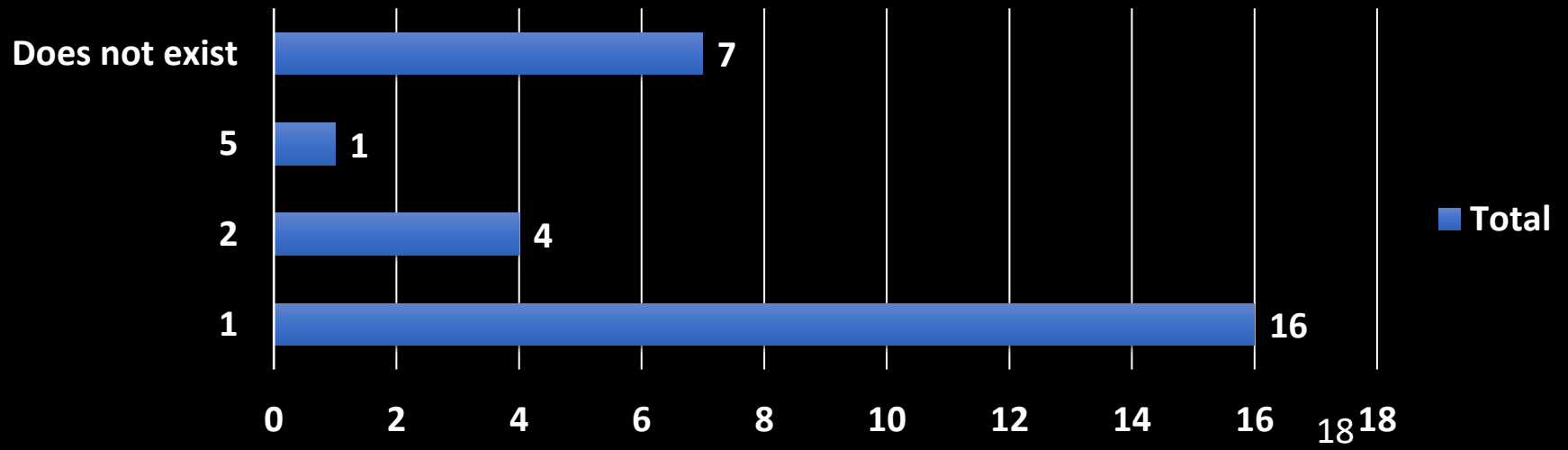
Written and Numbered Folios in the Manuscripts



Front and Back Protective Folios in the Manuscripts:

- Most manuscripts contain **protective folios** at the beginning and end, which are **blank and unnumbered**, serving as protection for the manuscript. However, some manuscripts **without binding** lack protective folios.
- Front protective folios:** Range between **one and five folios** in this collection.

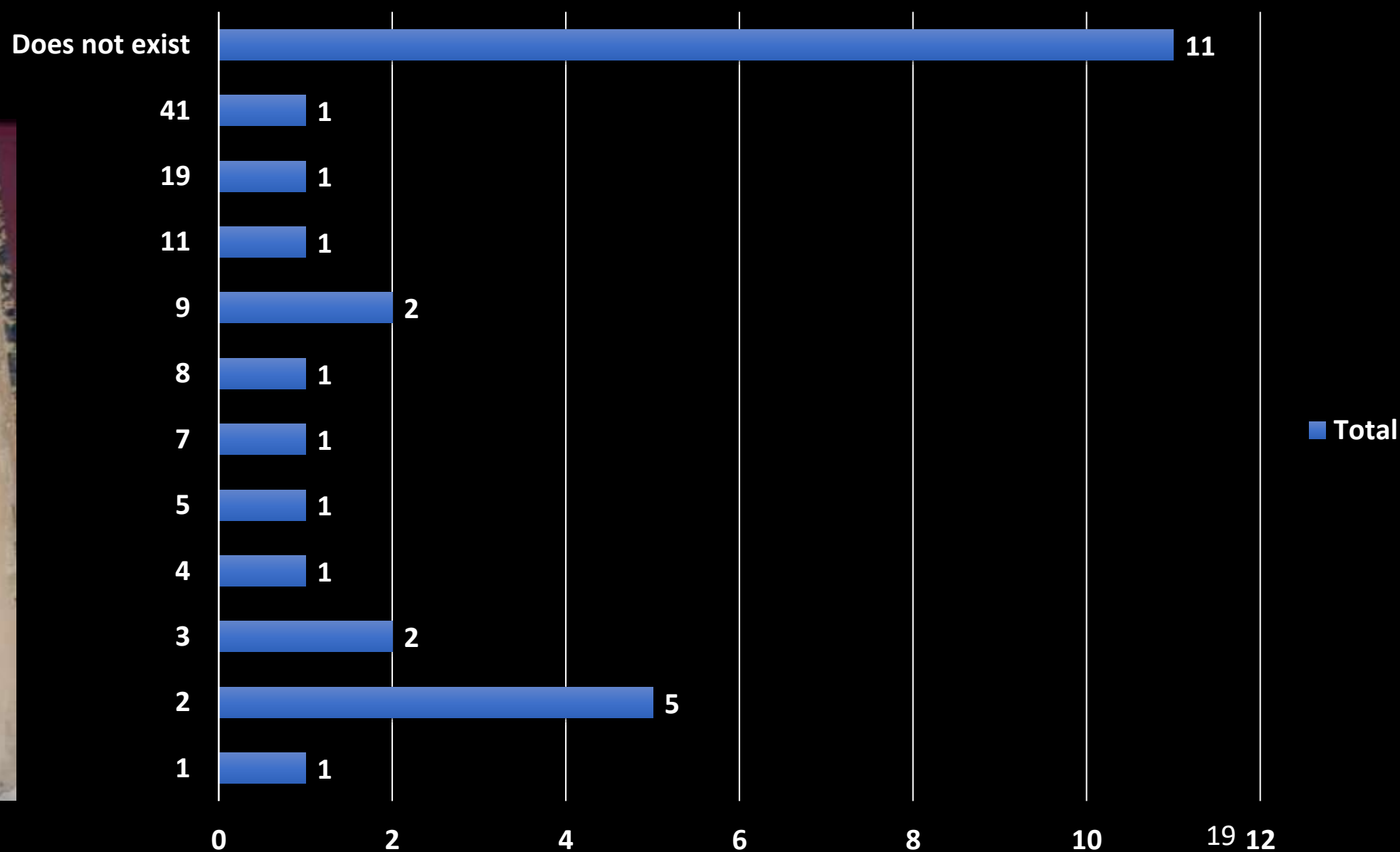
Front protective folios



manuscripts contain newly added folios:

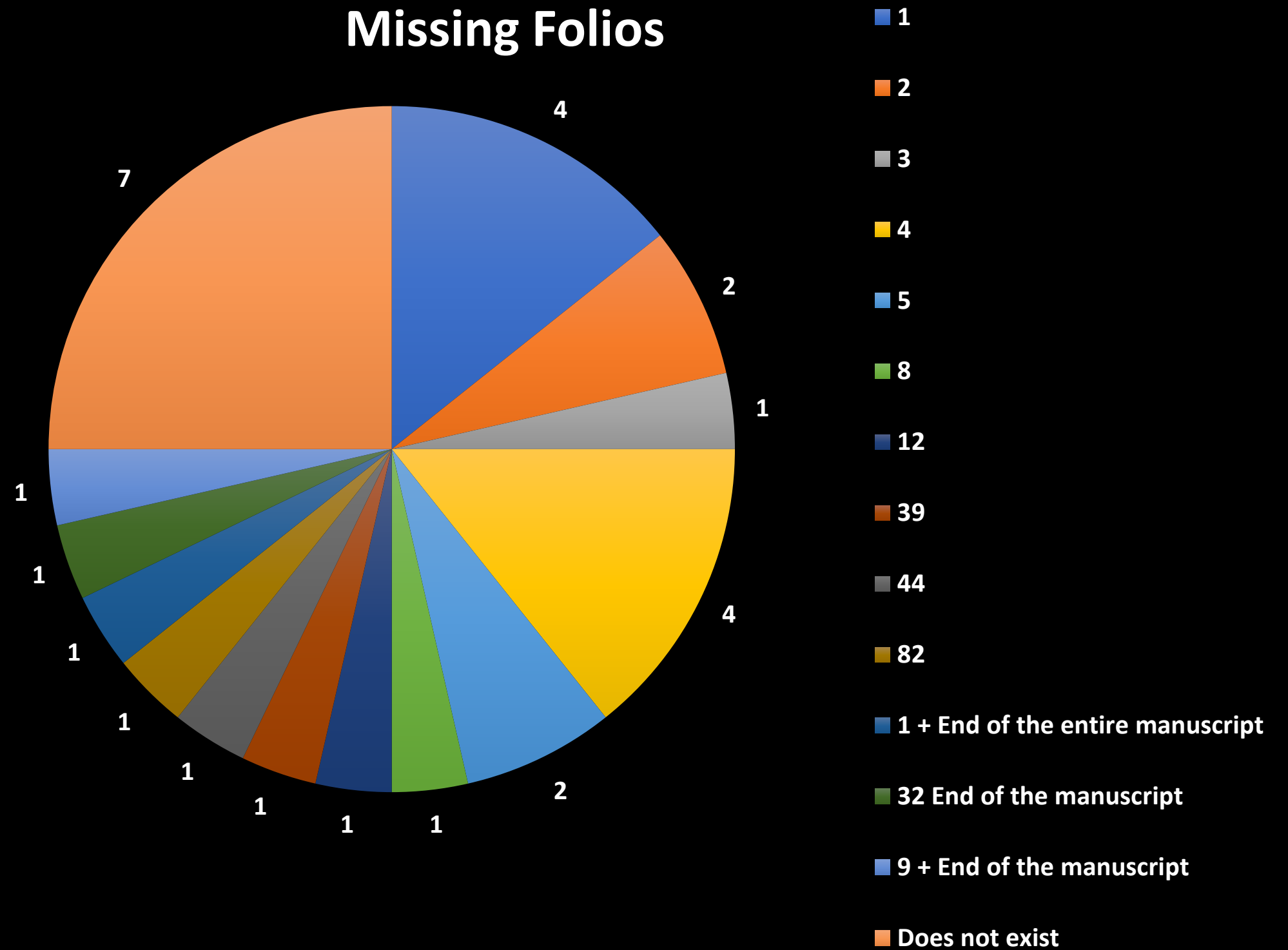
used to complete sections of the text. The number of added folios in a single manuscript ranges **between one and forty-one folios**, with a total of **130 added folios** across the **28 manuscripts** examined

Newly added folios



Missing Folios:

- Several manuscripts exhibit **missing folios**, either from the **beginning, middle, or end** of the manuscript. The number of **missing folios per manuscript** ranges between **one and eighty-two**. Missing folios are often identified through **incomplete text** or **gaps in numbering**, indicating missing portions within the sequence



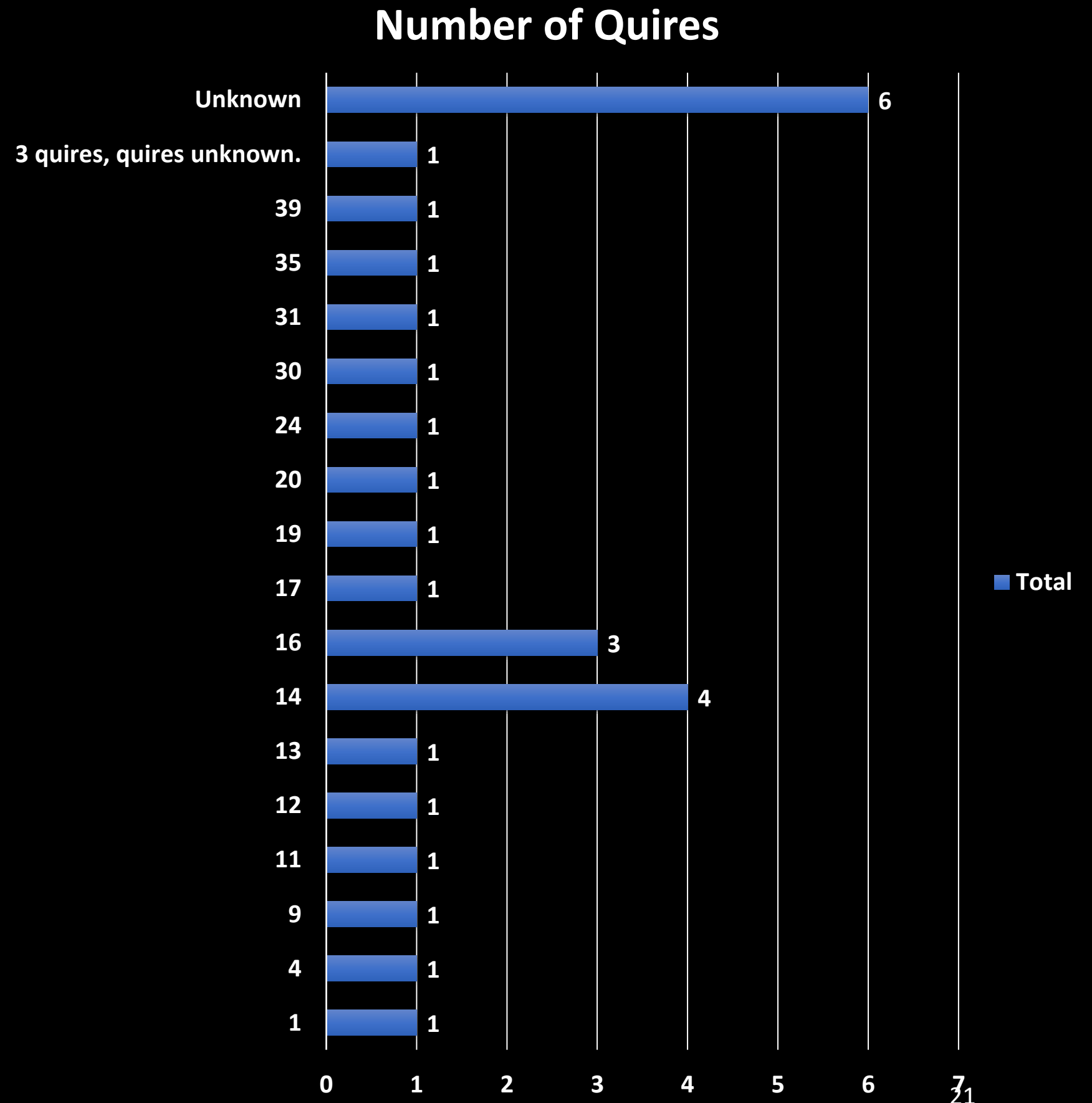
• 10. Writing Support:

- All manuscripts in this collection were written on **paper**.

11. Quires:

Number of Quires:

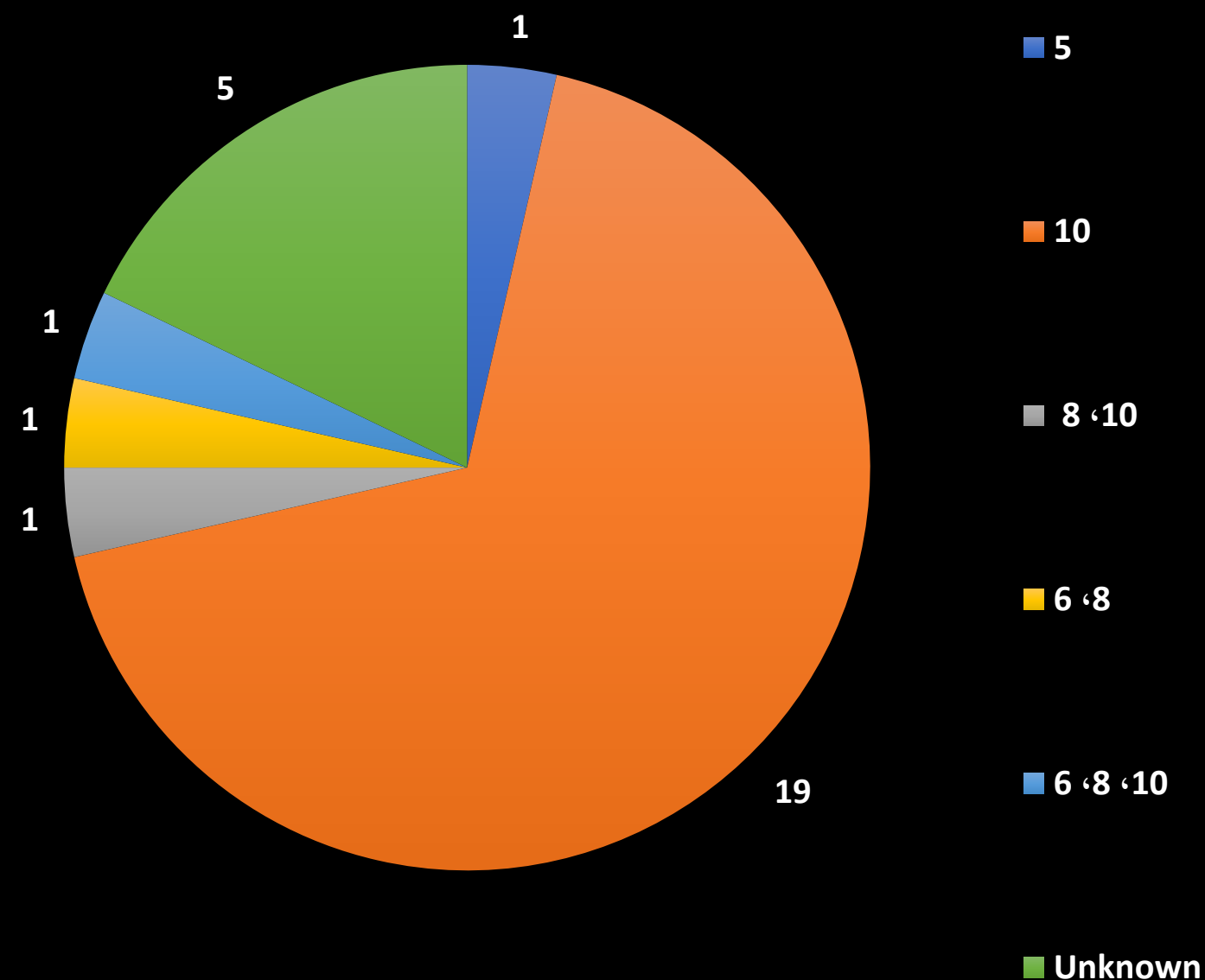
- The manuscripts contain a varying number of quires, ranging from **one quire**, which is the **smallest** number in a single manuscript, to **39 quires**, which is the **largest** number found in a single manuscript



Number of Sheets per Basic Quire:

- The number of folios per quire varies across the manuscripts, but each manuscript has a **standard quire structure** with a consistent number of folios. Quires that deviate from this standard either **lost some folios** or had additional folios inserted, **making them an exceptional case** within the manuscript's structure. Additionally, a **10-folio quire** is the most **commonly used and widespread format** among this collection of manuscripts

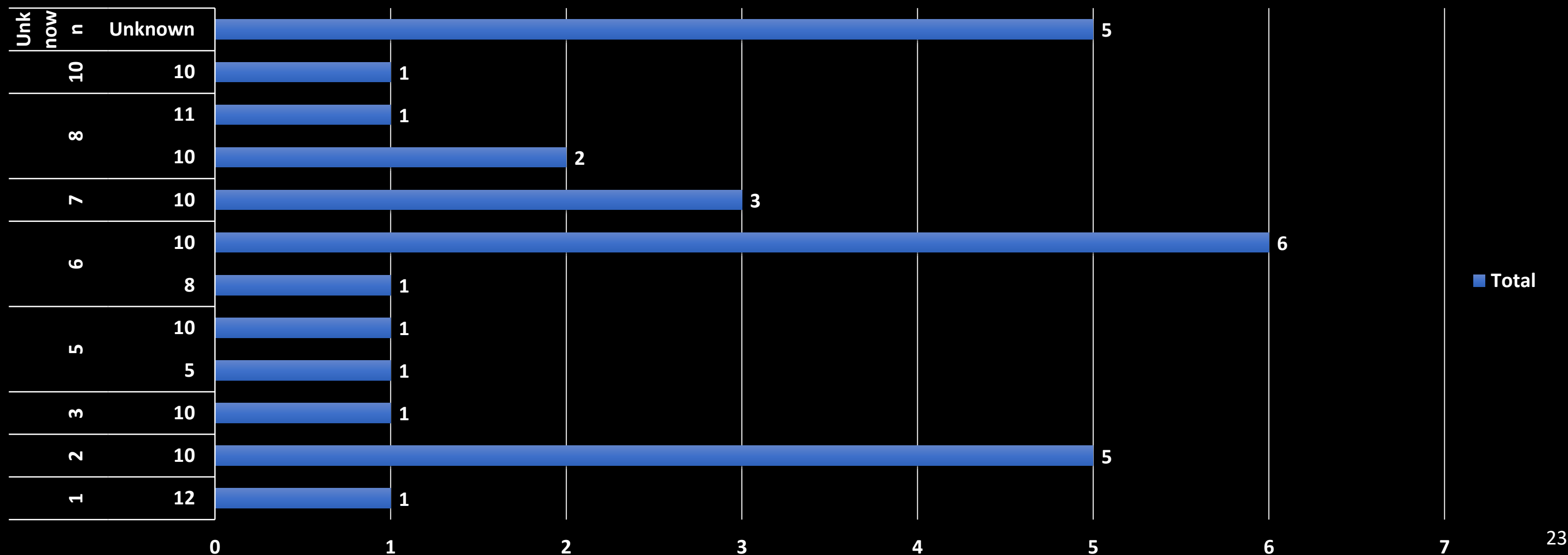
Number of Sheets per Basic Quire



Minimum and Maximum Number of Folios in a Quire:

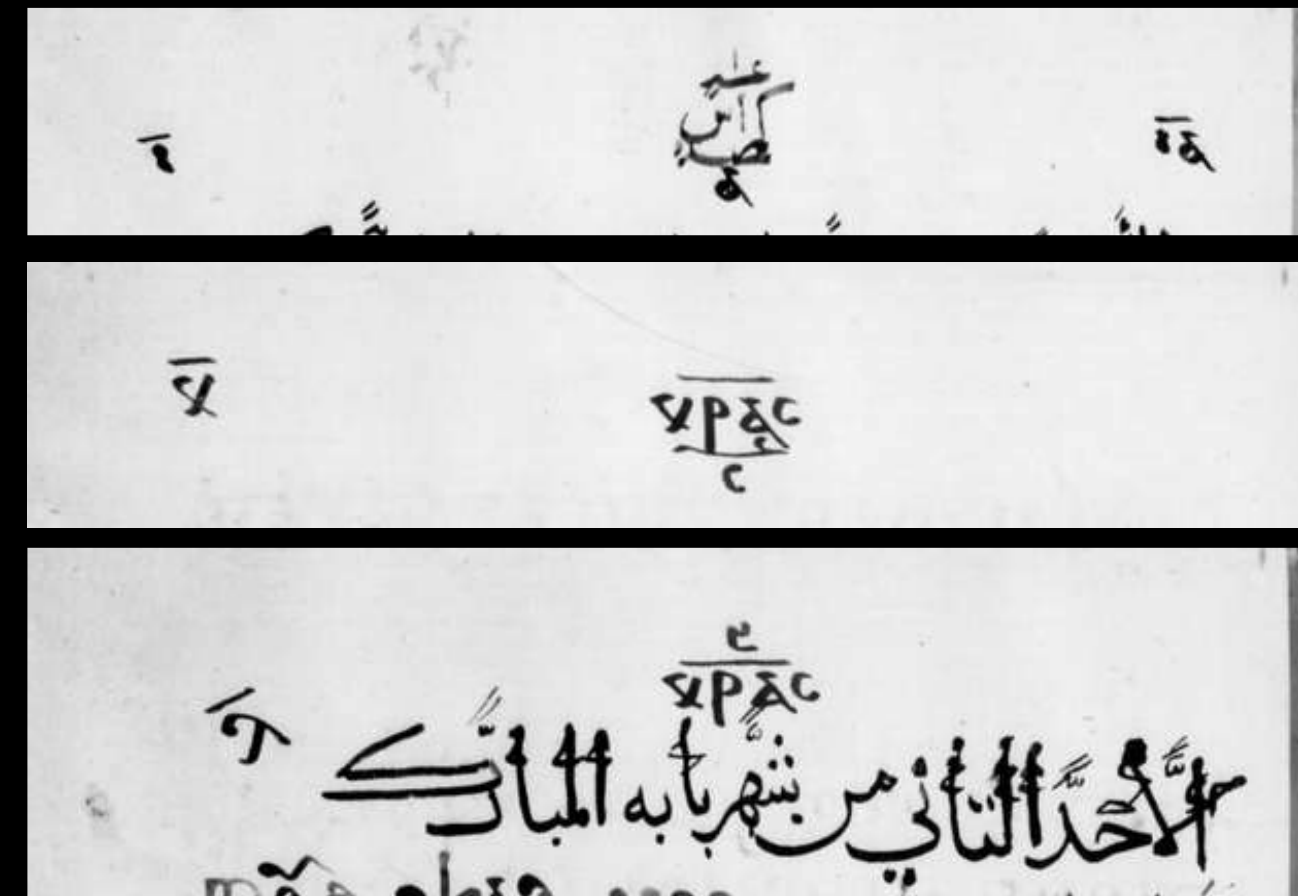
The number of folios per quire varies, with some containing as few as **one folio**, which is **the minimum** observed. Meanwhile, other quires exceed the standard number of folios per manuscript, reaching up to **12 folios**.

Minimum and Maximum Number of Folios in a Quire



Quire Heading/ Decorations at the Beginning and End

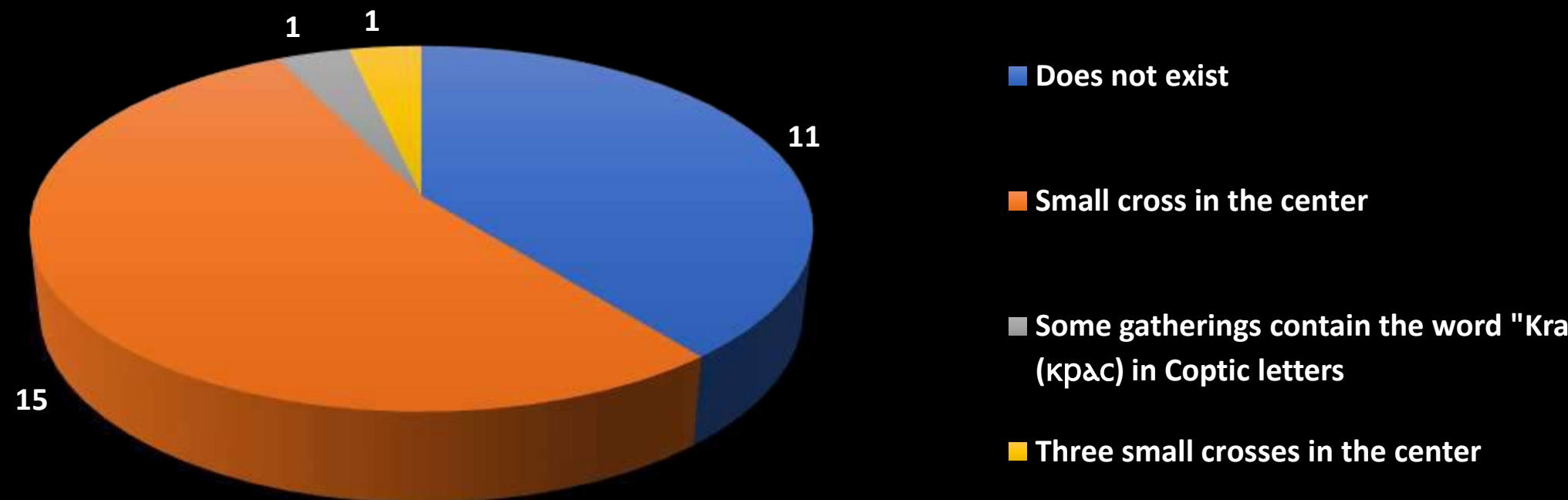
- The beginnings and ends of quires are adorned with simple decorations, marking the boundaries of the quire. These decorations may be accompanied by the quire number or left unmarked and are used to identify the start and end of the **quire when numbering** is absent. The most commonly used **decoration is a small cross** with a **Coptic abbreviation** IY XY .
- Additionally, there is a unique manuscript, **Coptic 137**, in which the scribe used **the Arabic word "kurrās"** written in Coptic script κρᾶς to indicate the beginning and end of the quire, reflecting an interesting linguistic overlap in manuscript traditions.



Coptic 137

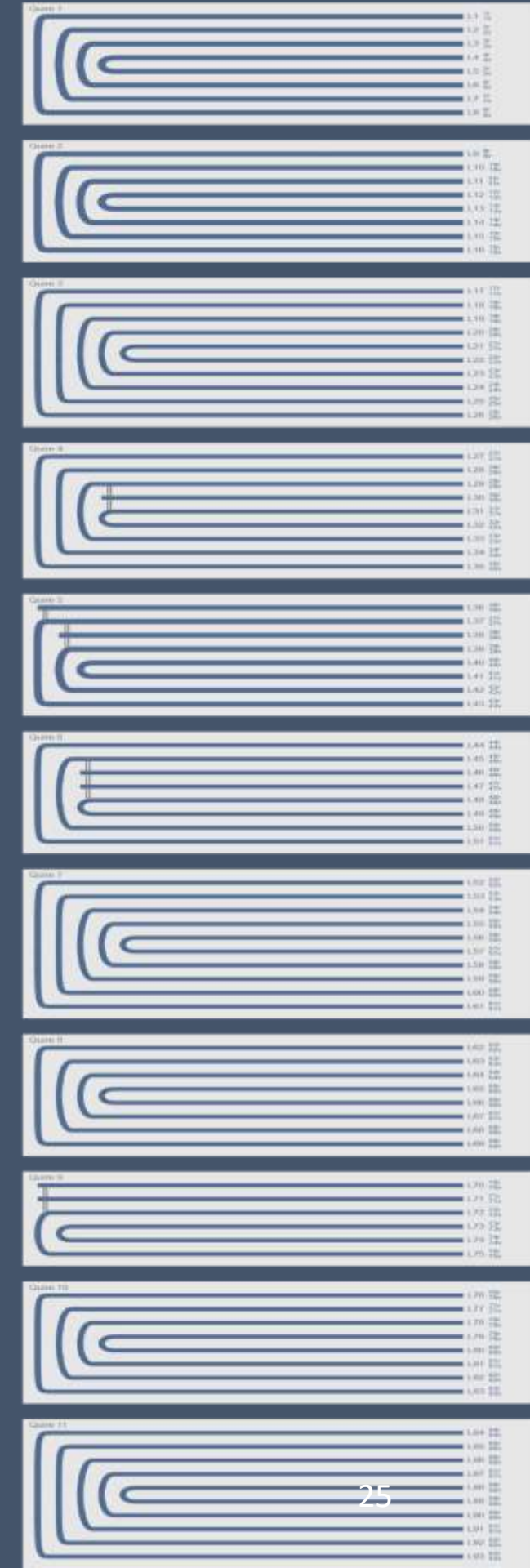
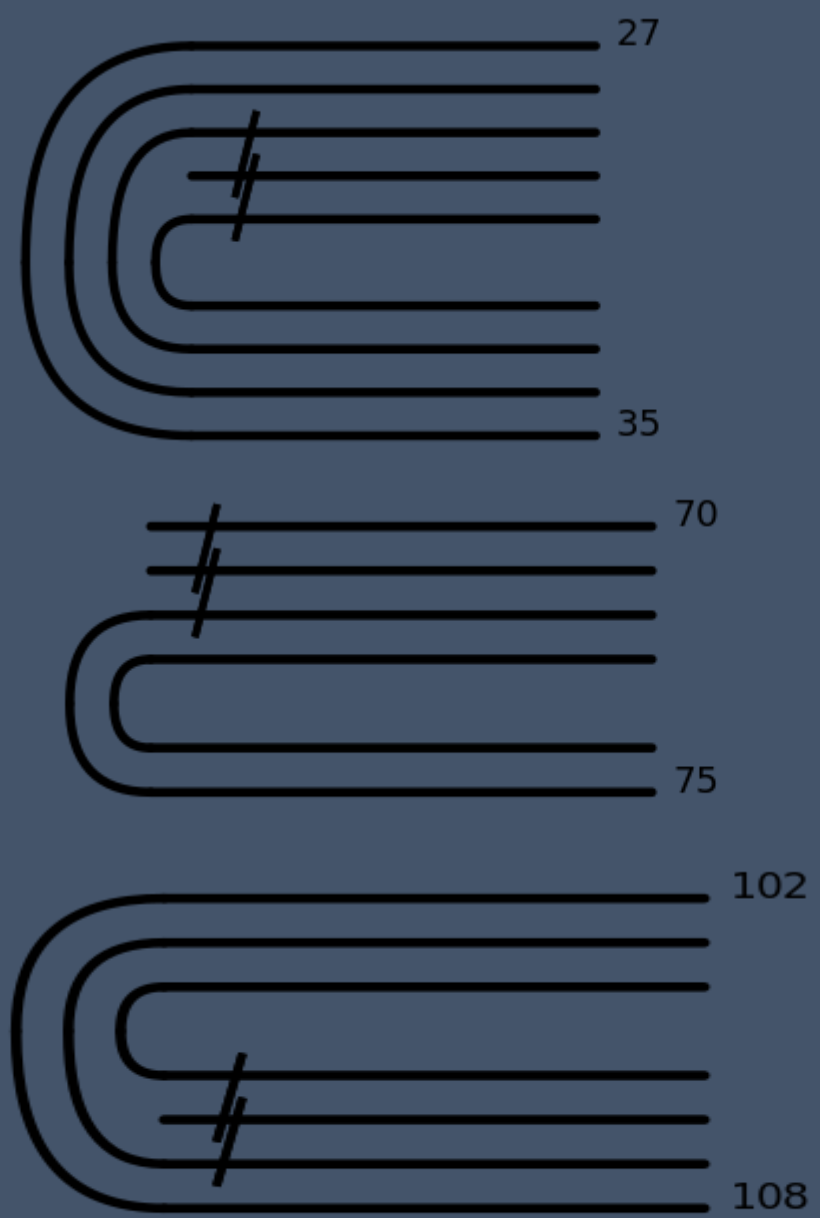
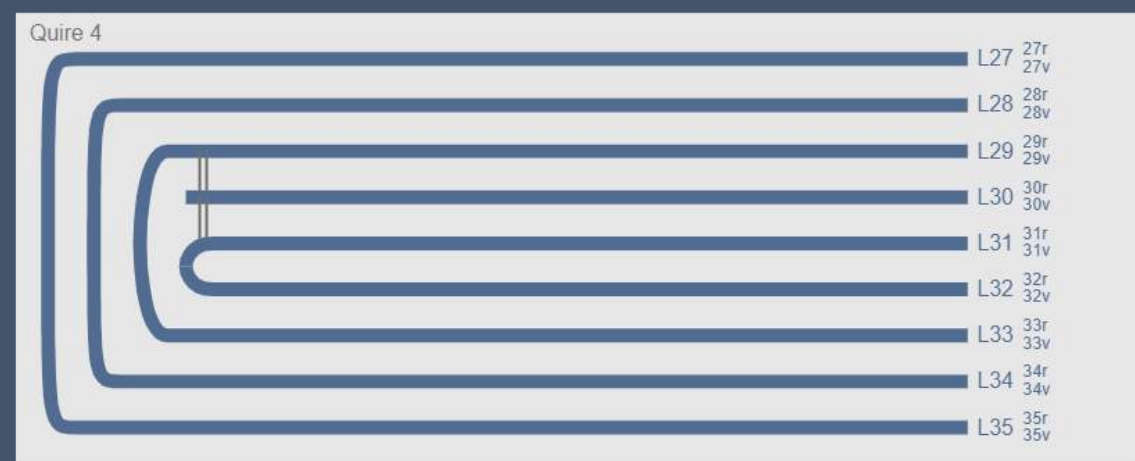
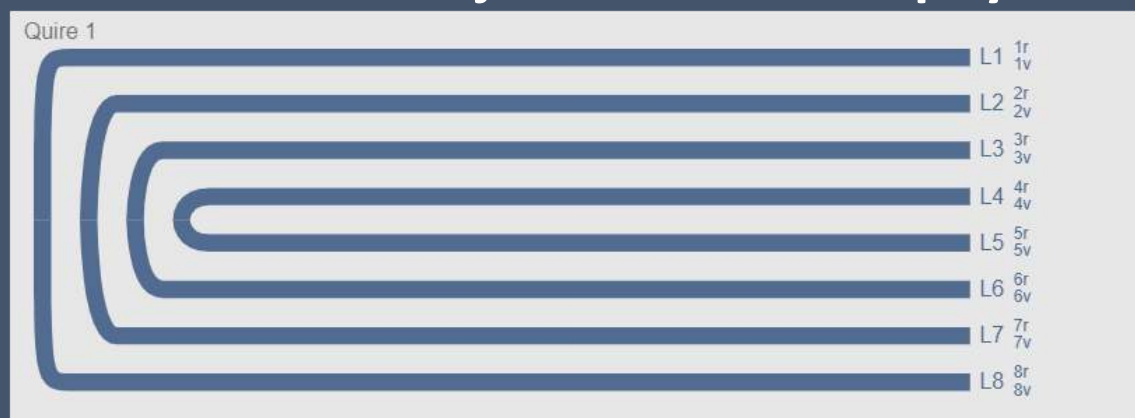


Quire Heading /Decorations at the Beginning and End



The quire structure of the manuscript:

can be reconstructed by analyzing the composition of each individual quire, allowing for the development of an organizational framework for the entire codex. This framework is mapped out through the creation of a schematic plan, which is then processed using highly specialized and advanced software tools. The process requires extended time and expertise in order to fully reproduce the manuscript as originally constructed, identify missing and added folios, distinguish between single and bifolium leaves, and determine the locations of joints and other physical features.

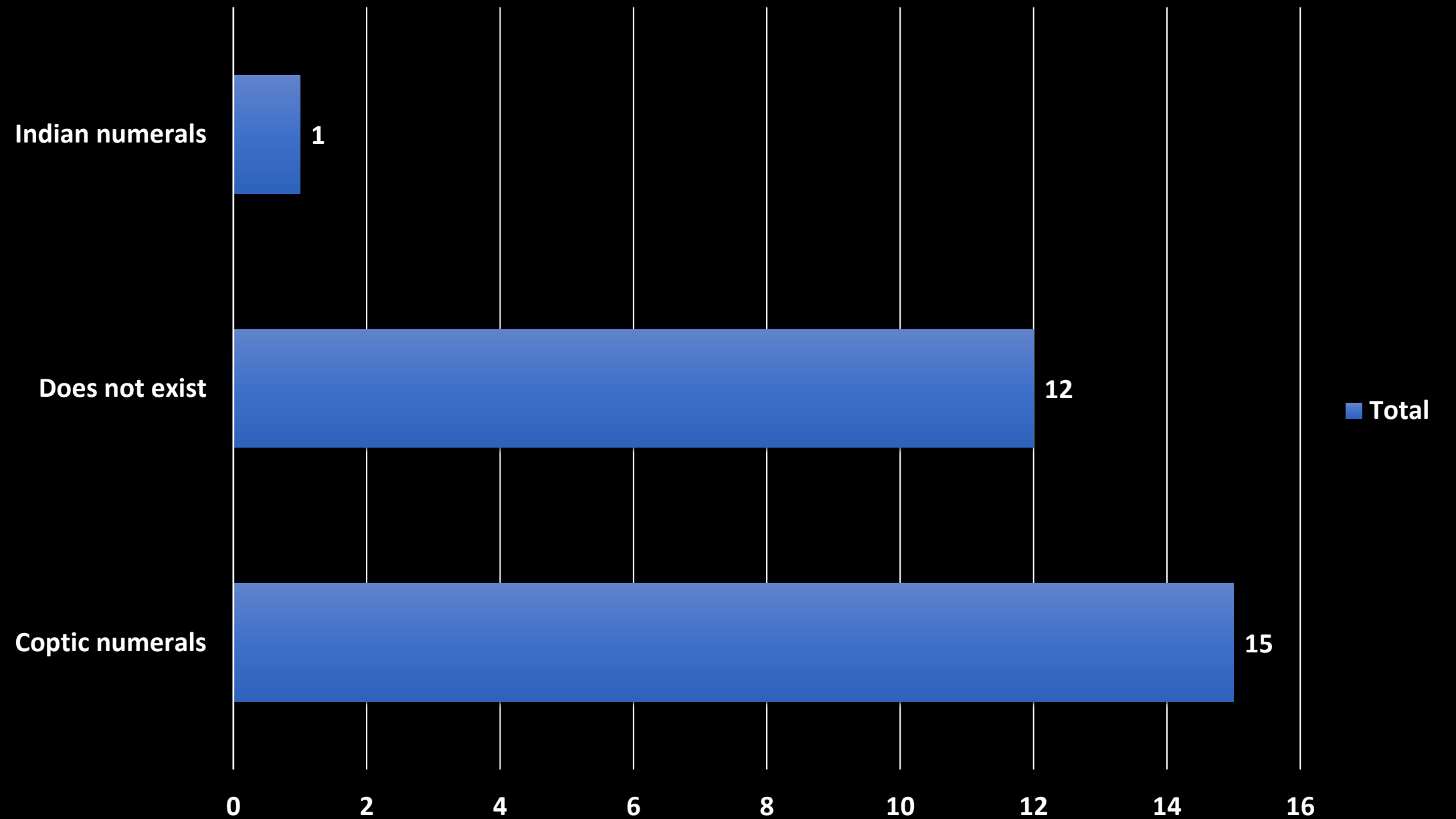


12. Numbers and Numbering:

Quire Numbering at the Beginning and End, and Its Type:

- Many quires have numbering at both their beginning and end, with Coptic numerals being the most commonly used. Among the 16 manuscripts that feature quire numbering, 15 manuscripts utilize Coptic numerals, while one manuscript employs Indian numerals. The remaining manuscripts lack quire numbering entirely

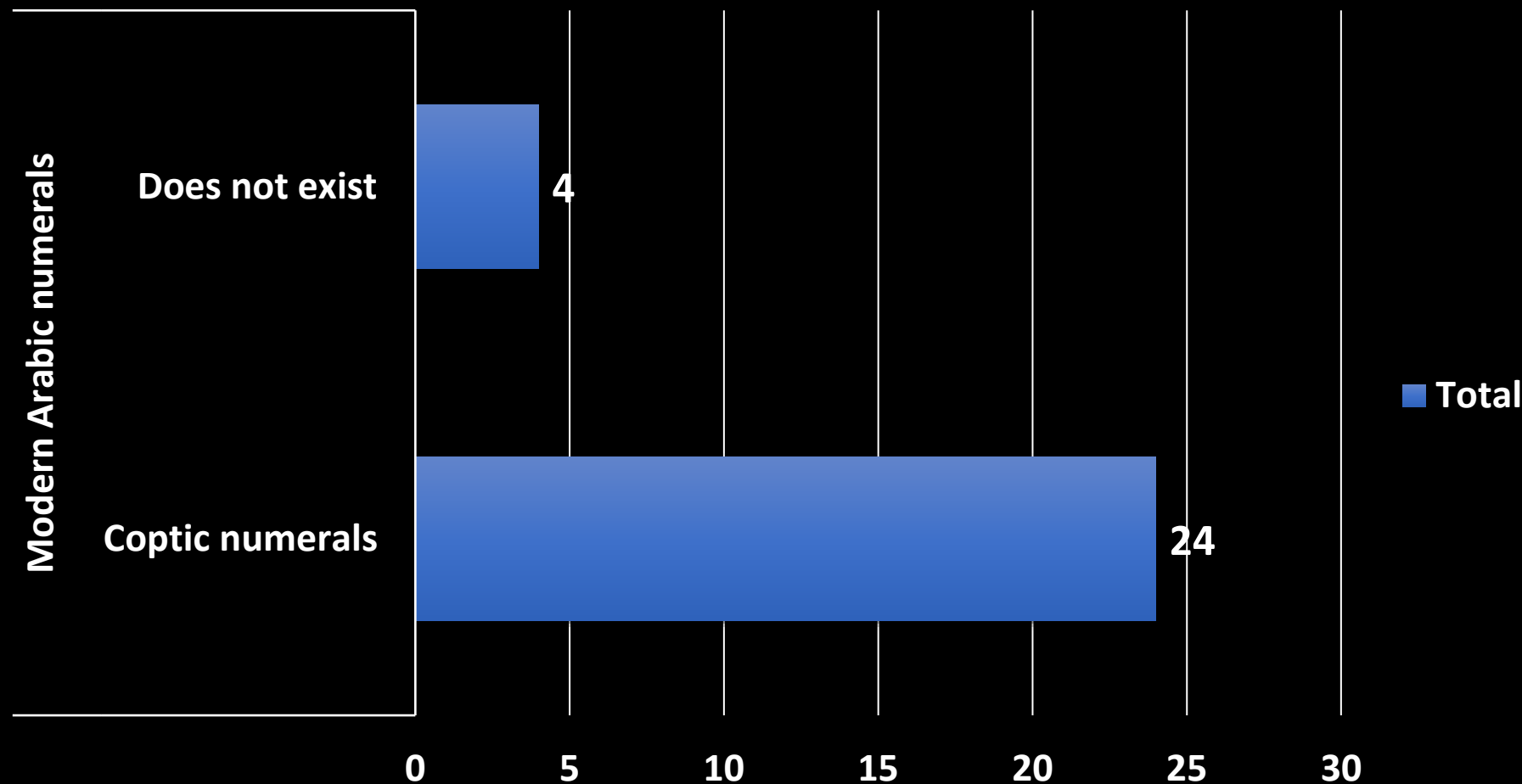
Quire Numbering at the Beginning and End, and Its Type



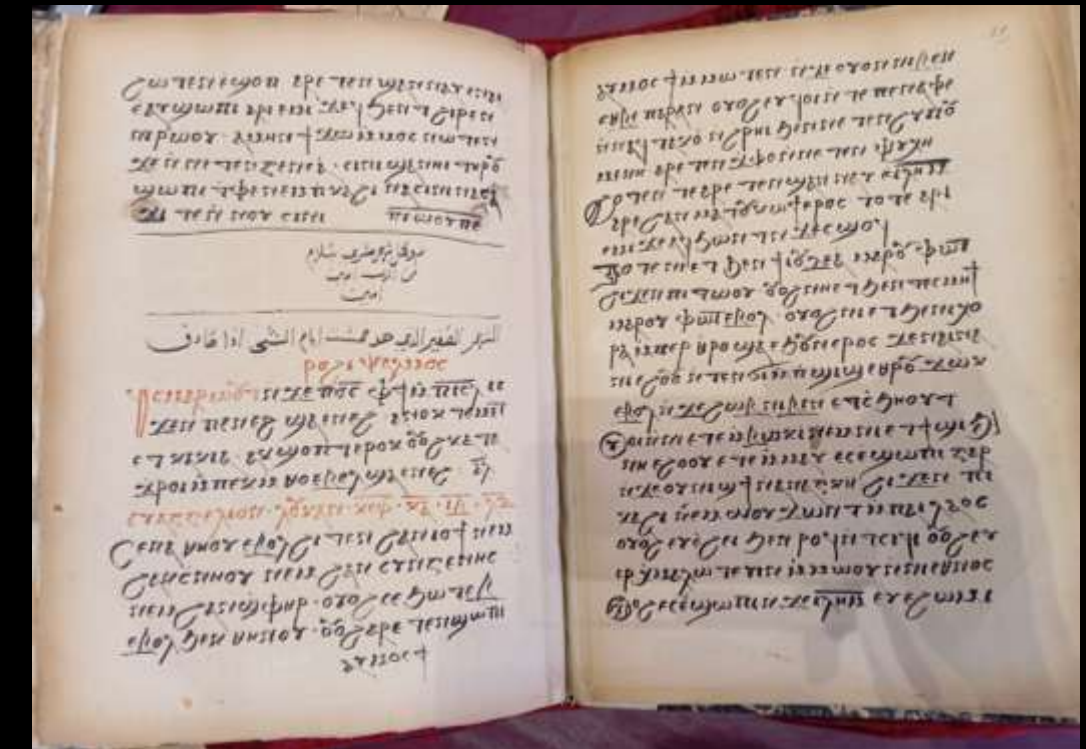
Original and Modern Folio Numbering:

- All the manuscripts examined in this study have **modern numbering** in pencil, using **modern Arabic numerals**. As for the **original numbering**, **Coptic numerals** were used in **23 manuscripts**, while **4 manuscripts** lack any original numbering.

Original and Modern Folio Numbering



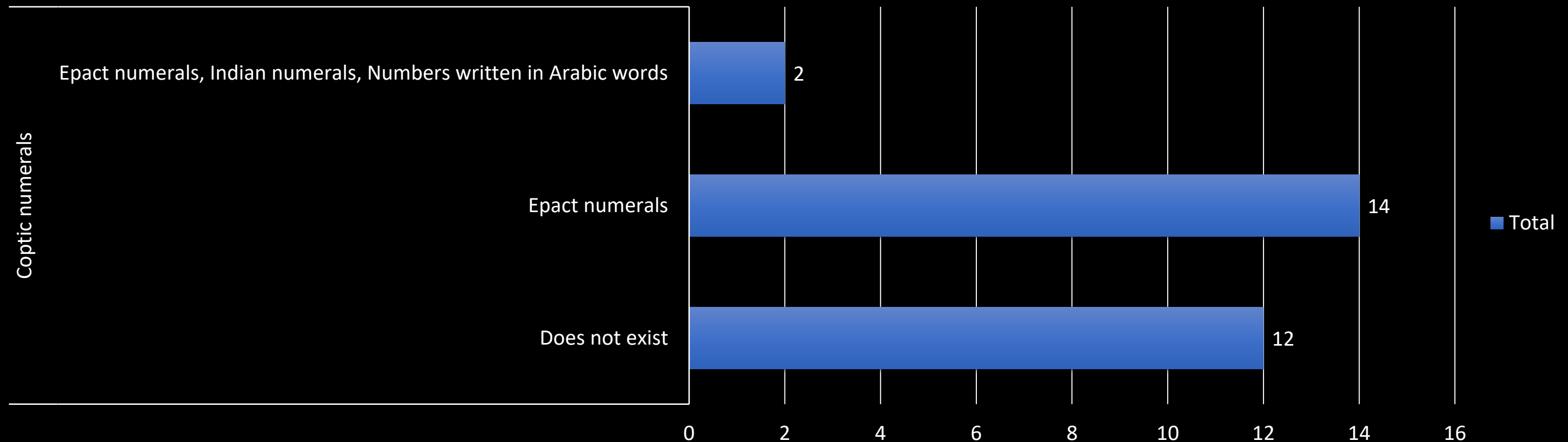
Copte 140



Type of Numbers Used in the Text for Coptic and for Arabic References:

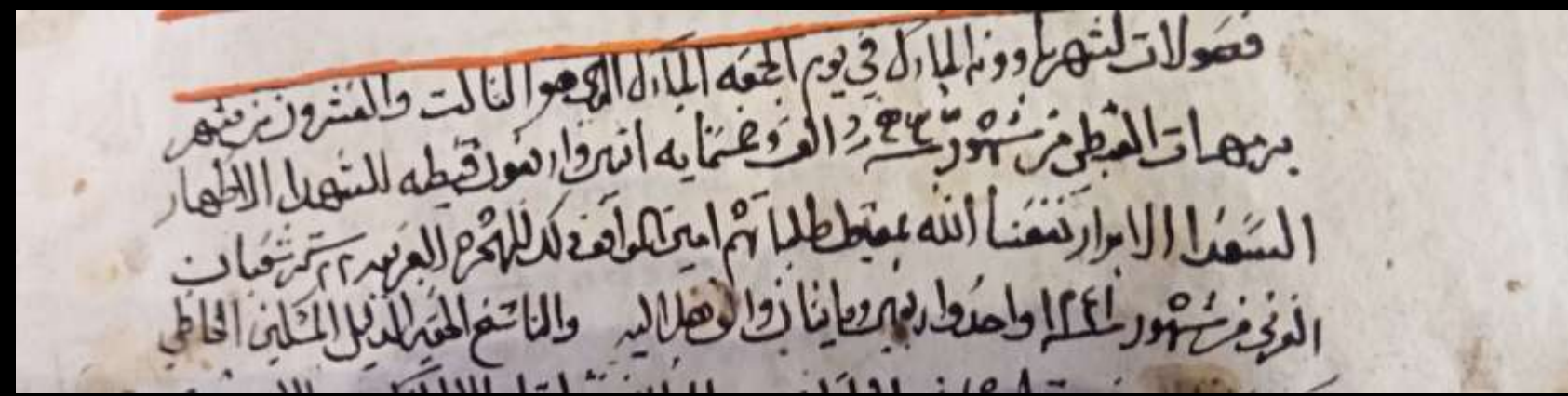
- All the manuscripts examined in this study use **Coptic numerals** for references written in **Coptic**. When these references are translated into **Arabic**, **Epact numerals** are used instead. Additionally, dates are recorded in the colophon using **Coptic numerals**, **Epact numerals**, **Indian numerals**, or written in **Arabic words**

Type of Numbers Used in the Text for Coptic and for Arabic References



Numbering

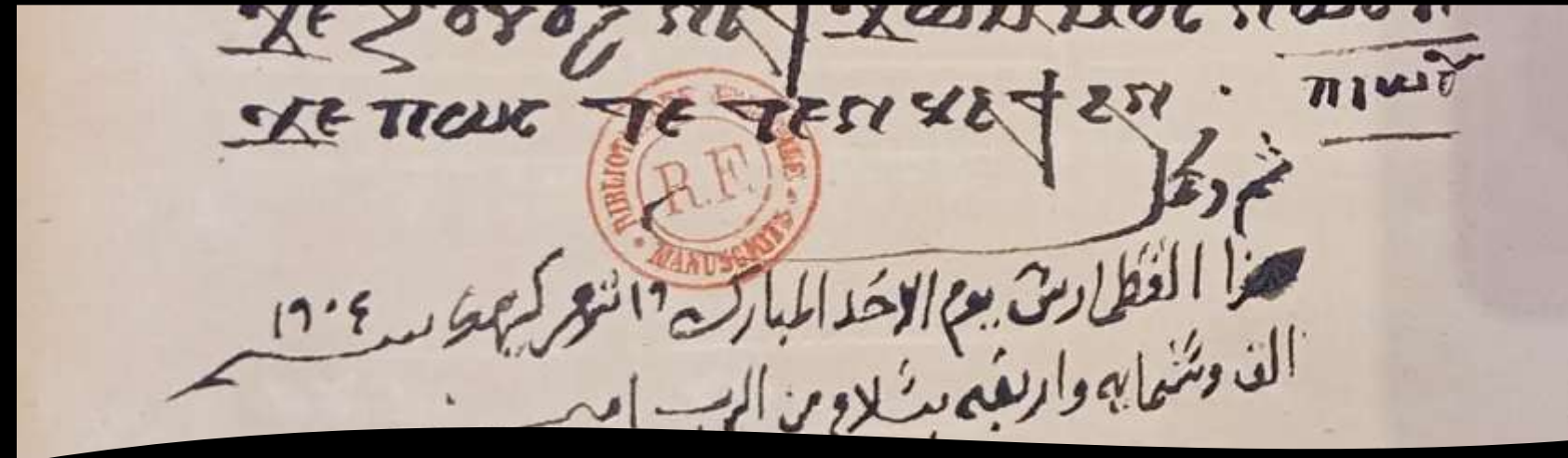
- Coptic numerals
- Epact numerals
- Indian numerals
- written in Arabic words



Epact numerals, Indian numerals, written in Arabic words



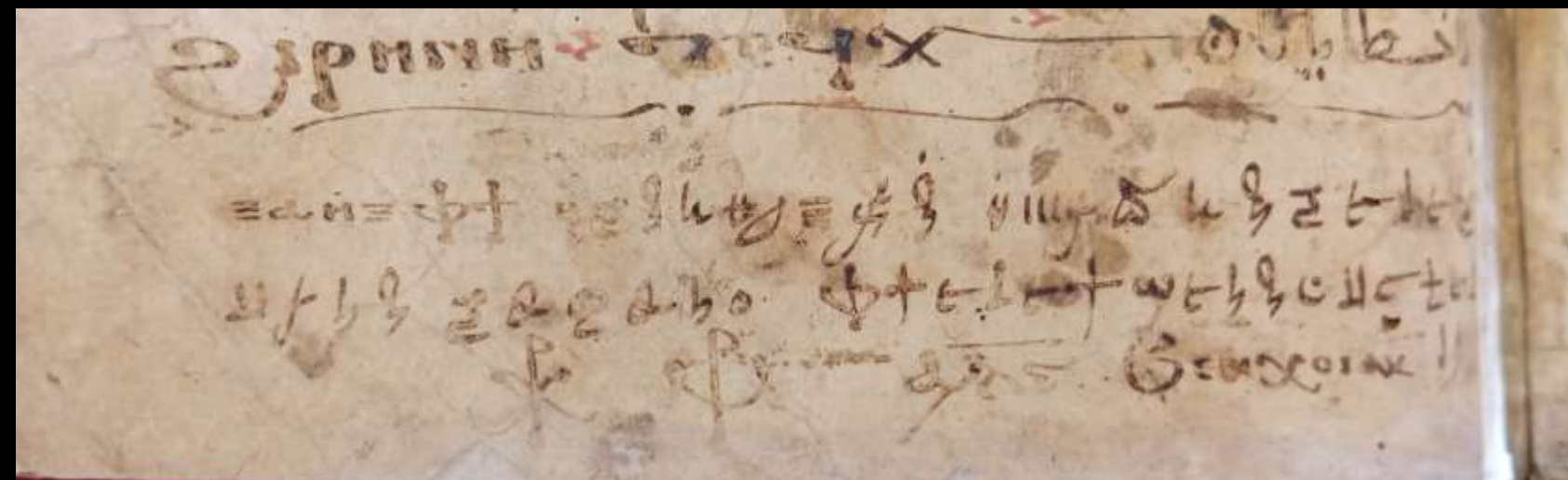
Coptic numerals



Indian numerals, written in Arabic words



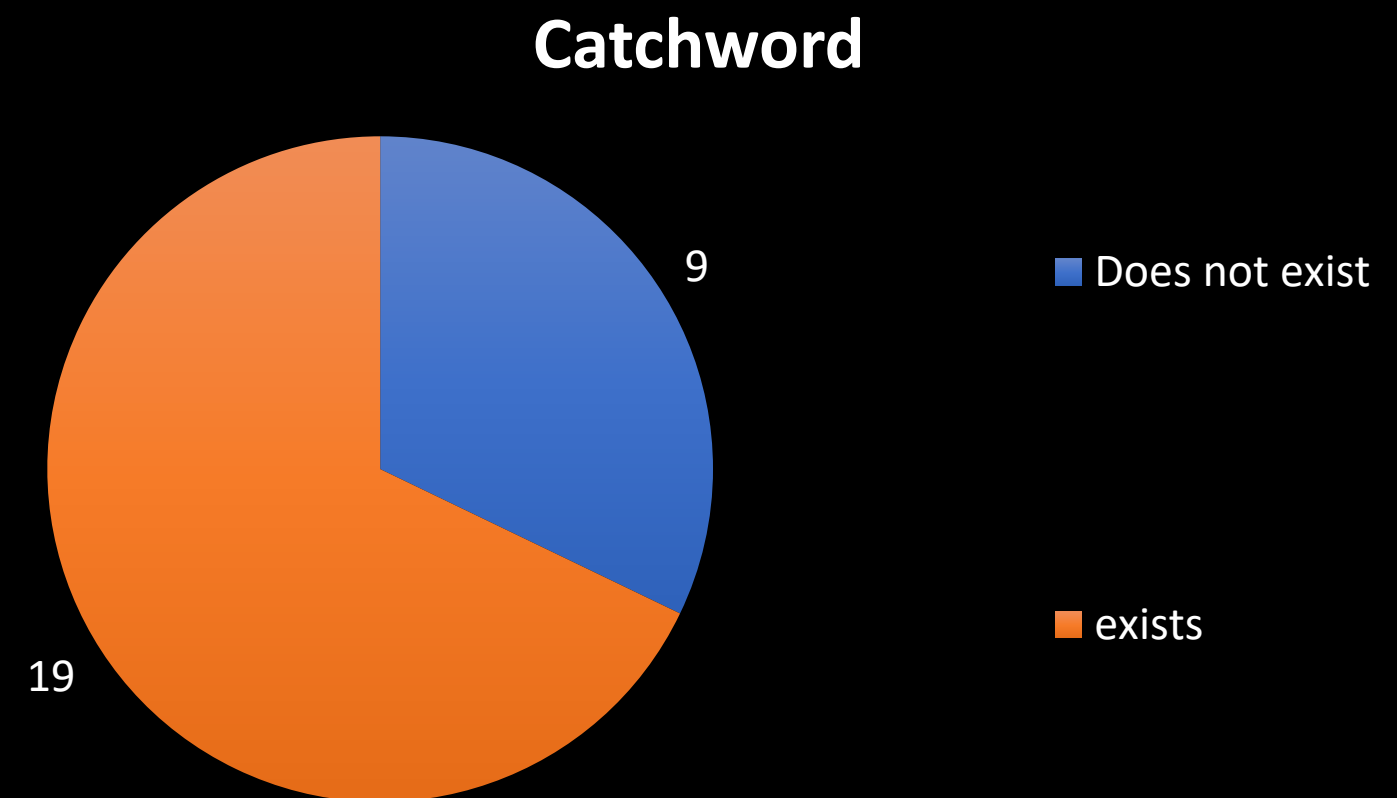
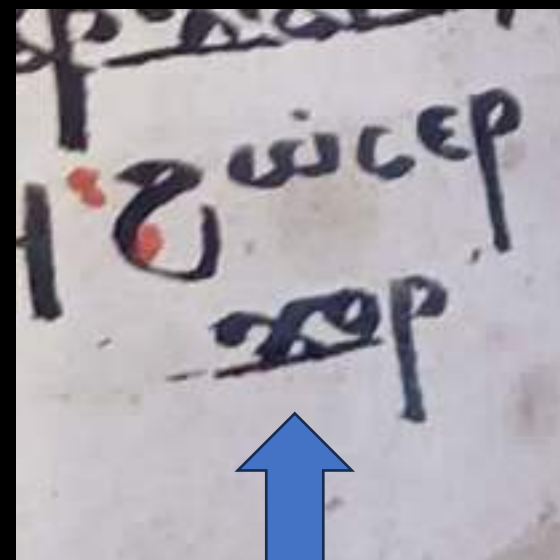
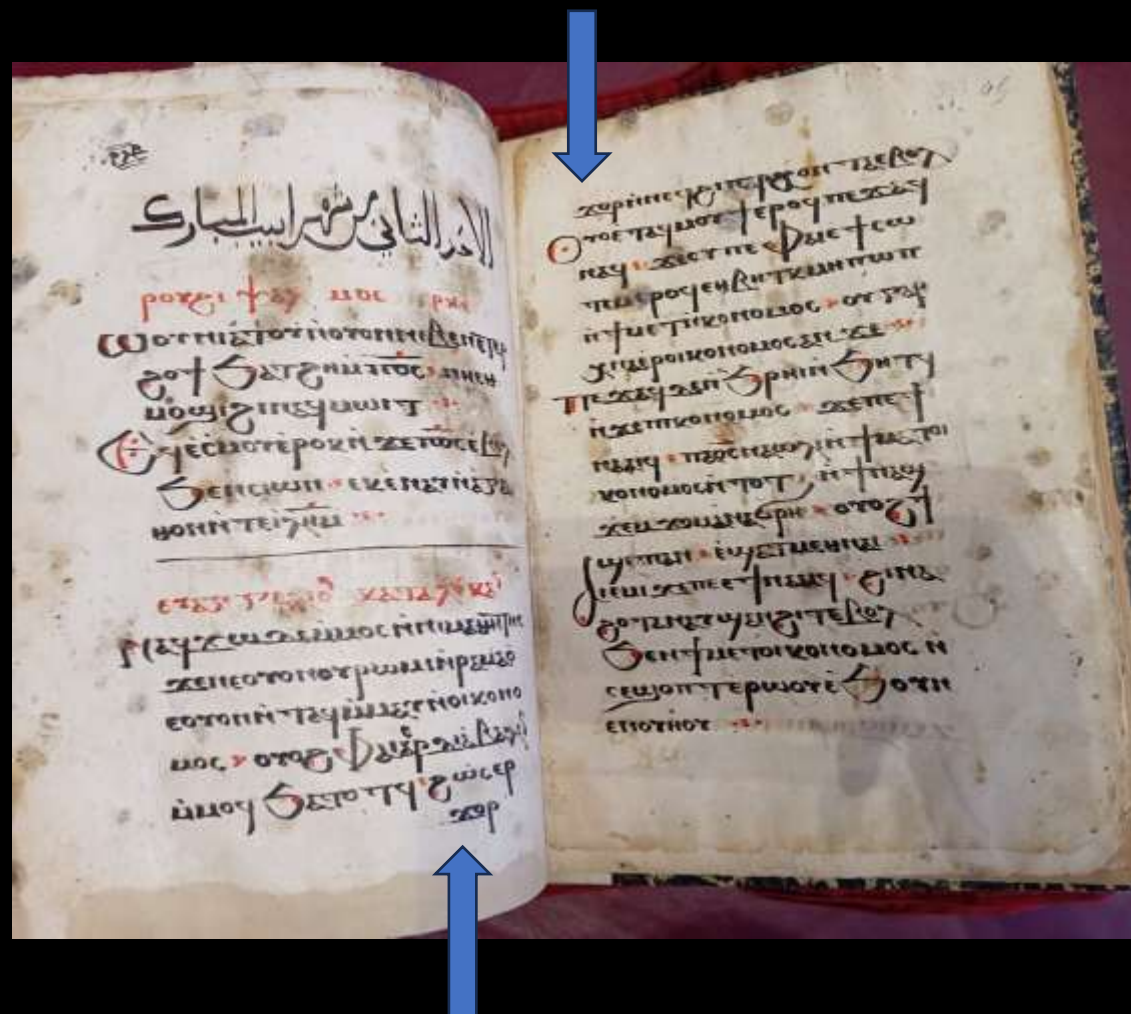
Epact numerals, written in Arabic words



Coptic numerals, Epact numerals

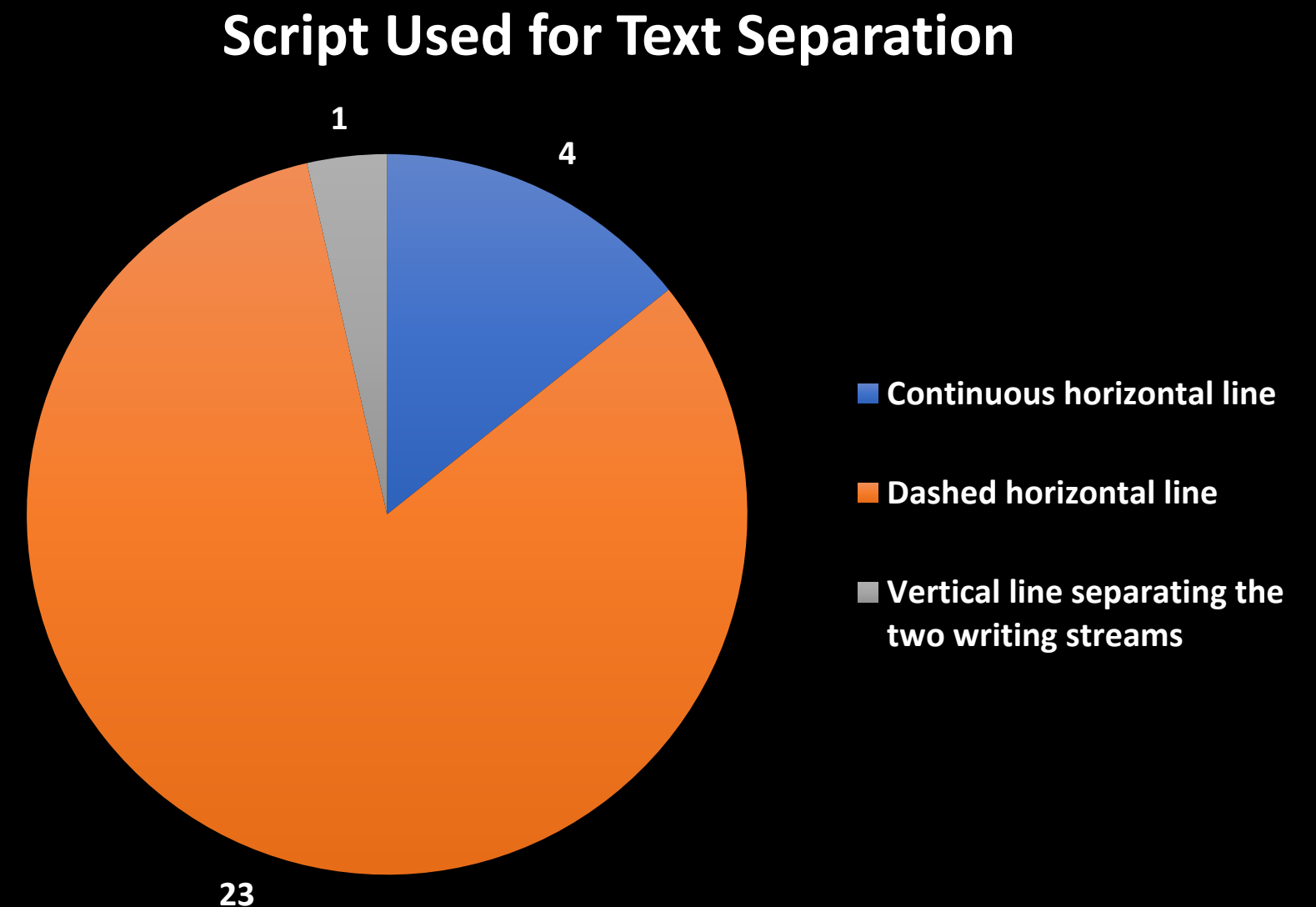
Catchwords:

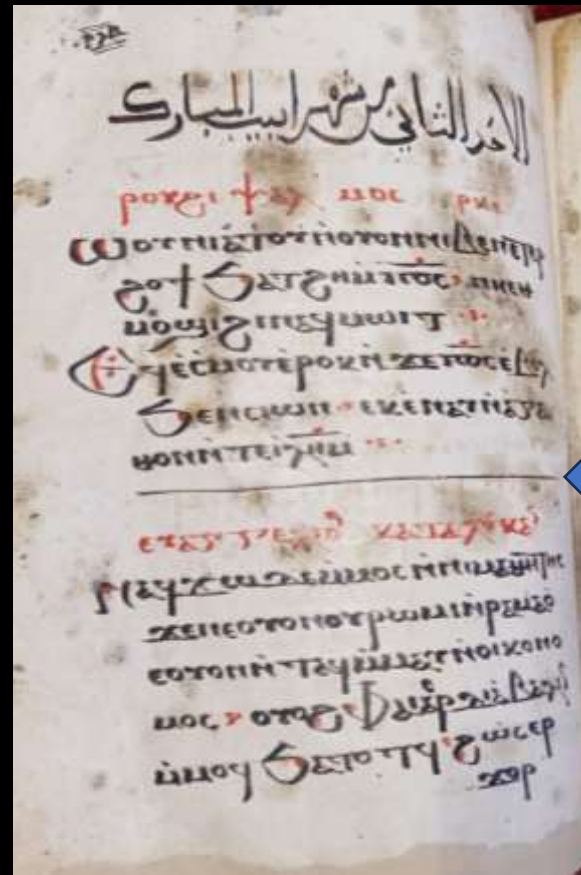
- The **catchword technique** was employed to organize and sequence the folios and quires of the manuscript, a method commonly found in **Arabic manuscripts**. This approach involves **writing the last word of the text at the bottom of the verso of a folio and repeating it at the top of the recto of the following folio**, ensuring the proper order of the folios within the manuscript.
- In the manuscripts examined in this study, **19 manuscripts** feature **Coptic catchwords**, demonstrating the adaptation of this method in **Coptic manuscript traditions** similar to its **use in Arabic manuscripts**.



13. Script Used for Text Separation:

- In the manuscripts examined in this study, a **horizontal line** is used to separate texts, readings, and dates. This line may be **continuous or broken**, with the latter being the most common in this collection. It can also appear as a **straight line or a decorative wavy pattern**, adding an aesthetic element to the manuscript.
- In manuscripts containing **both Coptic and Arabic texts arranged in two parallel columns**, a **vertical line** is used to **distinguish between the two languages**, helping to organize the reading flow and clearly define the textual boundaries within the manuscript.

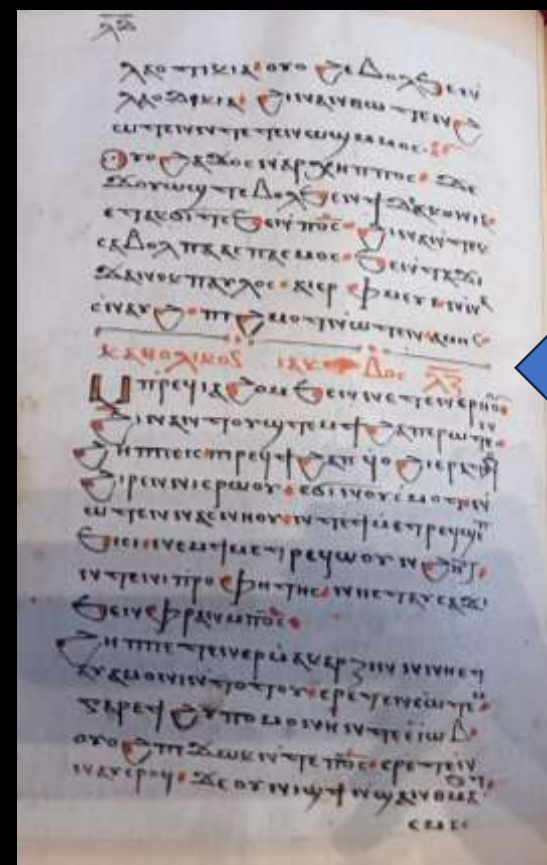




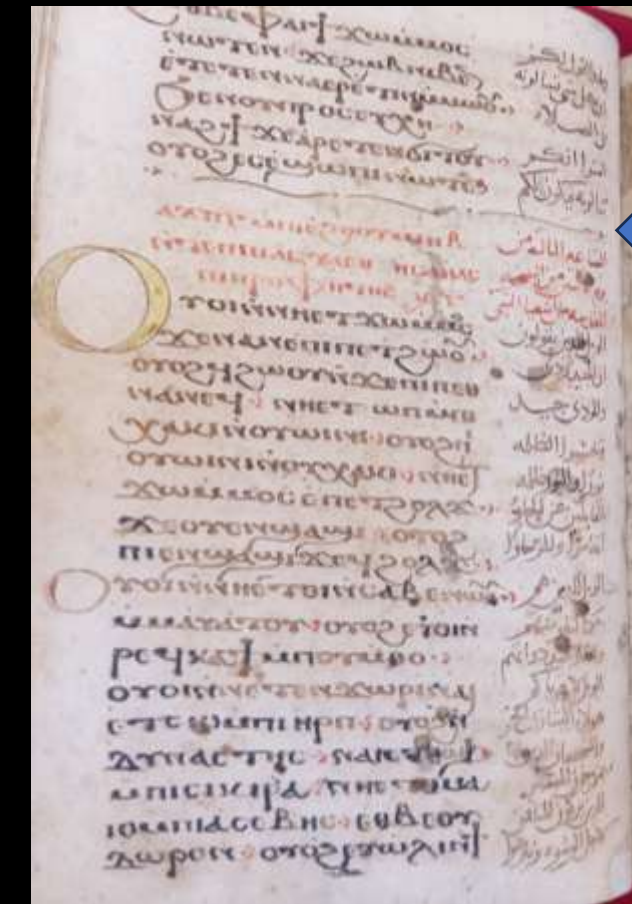
Continuous horizontal line



Vertical line separating the two writing streams



Dashed horizontal line



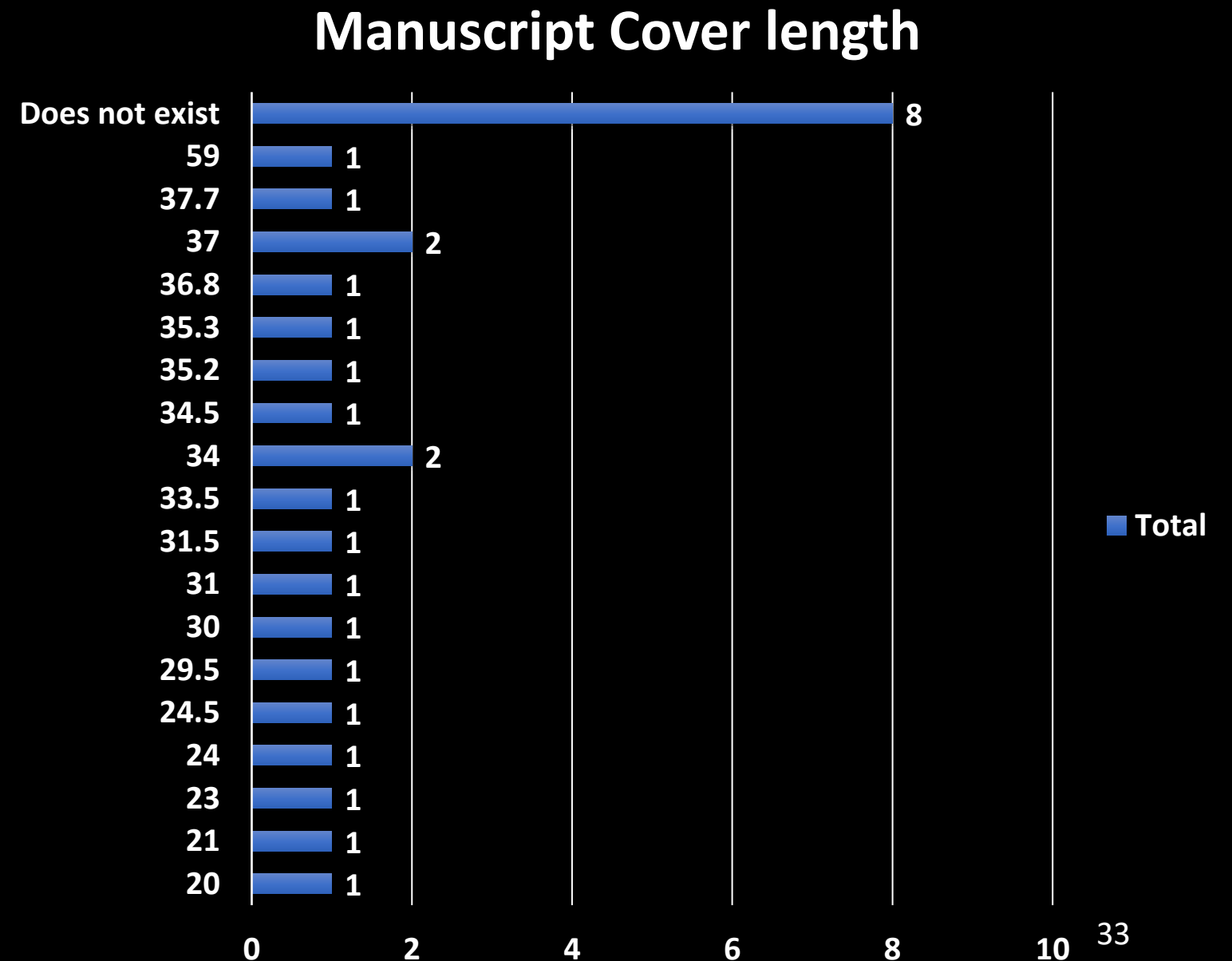
14. Dimensions:

Manuscript Cover Dimensions:

The studied collection includes **20 manuscripts with an outer cover**, while **8 manuscripts** lack one. The **dimensions of the outer covers** vary depending on the **size of the folios**. This variation in dimensions highlights the diversity in manuscript size and design, reflecting differences in folio formats and production techniques, Below is a summary of the largest and smallest manuscripts in terms of length and width:

Manuscript length:

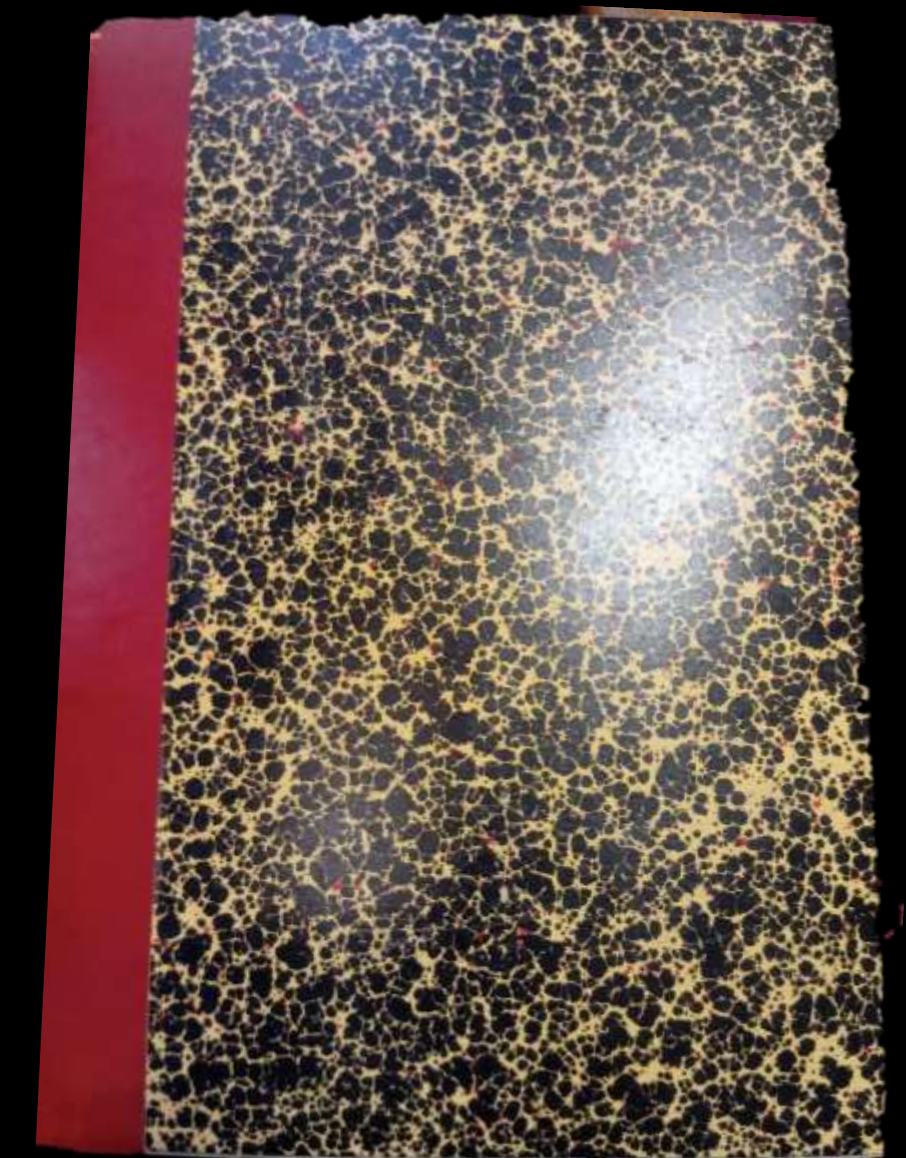
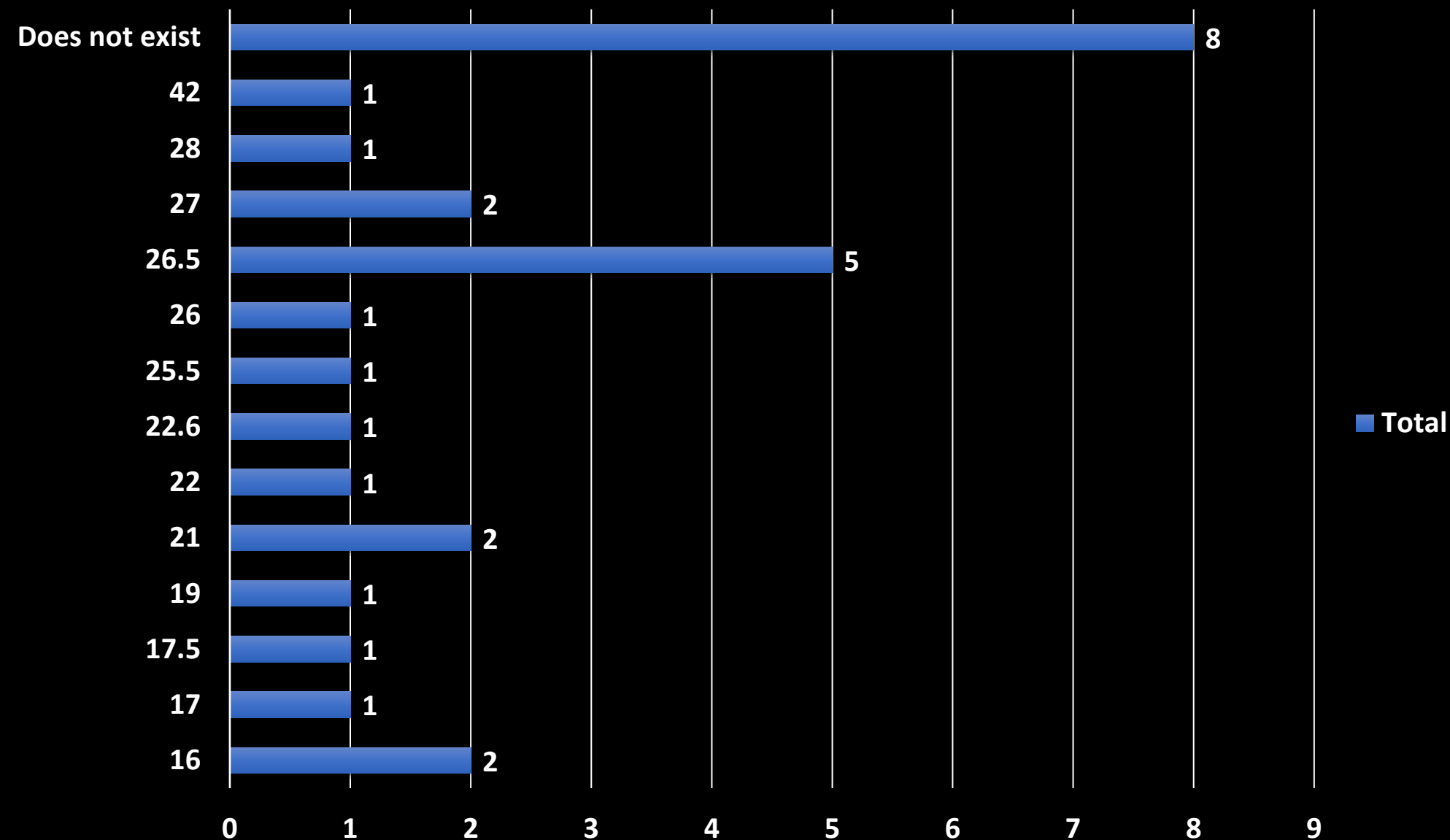
- The longest manuscript, based on its **outer cover**, is **Copte 134**, measuring **59 cm**, while the shortest is **Copte 111**, measuring **20 cm**.



Manuscript width:

The widest manuscript is **Copte 134**, with a width of **42 cm**, whereas the narrowest manuscripts are **Copte 111 and Copte 85**, each measuring **16 cm**

Manuscript Cover width

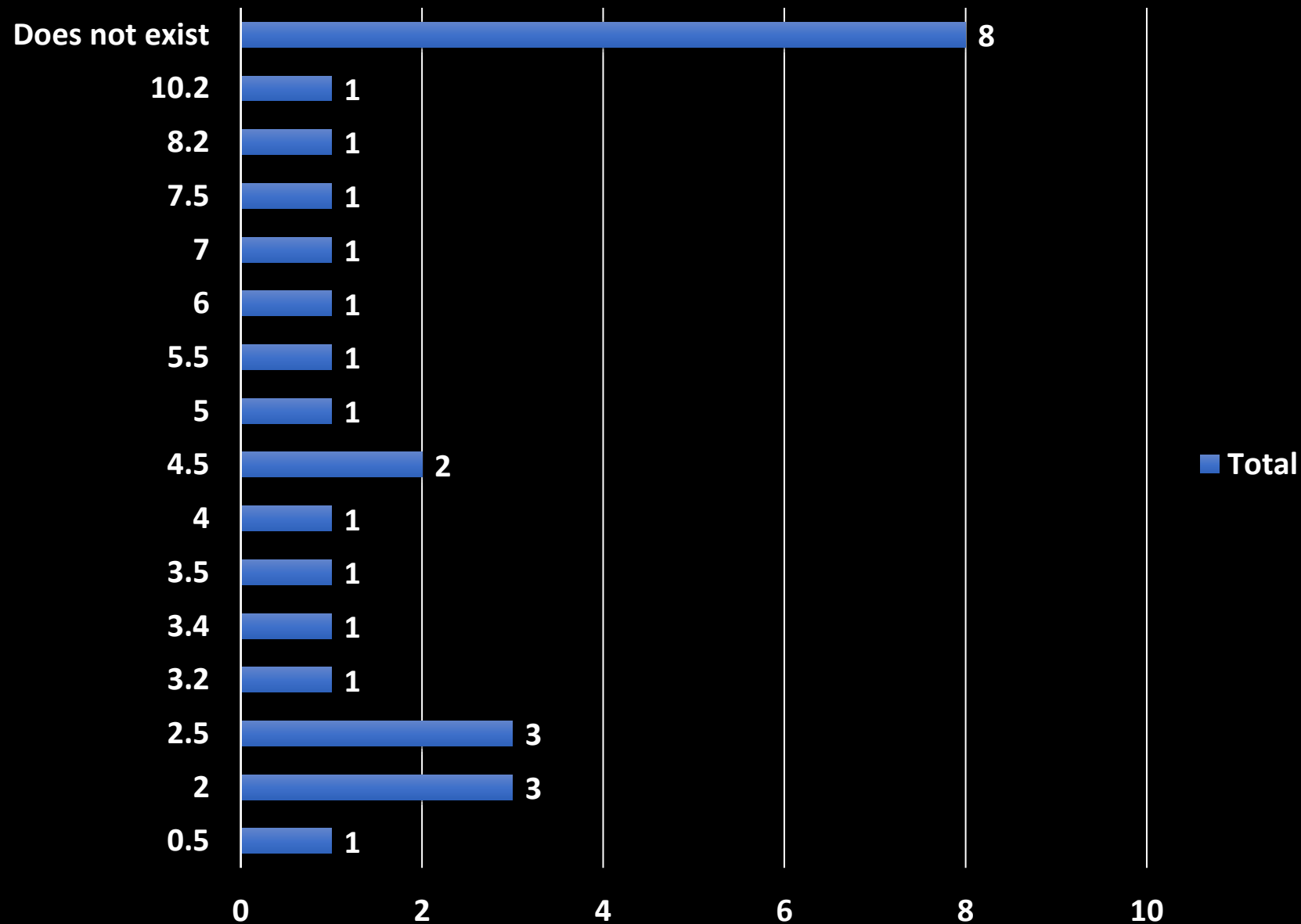


Copte 134

Manuscript thickness:

The thickest manuscript is **Copte 70**, with a thickness of **10.2 cm**, while the thinnest is **Copte 106**, measuring **0.5 cm**.

Manuscript Cover thickness



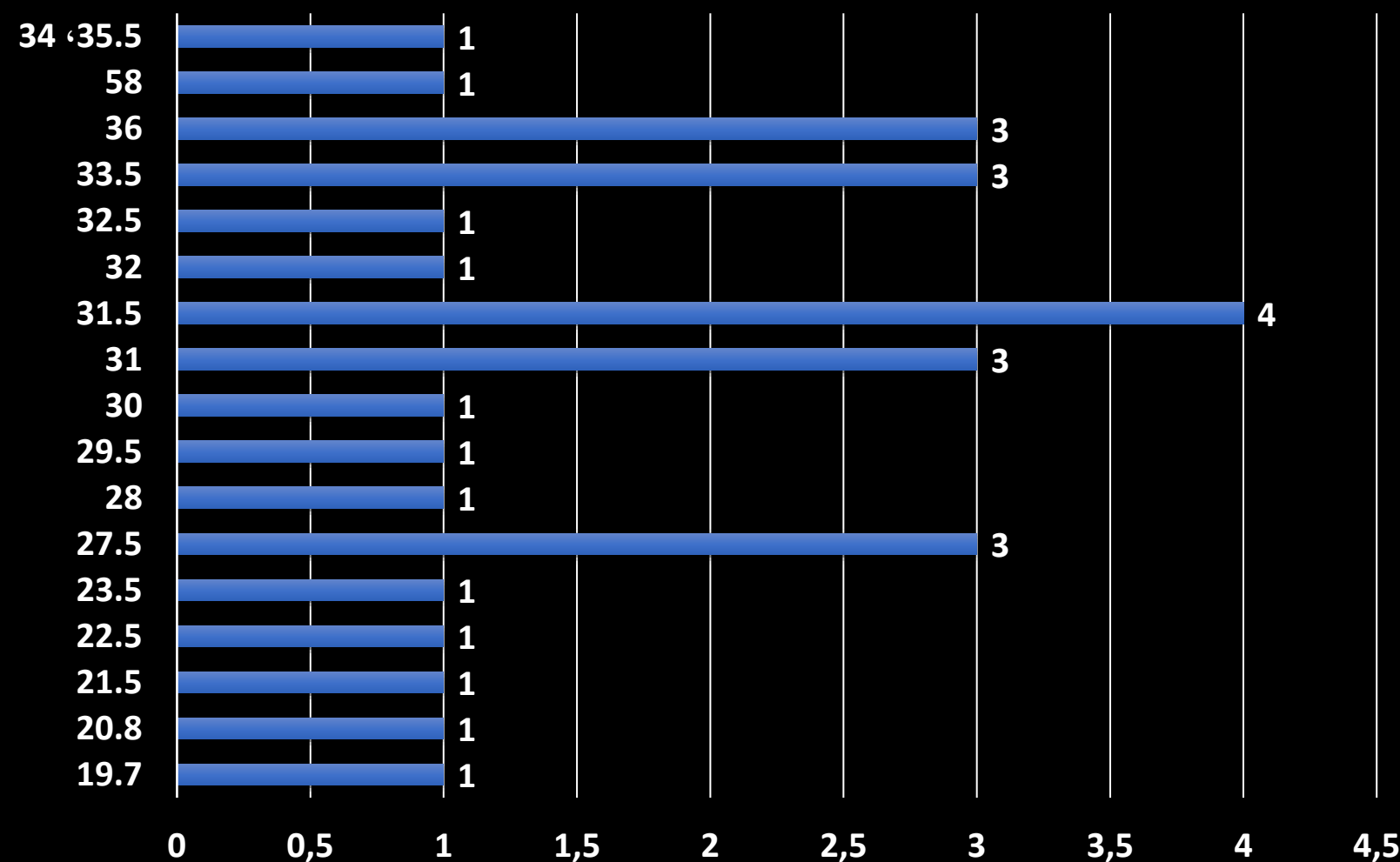
Manuscript Paper Dimensions:

- In most cases, the **dimensions of the manuscript's paper** are slightly smaller than those of its **outer cover**, with the difference typically amounting to only a few **millimeters**. This design helps **protect the edges of the inner folios** from wear caused by external friction. Occasionally, the paper and cover have **equal dimensions**, while in rare instances, the **paper is larger than the cover**, exposing the edges to **rapid deterioration**. These variations reflect the **diversity in manuscript design** and highlight different **binding and production techniques**.
- The most prevalent case in this collection is the **first scenario**, where the **paper dimensions are smaller than the cover dimensions** for manuscripts with covers, totaling **20 manuscripts**. In contrast, manuscripts **without covers** have paper dimensions identical to the **manuscript's overall size**.
- Some manuscripts exhibit **variability in paper dimensions within the same manuscript**. For example, **Copte 136** contains **two sets of folios** with different measurements:

Paper length:

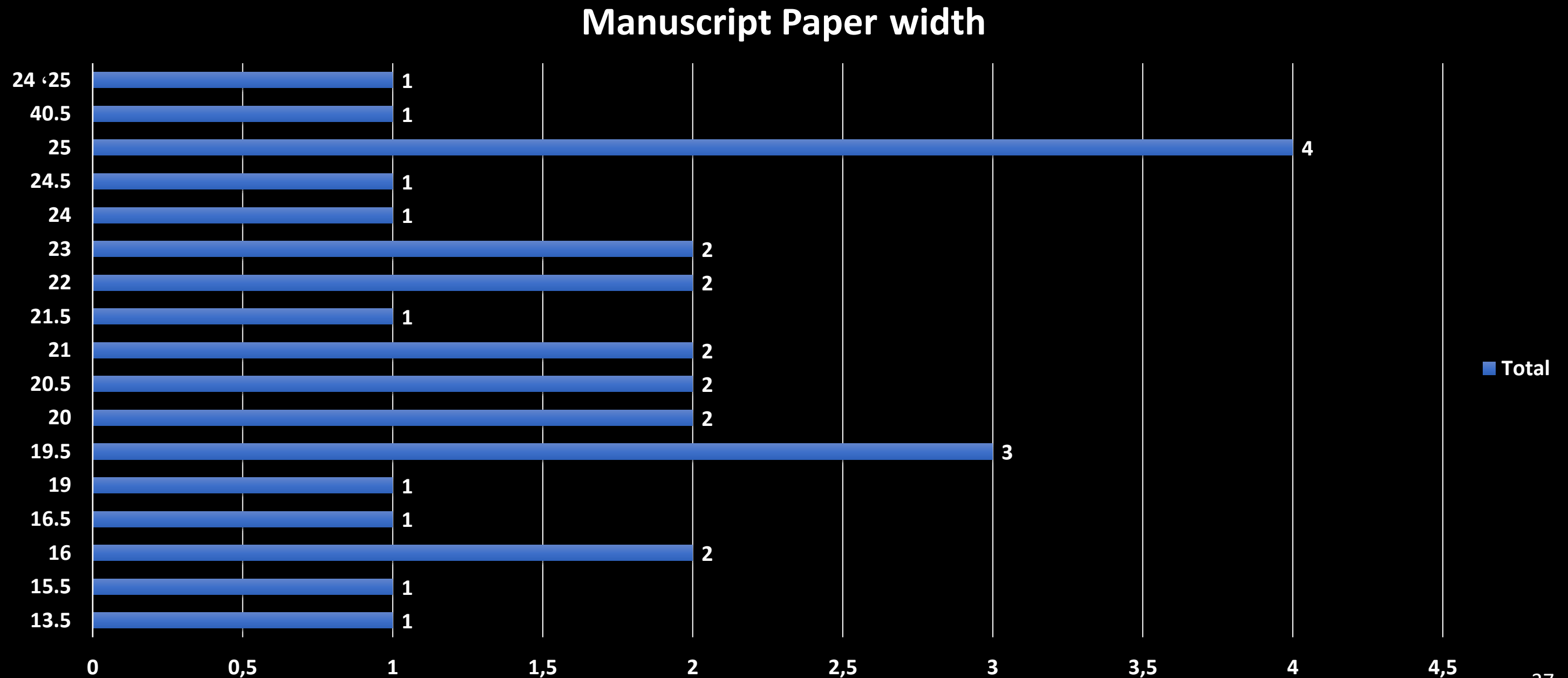
- The longest manuscript in terms of paper size is **Copte 134** at **58 cm**, while the shortest is **Copte 111** at **19.7 cm**.

Manuscript Paper length



Paper width:

- The widest Paper manuscript is **Copte 134** at **40.5 cm**, whereas the narrowest is **Copte 111**, measuring **13.5 cm**.



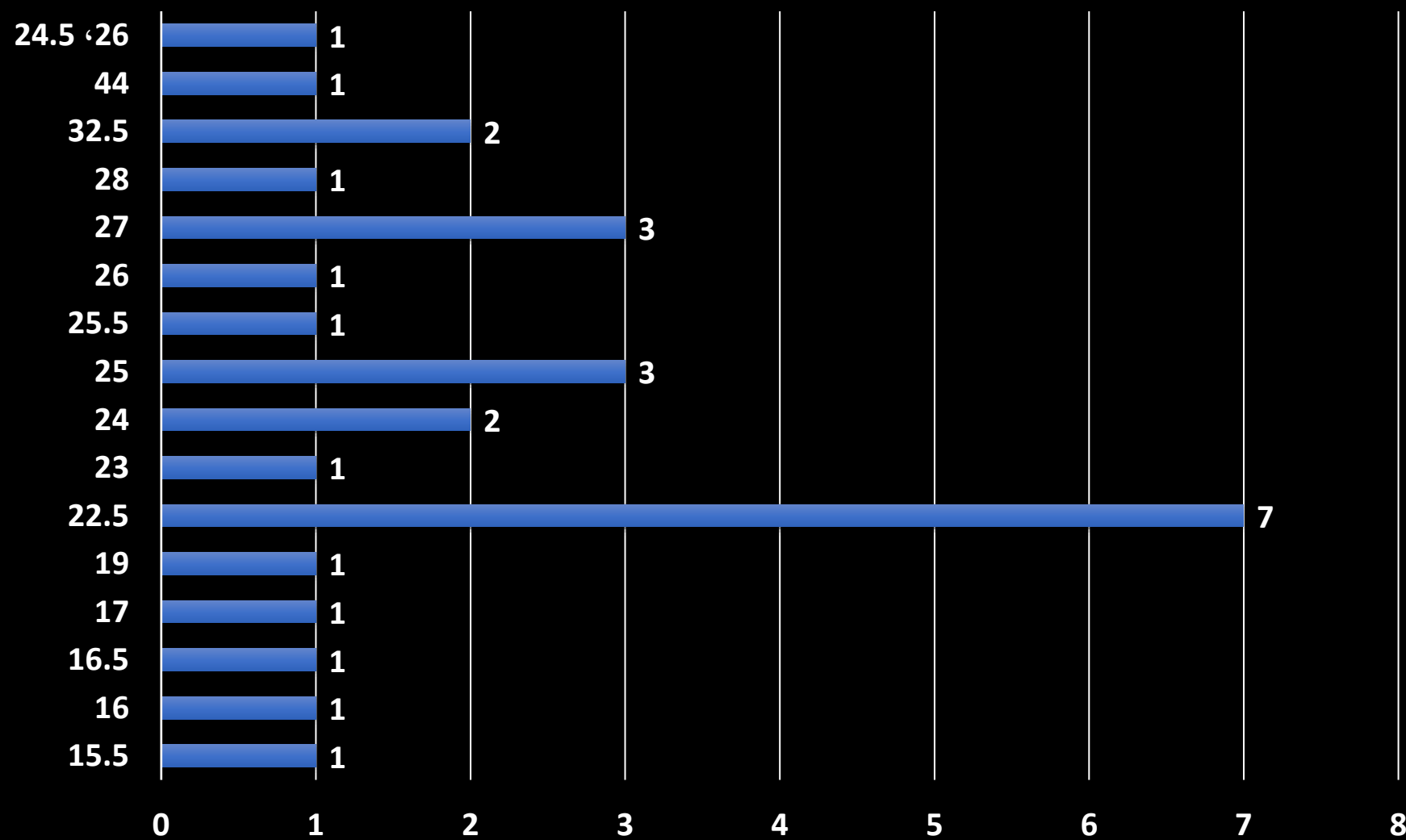
Manuscript Text Dimensions:

- In all cases, the dimensions of the text are significantly smaller than those of the folio, as a margin of several centimeters is left around the text. At times, the scribe adheres to predefined boundaries, and if a word is not fully completed, it is continued separately in the margin. However, this margin is often used for large initials or decorative elements surrounding the text.
- In this collection, text dimensions were measured without incorporating large initials at the beginning of lines or decorative elements within the measurements. For manuscripts featuring parallel Coptic and Arabic columns, the entire width of both columns is first recorded, and then each column is measured separately in a dedicated section for detailed analysis. All dimensions listed here represent the full text area, without distinguishing between columns where applicable.

Text Length:

- The longest manuscript in terms of text area is **Copte 134**, measuring **44 cm**, while the shortest is **Copte 143**, measuring **15.5 cm**.

Manuscript Text Length



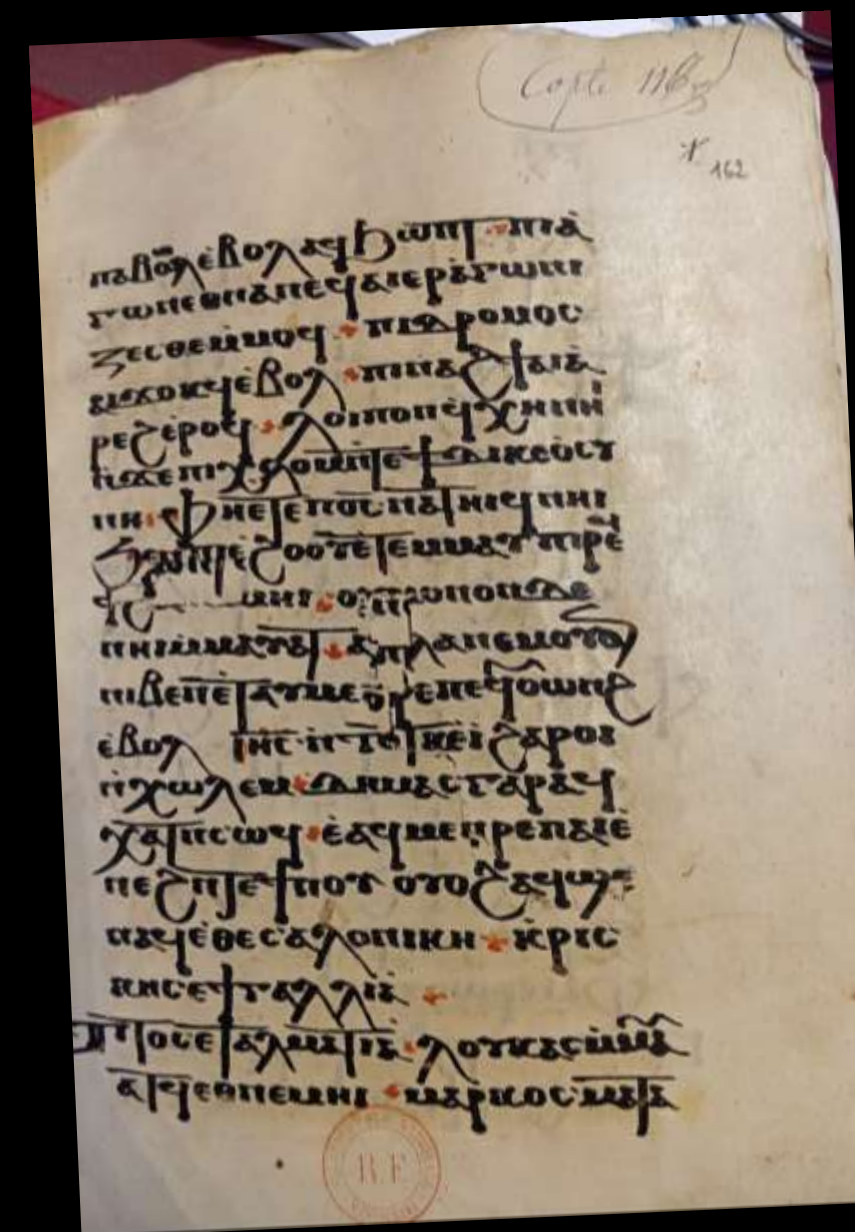
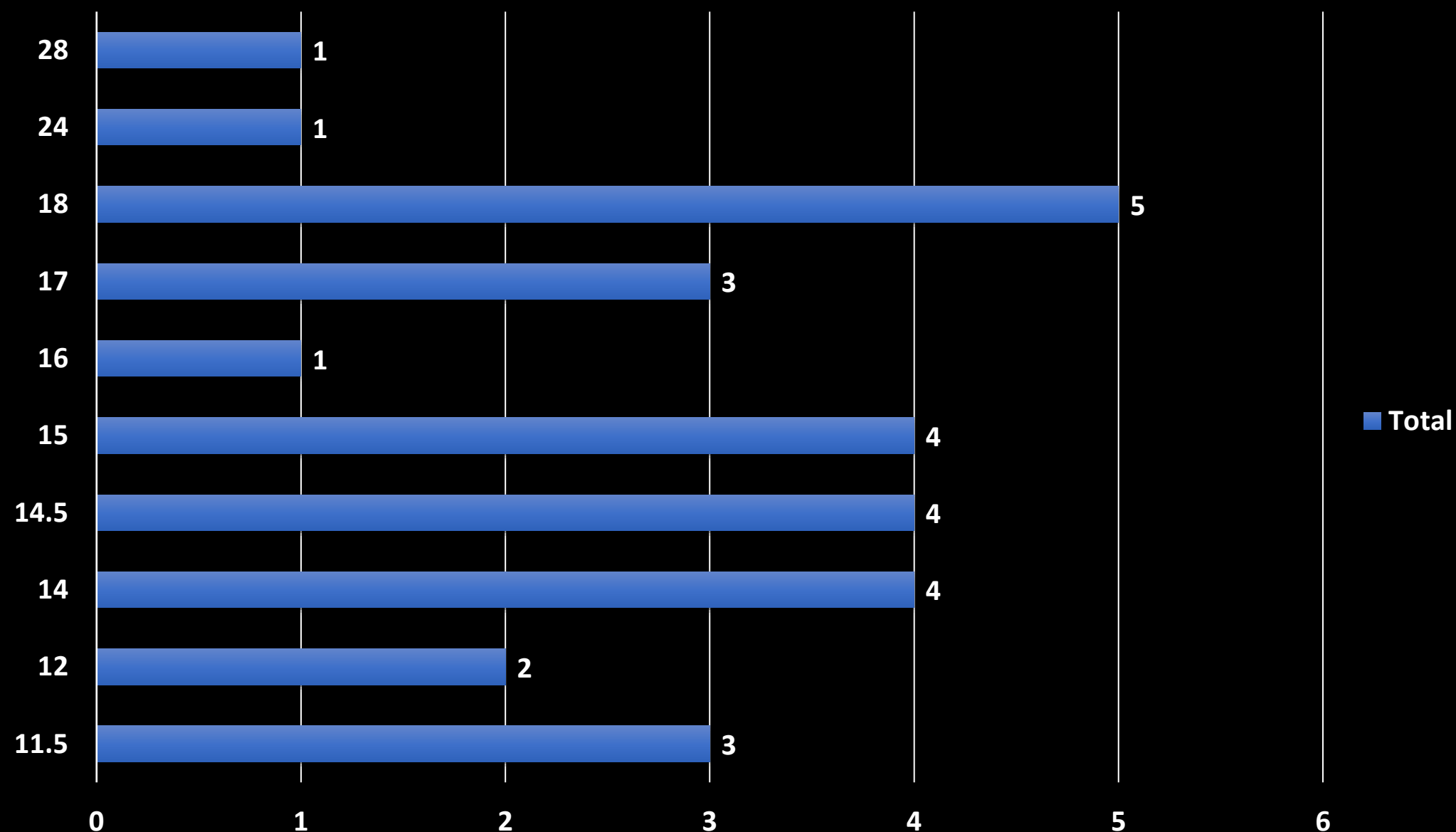
■ Total



Text Width:

- The widest text is found in **Copte 134**, with a width of **28 cm**, whereas the narrowest texts appear in **Copte 111**, **Copte 85**, and **Copte 143**, each measuring **11.5 cm**.

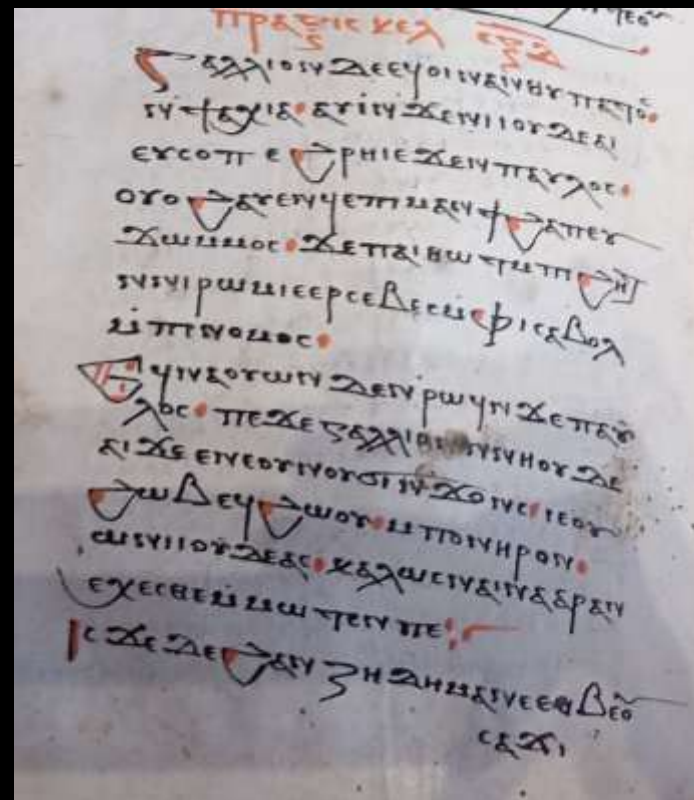
Manuscript Text Width



Copte 115

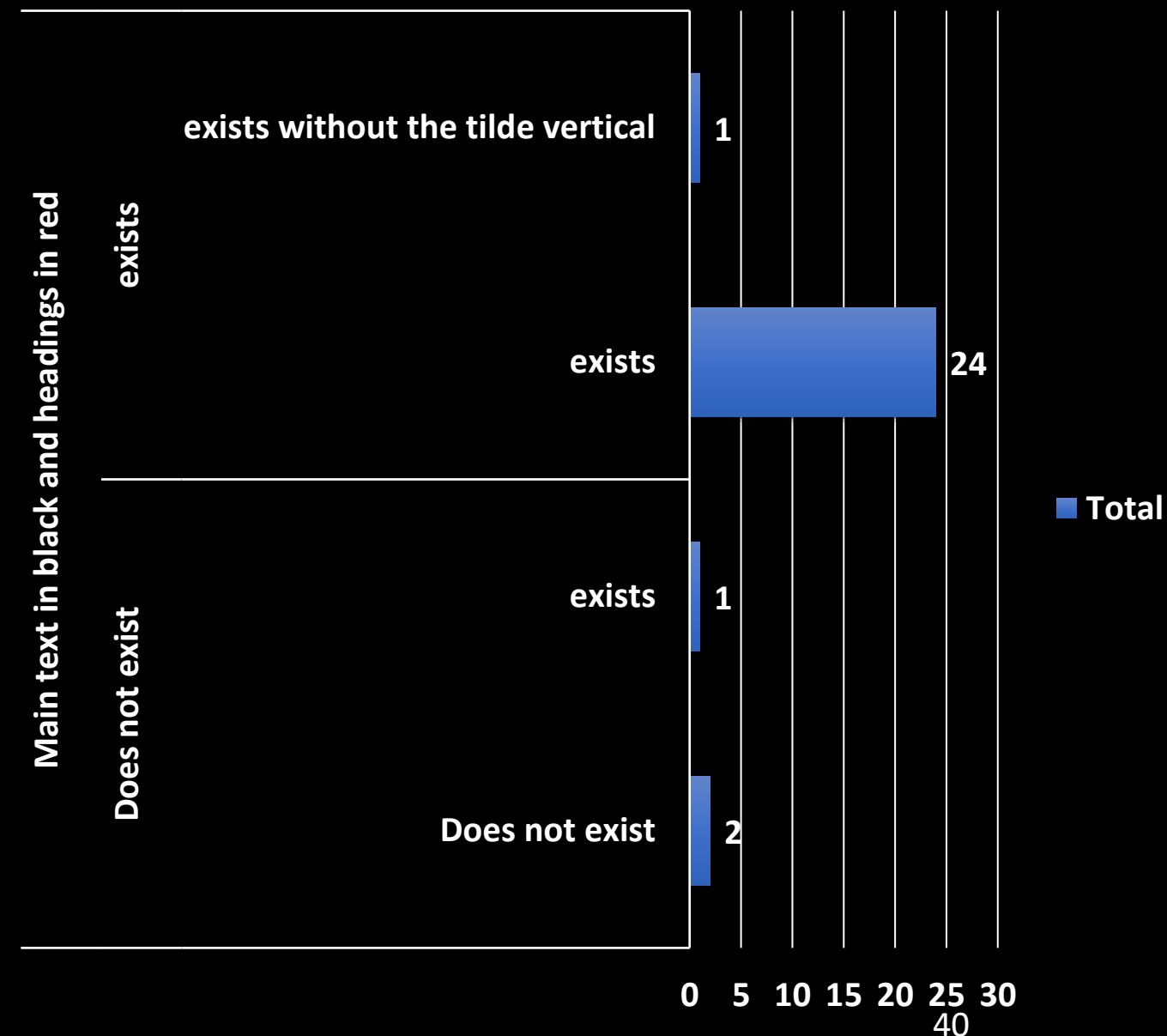
15. Main Text Characteristics:

- The main text in the studied manuscripts exhibits several distinctive features:
 - The **body text is written in black ink**, while **titles appear in red ink**. These titles include the **beginnings of readings and biblical references** used in the manuscript, a feature present in **all manuscripts**.
 - Certain letters, such as (**ϣ, ϕ, ς**), contain **a red dot inside them** in some manuscripts, while in others, this marking is absent. This feature has been observed **in 24 manuscripts** within the studied collection.
 - Punctuation marks** are used to structure the text, with **a red dot** appearing at the end of sentences in **most cases**. Additionally, many manuscripts feature **a vertical tilde `~`** as a **terminal marker** at the end of passages. This feature has been observed **in 23 manuscripts** within the studied collection.



Copte 113

Main Text Characteristics



16. Ruling and Line Arrangement:



The organization of lines varies across manuscripts, displaying significant diversity in the distribution of text lines. In some cases, the scribe maintains a fixed number of lines throughout the manuscript, ensuring consistency across all pages.



In other instances, the scribe adheres to a predetermined number of lines, but adjustments are made in certain pages due to differences in paper availability. When paper is scarce, line spacing is reduced, increasing the number of lines per page. Conversely, when more paper is available, line spacing is expanded, decreasing the number of lines. These variations are most commonly observed at the end of manuscripts, whereas at the beginning, the scribe attempts to maintain the initially set number of lines per page.



On the other hand, some manuscripts exhibit no strict adherence to a fixed number of lines, resulting in variations in line count across different pages within the same manuscript.



This study examined selected pages from each manuscript to determine the minimum and maximum number of lines, rather than reviewing every page individually. The findings revealed:



Manuscripts with a consistent number of lines throughout total **six manuscripts**, namely: **Copte 104, Copte 114, Copte 115, Copte 116, Copte 120, and Copte 121**. In these manuscripts, the scribe maintained the same number of lines across all pages without alteration.

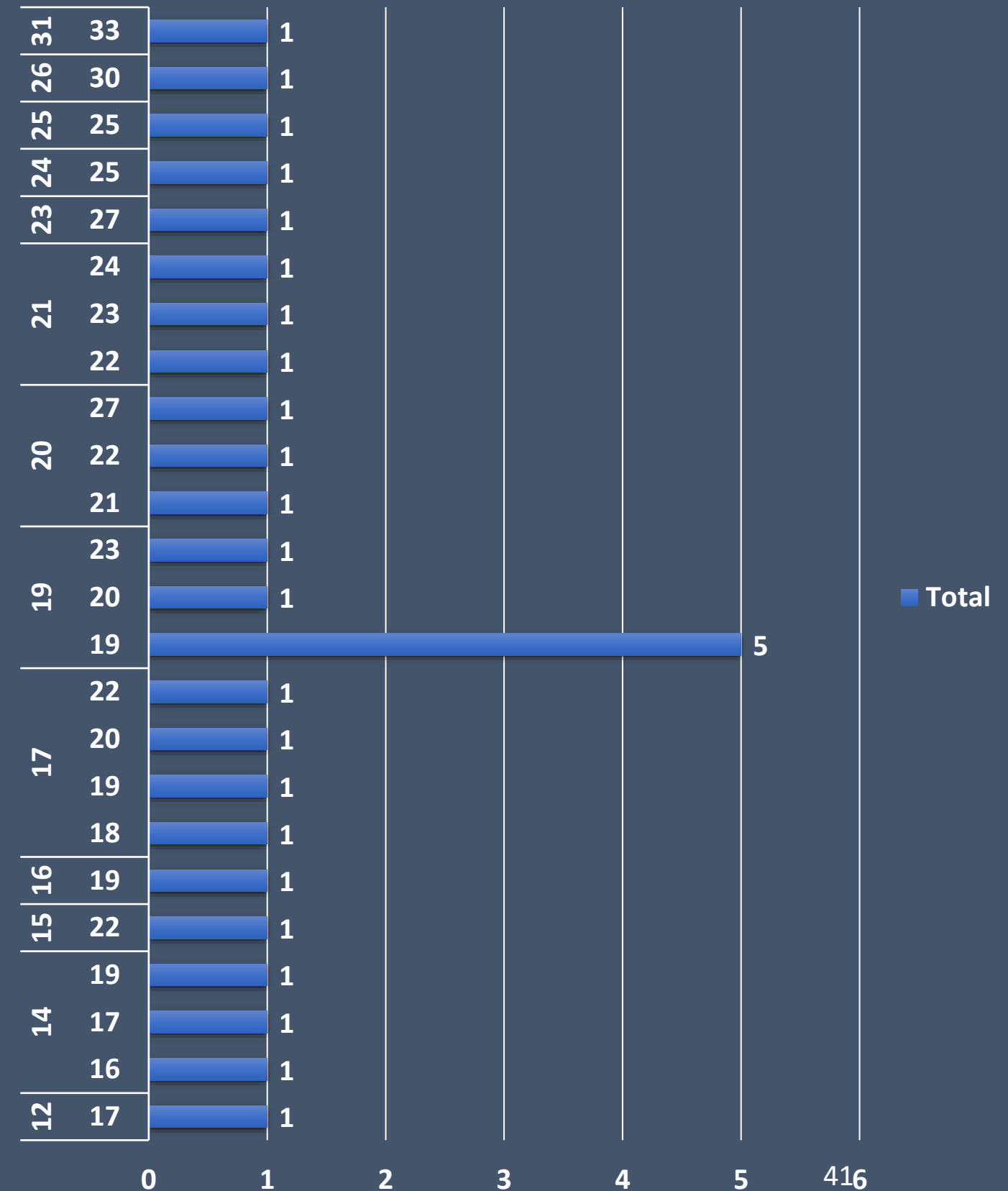


The lowest number of lines recorded was in **Copte 111**, where each page contained **only 12 lines**.



The highest number of lines recorded was in **Copte 134**, with **33 lines** per page.

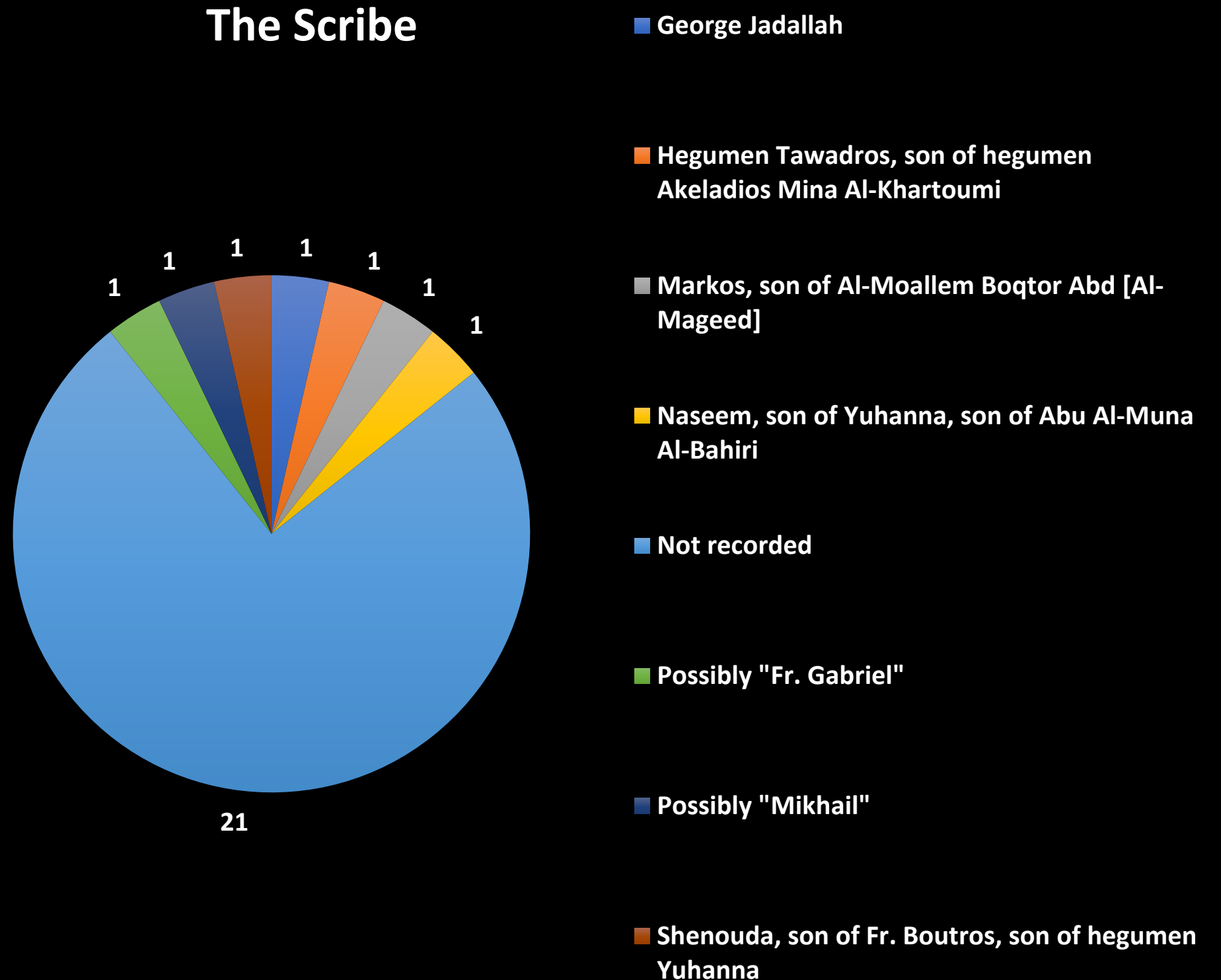
Ruling and Line Arrangement



17. The Scribe:

- The scribe is the individual responsible for manually copying texts using tools such as pen, ink, paper, or parchment. Their role extends beyond simple transcription, encompassing text formatting, script selection, language adaptation, and the addition of markings and decorative elements that enhance the manuscript's organization.
- In ancient times, scribes played a crucial role in preserving and transmitting knowledge before the advent of printing. However, many scribes did not record their names on the manuscripts they copied, while others did.
- Additionally, some manuscripts lost their final pages, which may have originally contained the scribe's name, but were damaged or missing along with other sections of the manuscript.
- Within this studied collection, **six scribes** have been identified who explicitly recorded their names either directly as the manuscript's scribe or indirectly. **The names of these scribes** and the manuscripts in which they appear are as follows:
- Here's the table with the headers in English:

The Scribe



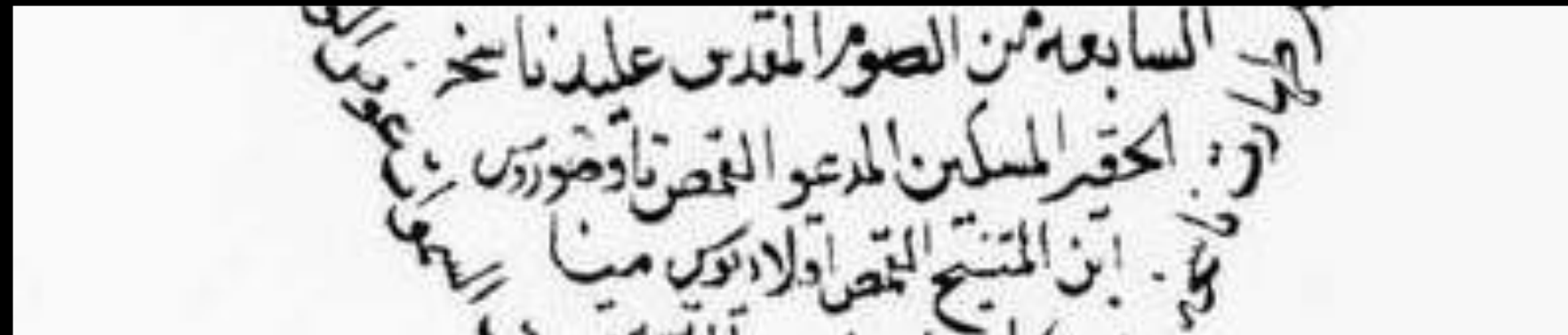
No. manuscript	Name in Arabic	Transliteration in English	English Translation
1	ربما "ميخائيل"	Possibly "Mikhail"	Possibly "Mikhail"
2	ربما "القس غبريال"	Possibly "Al-Qiss Ghobrial"	Possibly "Priest Ghobrial"
3	نسيم ابن يوحنا ابن أبو المنا البحيري	Nassim Ibn Yuhanna Ibn Abu Al-Muna Al-Bahiri	Nassim, son of Yuhanna, son of Abu Al-Muna Al-Bahiri
4	شنودة ابن القس بطرس ابن القمص يوحنا	Shenouda Ibn Al-Qiss Boutros Ibn Al-Qummus Yuhanna	Shenouda, son of Priest Boutros, son of Hegumen Yuhanna
5	القمص تاوضوروس القمص أكلاديوس مينا الخرطومى	Al-Qummus Tawadros Al-Qummus Aqladius Mina Al-Khartoumi	Hegumen Tawadros, Hegumen Aqladius Mina Al-Khartoumi
6	جورجي جاد الله	George Jadallah	George Jadallah
7	مرقس ابن المعلم بقطر عبد [المجيد]	Markos Ibn Al-Moallem Buktor Abd [Al-Majid]	Markos, son of Teacher Buktor Abd [Al-Majid]



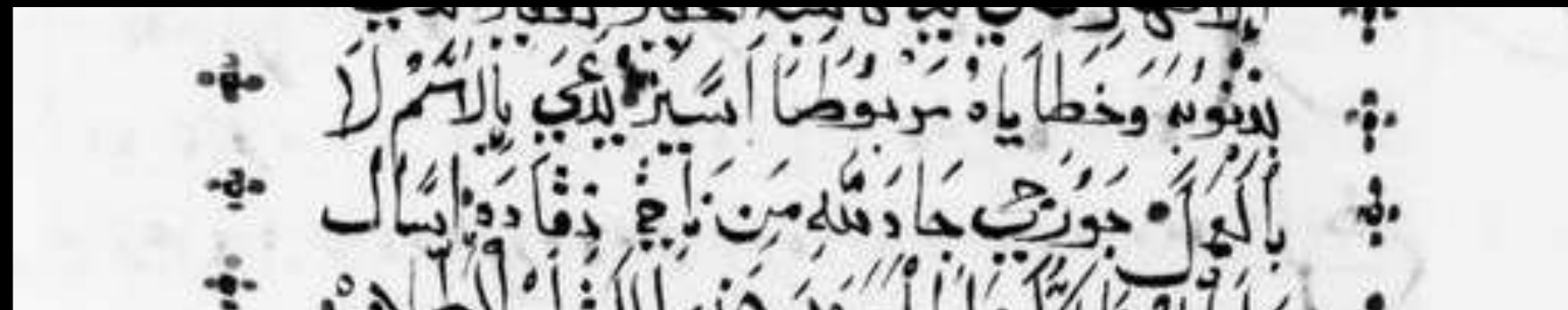
Copte 99



Copte 114



Copte 134



Copte 136

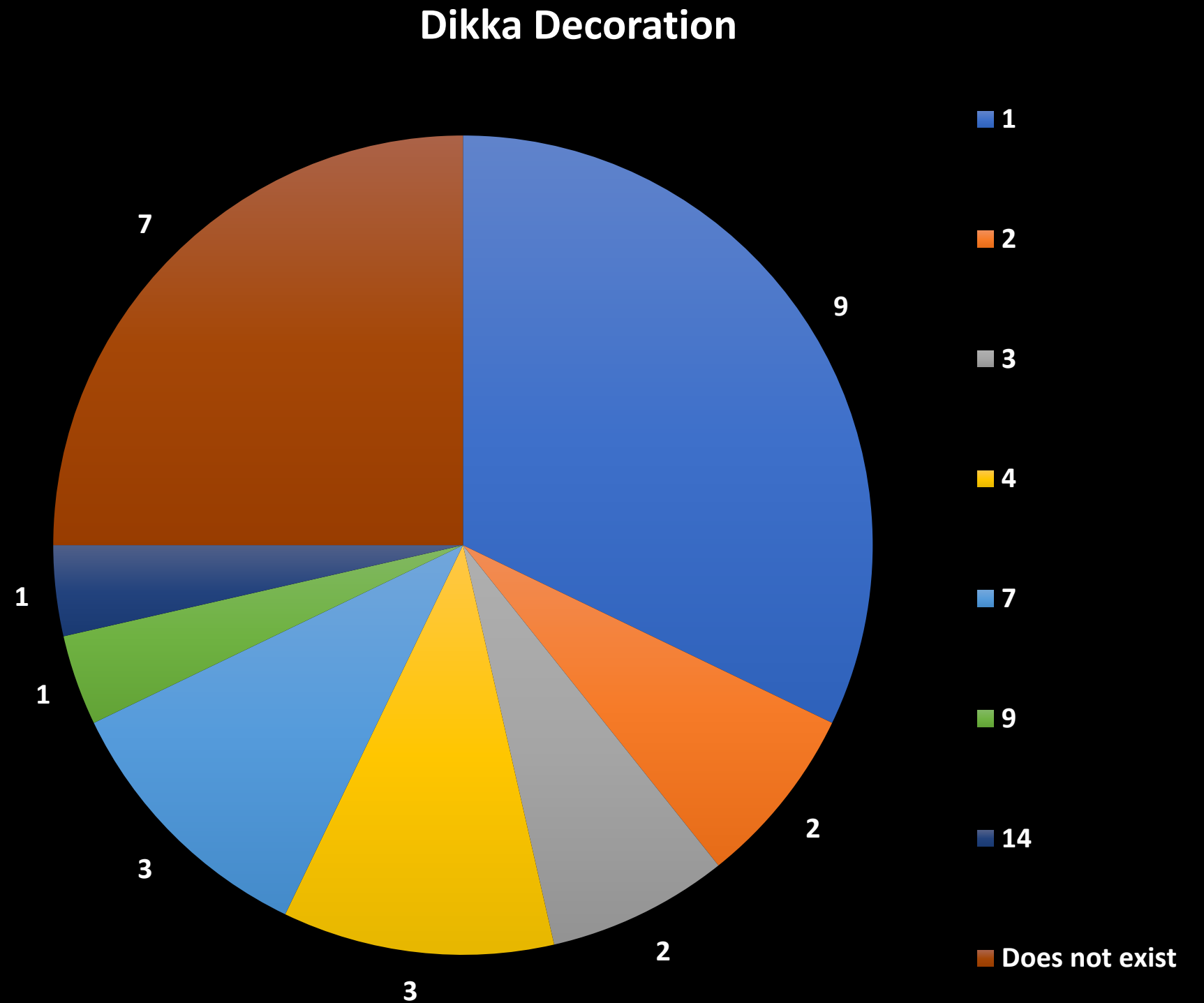
18. Decorations:

- Coptic manuscripts are distinguished by a **rich variety of decorative elements**, reflecting both **aesthetic and structural functions** within the texts. These decorations were not merely ornamental but served **practical roles** in organizing content, marking divisions, and emphasizing key sections. They also highlight **Coptic scribal traditions**, demonstrating the scribes' dedication to **harmonizing artistic beauty with textual clarity**, preserving the **cultural depth** of these manuscripts



Major Types of Decorations:

Dikka Decoration: Found at the beginning of topics or chapters, this decorative element is a fundamental feature in Coptic manuscripts. It often incorporates **Yota ornamentation**, giving it a distinctive Coptic style. A study of the manuscripts revealed that **21 manuscripts** contain this decoration, with the highest occurrence being **14 instances in a single manuscript**, and the lowest being **one instance**.



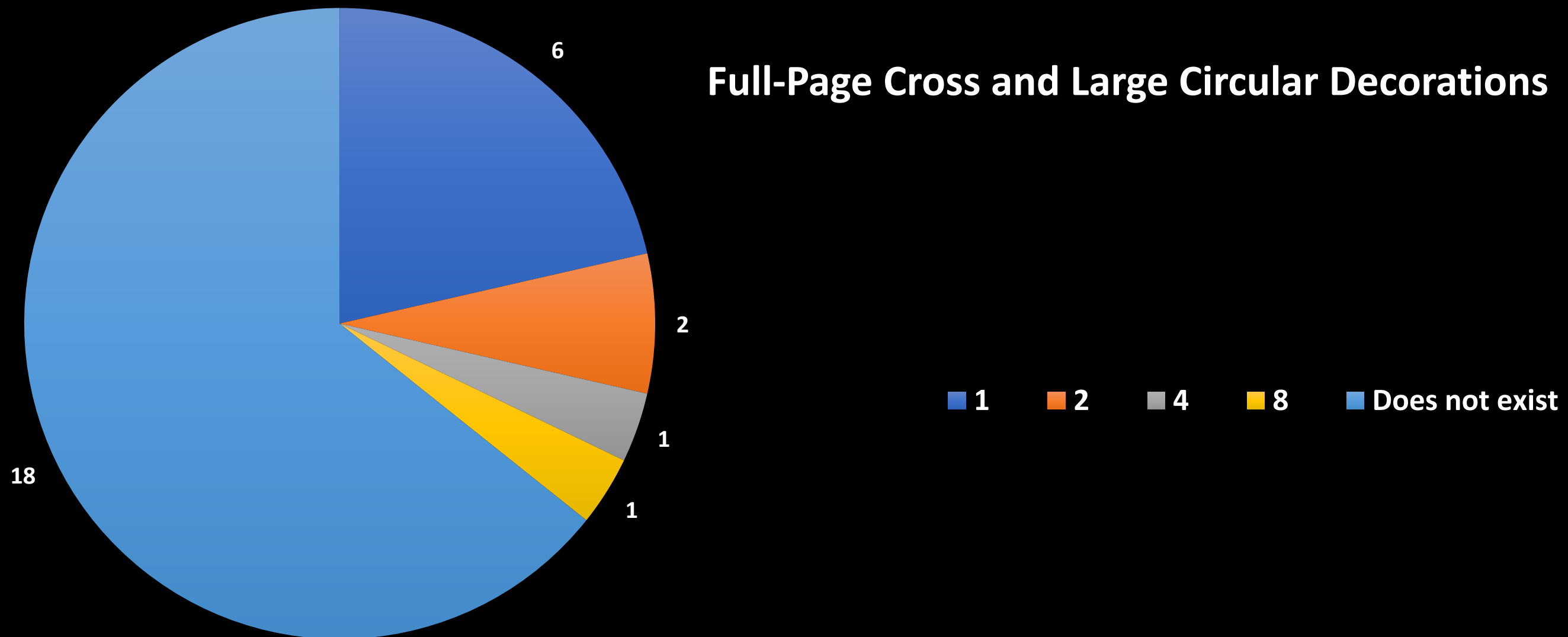


Copte 114



Full-Page Cross and Large Circular Decorations:

- These elements are used to **enhance the solemnity of texts**, with the cross sometimes **covering an entire page** in an elaborate artistic design. Large circular decorations appear in **pages preceding major topics**, serving as **visual markers** for transitions within the manuscript. These decorations were found **either together or separately** in **10 manuscripts**, with the highest occurrence being **8 instances in a single manuscript**, and the lowest being **one instance**





Copte 114





Copte 114



Copte 124



Copte 114



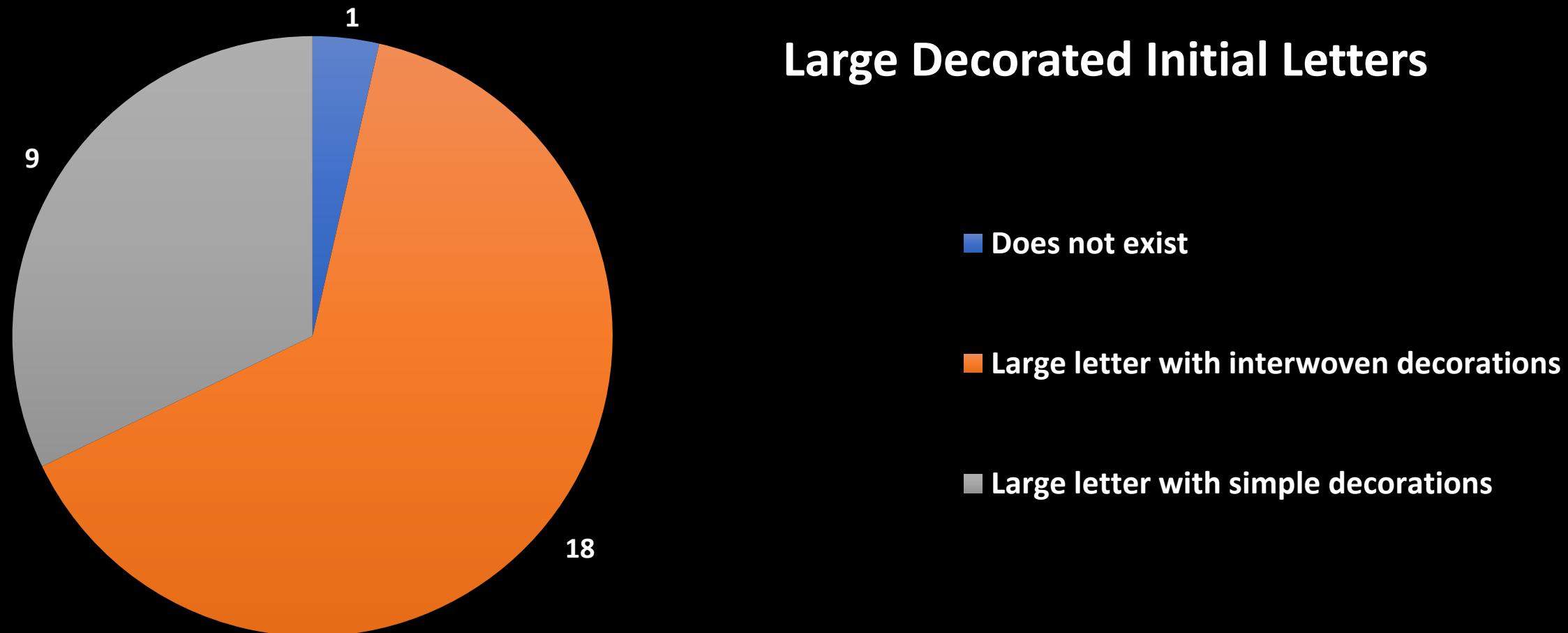
Copte 70



Copte 114

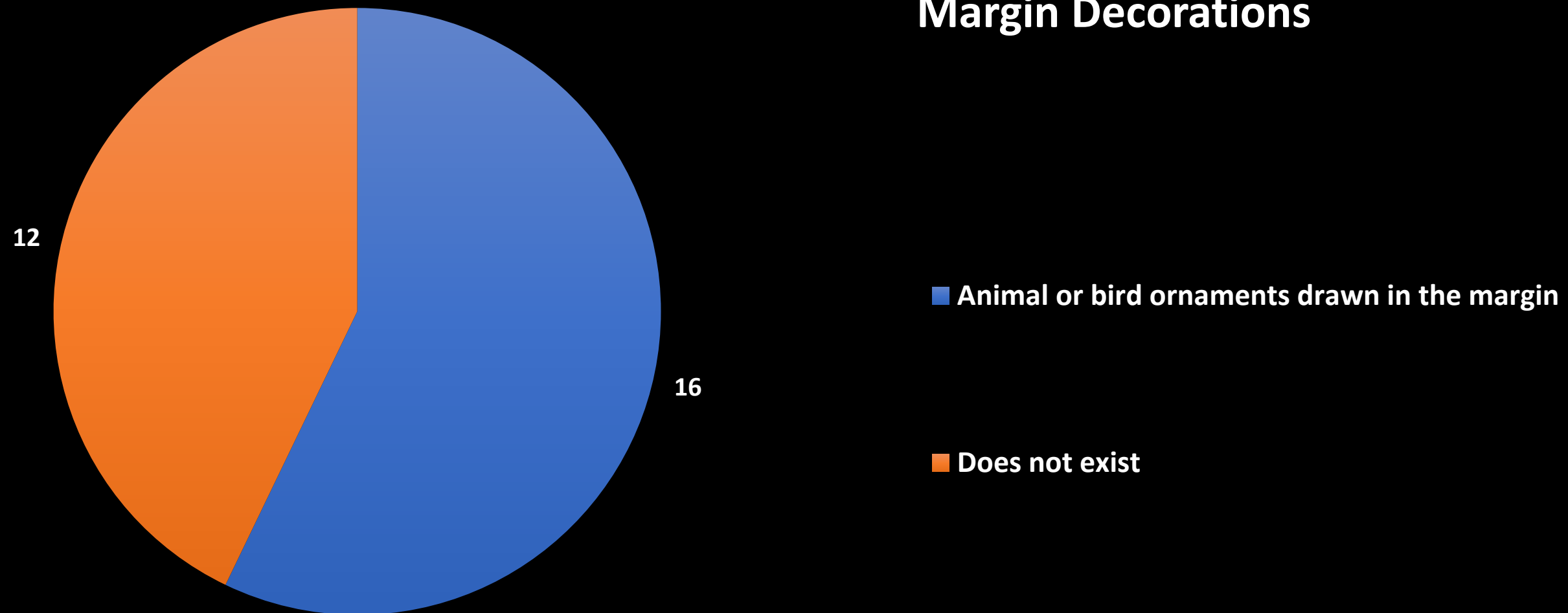
Large Decorated Initial Letters:

- A key visual feature in Coptic texts, where **paragraphs and topics begin with an ornate initial letter**. Often, **Yota ornamentation** or **woven decorations** were used. Some instances feature **simple designs**, while others incorporate **birds, animals, or letters shaped into these figures**. This decoration was observed in **28 manuscripts**, with **9 manuscripts containing simple decorated initials**, and **18 manuscripts featuring elaborate woven designs with animal or bird motifs**



Margin Decorations:

Many manuscripts include **decorative birds and mythical creatures** adorning the **side margins**, adding **visual appeal** to the manuscript pages. This type of decoration was found in **16 manuscripts**.

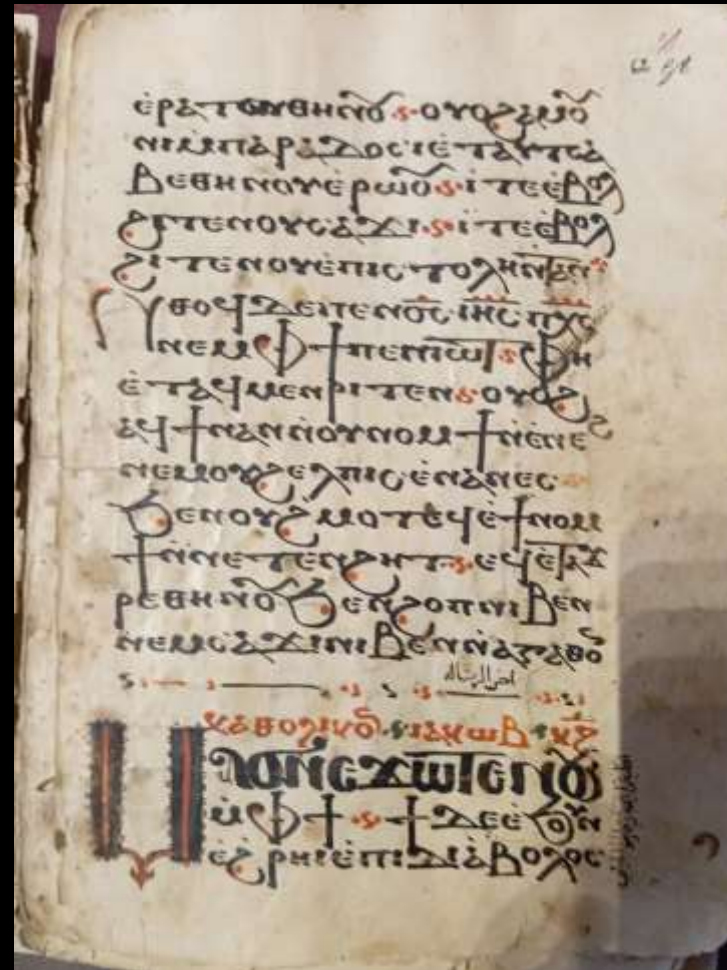
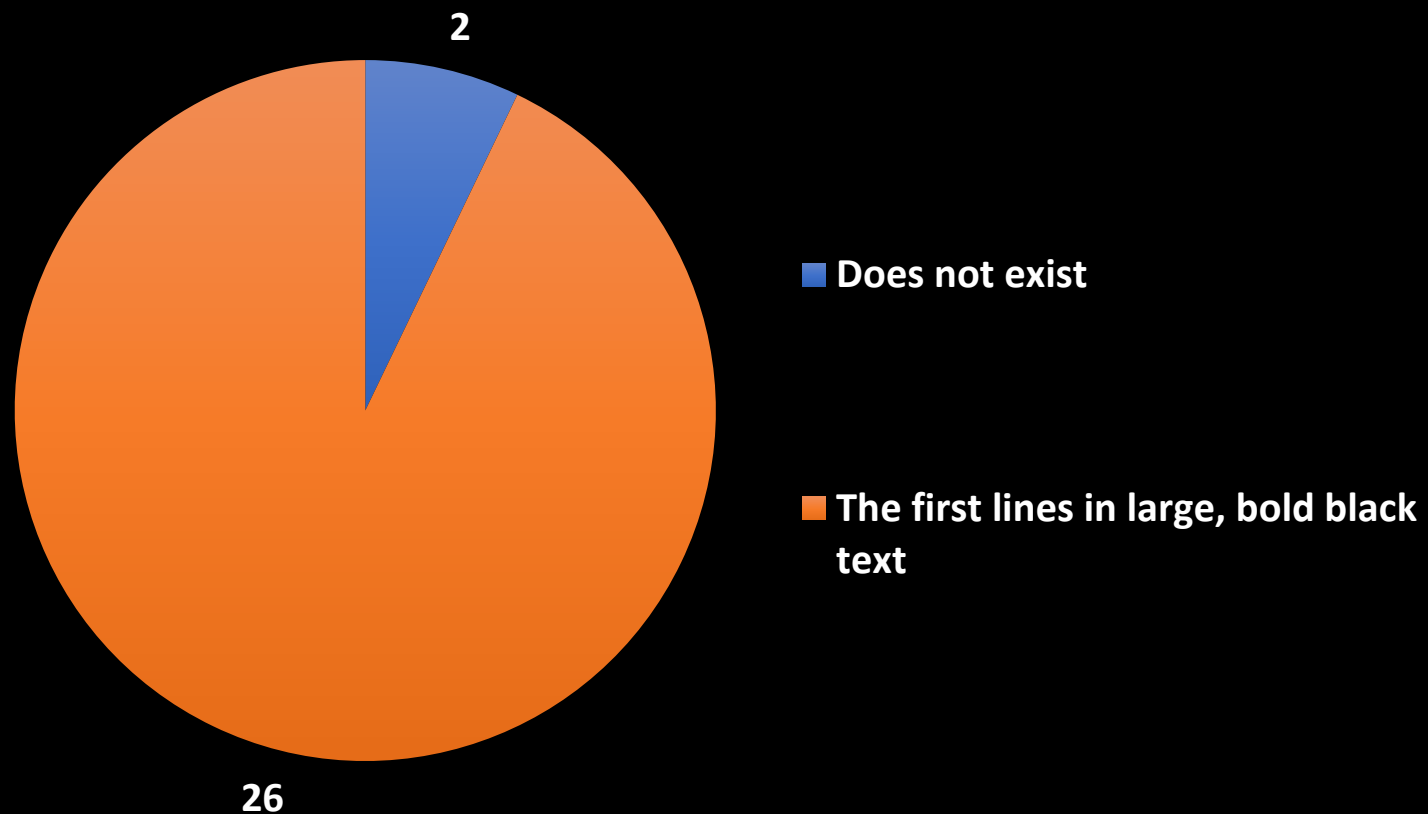




Bold First Lines:

Some manuscripts begin their texts with **thick black lines**, distinguishing the **opening sections** from the rest of the text. This feature was identified in **26 manuscripts**.

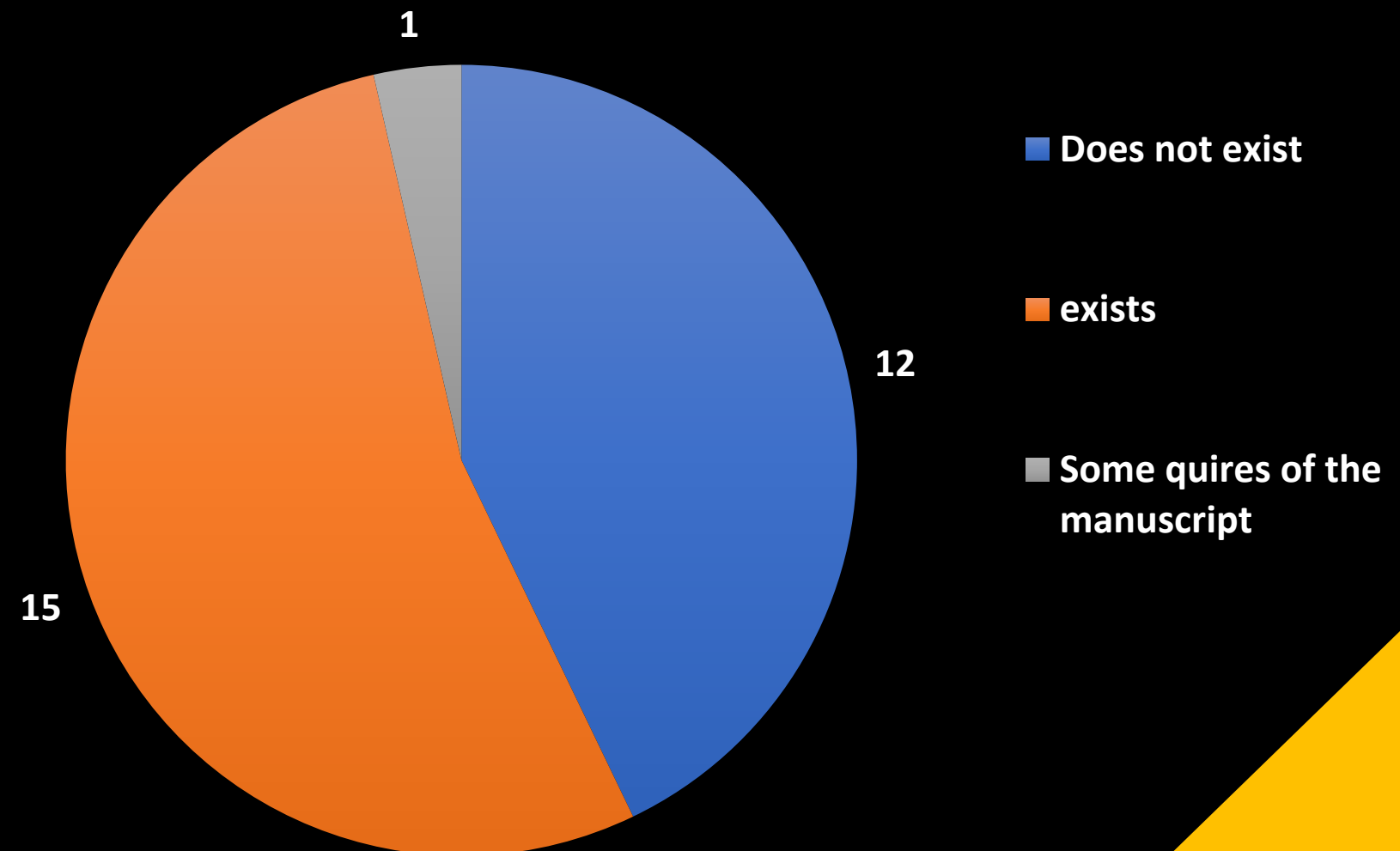
Bold First Lines



Small Crosses and Coptic Abbreviations:

Small crosses mark the **beginning and end of gatherings (quires)**, helping to structure the manuscript. Additionally, Coptic abbreviations such as **IΥ XY**, representing the name of **Christ**, appear near these crosses, reinforcing the religious significance of the texts. This decoration was **found in 16 manuscripts**

Small Crosses and Coptic Abbreviations



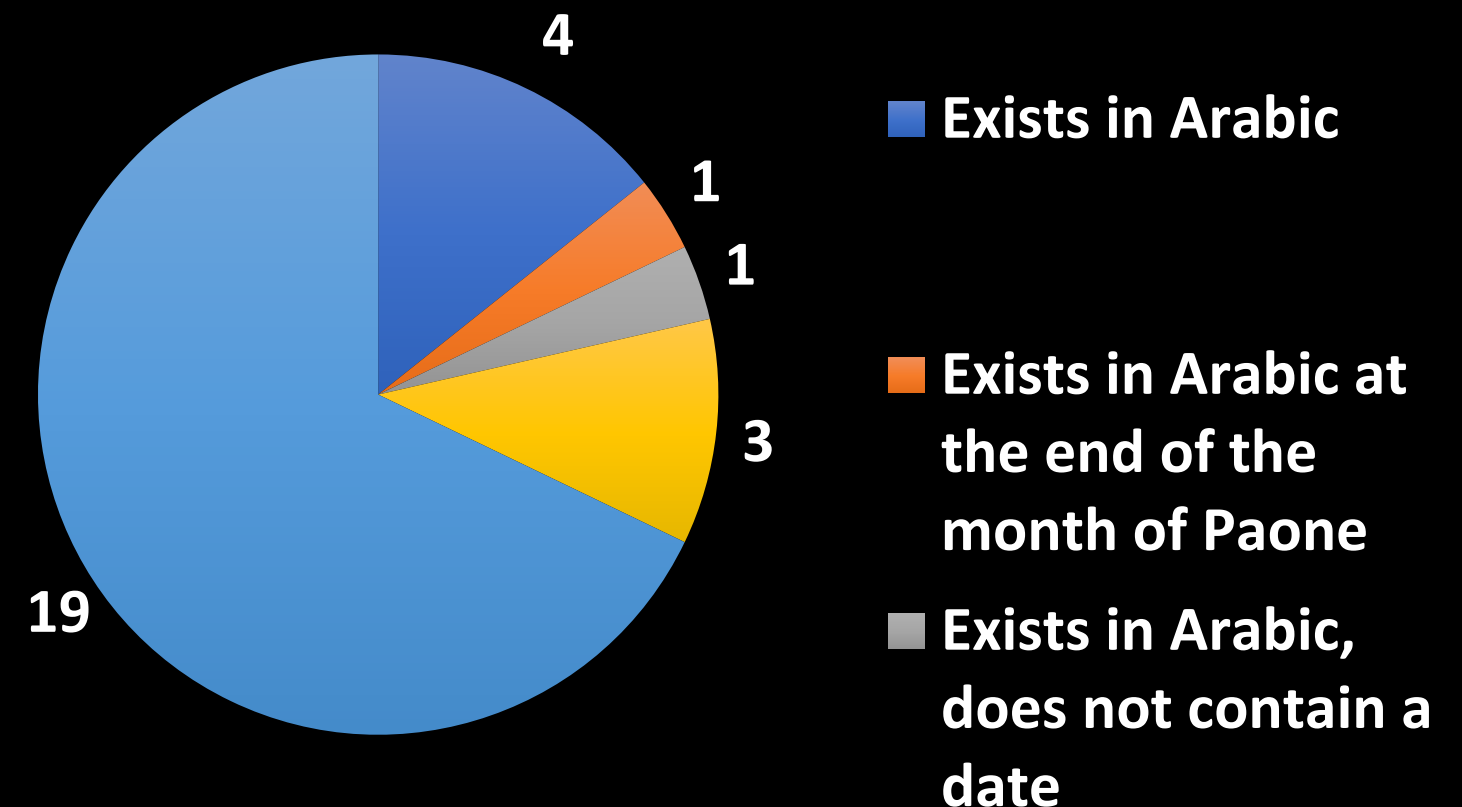
19. Marginalia in Manuscripts

- **Marginalia refers to all additional textual elements found in manuscripts that are not part of the main text.** These additions include various elements inserted by scribes or commentators for purposes such as clarification, interpretation, or organization, making them an essential part of analyzing the writing context, understanding copying techniques, and tracing the evolution of texts over time. Marginalia also reflect the scribal traditions of each era, providing researchers with valuable insights into the transmission and preservation of knowledge.
- **Marginalia in the Coptic Manuscripts Under Study:**
 - The Coptic manuscript collection examined in this study exhibits distinct marginalia compared to Christian Arabic manuscripts, which tend to have a greater variety of textual additions. In contrast, **marginalia in the studied Coptic manuscripts are limited to the following elements:**

Primary Colophon:

- A text usually written at the end of the manuscript, containing information about the author, scribe, date, and place of copying. Sometimes, it includes personal remarks from the scribe, such as requests for blessings or reflections on the effort involved in completing the work. The **primary colophon** is generally richer in information than the **secondary colophon**, but it is often lost due to its placement at the end of manuscripts, which are more prone to damage or missing pages.
- The study found that **9 manuscripts** contain a **primary colophon**, **6** of which are **written in Arabic** (one without a recorded date), while **3 are written in Coptic**.

Primary Colophon

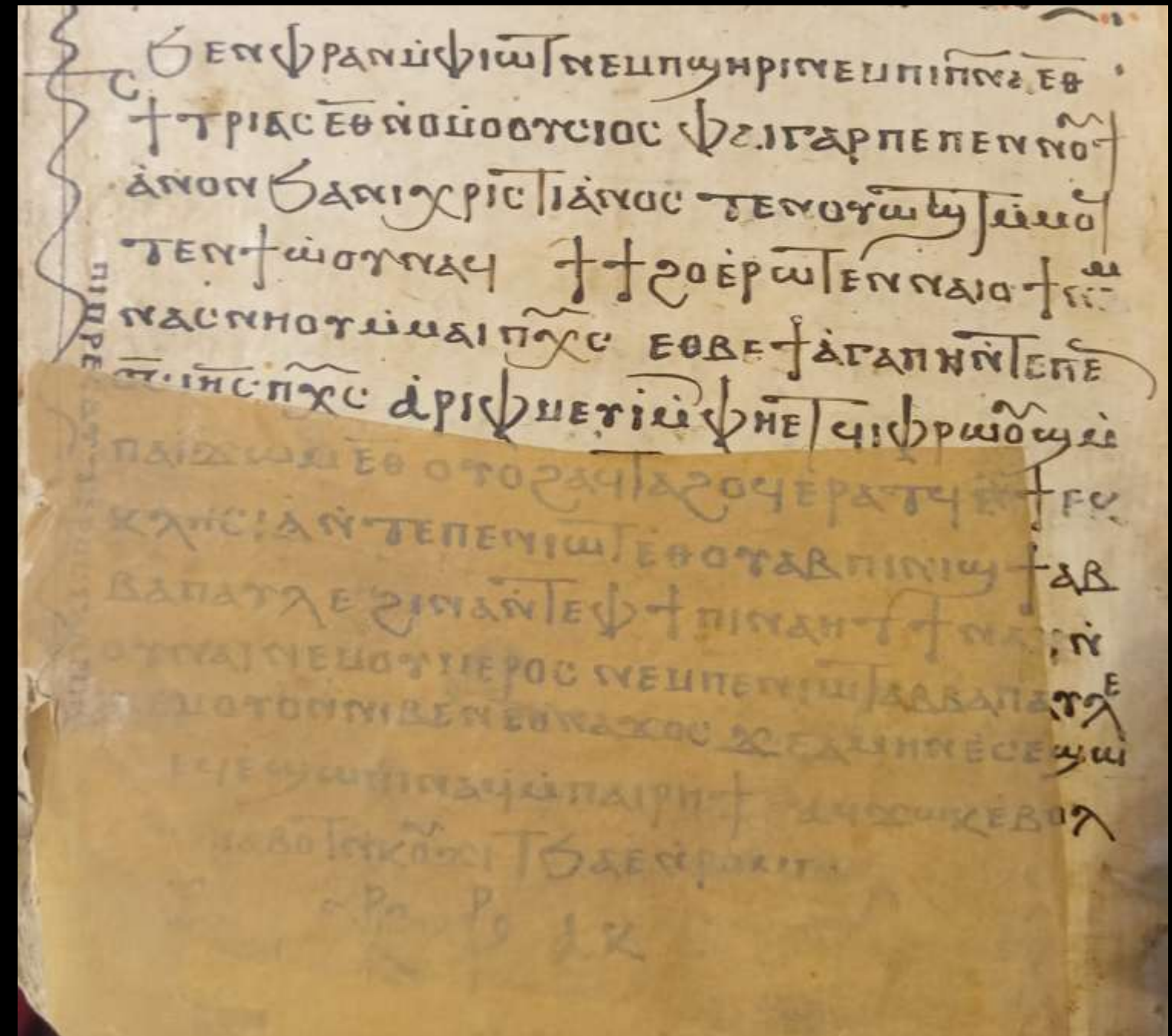


Copte 99. (P. 291v.)

• “ϣεν φραν μφιωτ νεμ πωηρι νεμ πιπινα εθ ιτριας εθ νομοουσιος. φαι γαρ πε πεννοτ, ανον θανιχριστιανος, τινος τενογωυτ μμοϥ τεντωουναϥ. ιιζο ερωτεν ναιαταιτ νεμ νασνηοϥ μμαι πχς εθβε ταγαπ νντε πε ος ιης πχς αριφμεϥι μφητ ϣιφρωωϥ μ παιχωμ εθ οϥ ογαϥταζοϥ ερατϥ ητην κλησια ντε πε νιωτ εθοϥβ πινιωϥ αββα παϥλ ρινα ντε φη ριναη τηναμν αϥνακϥ εμοϥν ερος νεμ πε νιμιτ αββα παϥλε νιμ οϥον νεβεν ες ναϥος δε αμνν ες εϥωπε εϥ εϥωνη ναϥ μπαιρηϥ αϥχωκ εβολ ηπαβοτ ηχοϥι τϣαε ηρομπι ακ . πι πρεσϥυτεροϥ γαβρεαλ.”

• الترجمة بالعربية: بسم الاب والابن والروح القدس الثالث المساوي في الجوهر. هذا هو الهنا نحن المسيحيين نسجد له ونمجده. اطلب منكم يا ابائي واخوتي محبي المسيح لاجل محبة ربنا يسوع المسيح اذكروا المهتمين بهذا الكتاب المقدس والحافظين له في كنيسة ابينا القديس العظيم الانبا بولا لكي يجدوا رافة ورحمة ونصيب مع ابينا الانبا بولا وكل واحد يقول أمين يكون. يكون له كذلك نفس النصيب. تم في الشهر الصغير في نهاية سنة 1020 للشهداء. القس غبريال”

• **Transliteration in English:** "Bism al-Ab wa'l-Ibn wa'l-Ruh al-Qudus, al-Thaluth al-Musawi fi al-Jawhar. Hatha huwa Ilahuna nahnu al-Masihyyin, nasjud lahu wa-numajjiduh. Atlub minkum ya Aba'i wa-Ikhwati Muhibbi al-Masih, li-ajl Mahabbat Rabbina Yasua al-Masih, Udhkuru al-Muhtamin bihadha al-Kitab al-Muqaddas wal-Hafizin lahu fi Kanisat Abina al-Qiddis al-'Azim al-Anba Bula, Likai yajidu Ra'fatan wa-Rahmatan wa-Nasiban ma'a Abina al-Anba Bula, Wa-kullu wahid yaqul "Amin" yakun. Yakun lahu kadhalik nafs al-Nasib. Tam fi al-Shahr al-Saghir fi Nihayat Sanat 1020 li'l-Shuhada. "Al-Qiss Ghobrial."



Copte 114. (p. 132v.)

"كامل هذا الكتاب المقدس بسلام من الرب امين وكان الفراغ منه يوم الخميس المبارك تامن عشر شهر بابه المبارك سنة 1363 (1056) للشهدا الاطهار الموافق الخامس عشر من شهر رمضان سنة 1056 عربية الهلالية والناسخ المسكين الحقيير بالاسم نسيم ابن المرحوم يوحنا ابن ابو المنا البحيري يسال كل من طالع في هذا الكتاب المقدس ان يدعوا له بمغفرة الخطايا والله الحمد امين."

"وذلك مما اهتم بهذا الكتاب المقدس الشماس المكرم والارخن المبجل الشيخ العالم المعلم جرجس ابن المتنيح في أحضان ابائنا القديسين الابراهيمية في فردوس النعيم المعلم غبريال البردثي فانه اهتم بذلك واوقفه للدير العظيم المقدس دير القديس العظيم انبا شنودة الابيض وصار وقفاً مؤبداً وحسباً مخلداً على الدير المذكور ولا احداً عليه سلطان ان يتصرف فيه لا ببيع ولا برهنه ولا بواداعه ولا بوهبه خارجا عن الدير المذكور وكل من تعدى على ذلك بخلاف ما كتب يكون تحت رباط الابا الكبار ويكون نصيبه مع هيرودس الملك ولا يكون له حظ في ملكوت السموات وكل من شفق على هذا الكتاب وتطلع له بعين الرحمة والرافة و... والصون يكون مبارك محال من فم الابا الاطهار الحواريون هو وذريته واولاده واهله واقاربه وبيارك الرب على من كلف واصرف على هذا الكتاب وعلى بيته وعياله واهله واقاربه وبيارك الرب في كده ويرزقه الله العمر الطبيعي والذريه الصالحه ويغفر له الرب جميع خطايه وزلاته ويعينه الرب على خلاص نفسه بقوة الشهدا والقديسين وبقوة الاثني عشر الحواريون الابرار وبطلبات من قبل طلباتهم امين والله الحمد دائماً امين"

Transliteration in English: "Kammala hādhā al-kitāb al-muqaddas bi-salām min al-Rabb, āmīn. Wa-kāna al-farāgh minhu yawm al-khamīs al-mubārak thāmin ‘ashar shahr Bābah al-mubārak sanat 1363 li-al-shuhadā’ al-aṭḥār, al-muwāfiq al-khāmīs ‘ashar min shahr Ramaḍān sanat 1056 ‘Arabiyyah Hilāliyyah. Wa-al-nāsikh al-miskīn al-ḥaqīr bi-al-ism Nasīm ibn al-marḥūm Yūḥannā ibn Abū al-Manā al-Baḥīrī yas’al kull man ṭala’a fī hādhā al-kitāb al-muqaddas an yad’ū lahu bi-maghfirat al-khaṭāyā. Wa li-llāh al-ḥamd, āmīn."

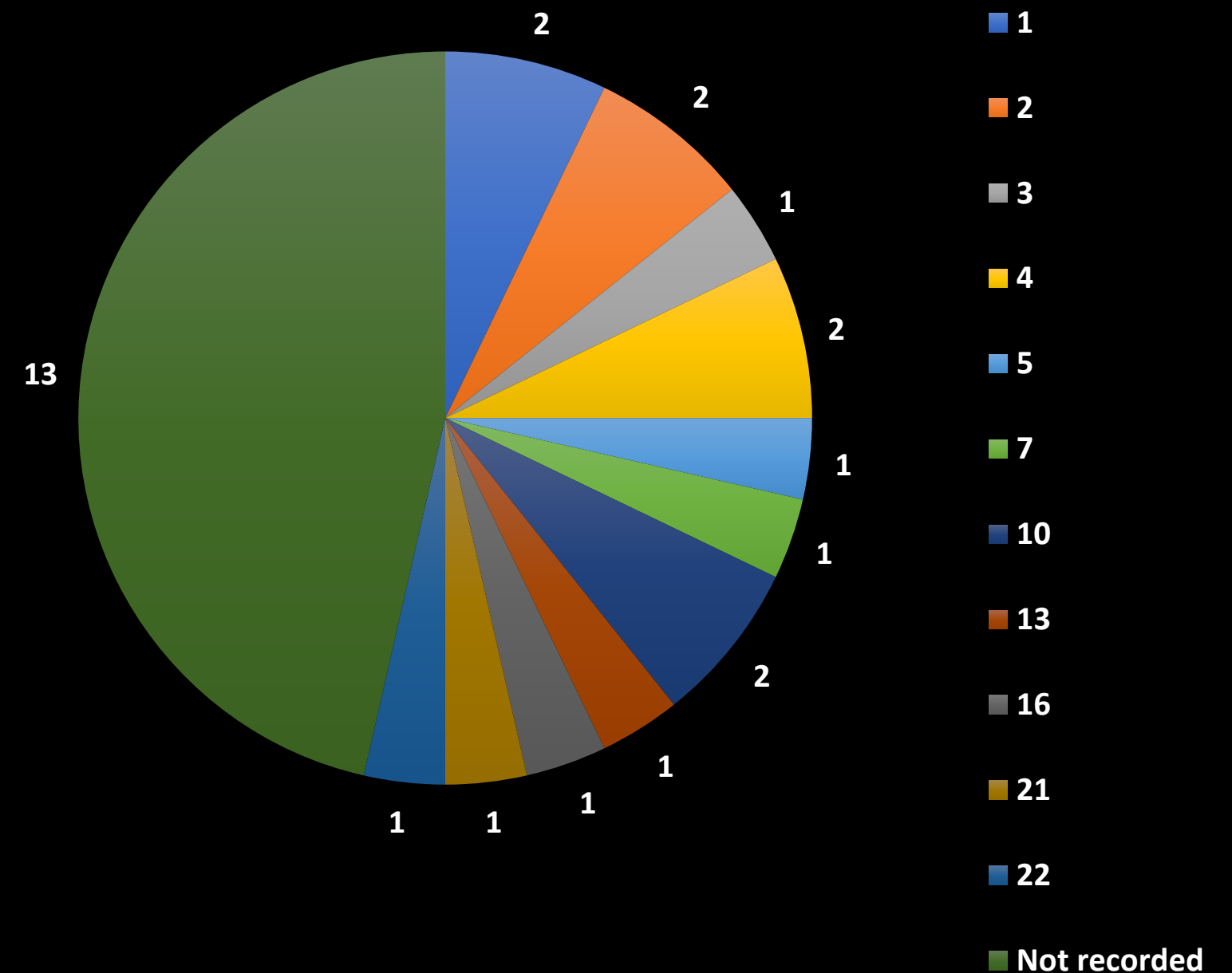
"Wa-dhālika mimmā ihtamma bih hādhā al-kitāb al-muqaddas al-shammās al-mukarram wa-al-arkhun al-mubajjal al-shaykh al-‘ālim al-mu‘allim Jirjis ibn al-mutanayyih fī aḥḍān ābā’inā al-quḍsiyyīn al-Ibrāhīmiyyah fī firdaws al-na‘īm al-mu‘allim Ghibrā’īl al-Bardunhī, fa-innahu ihtamma bi-dhālika wa-awqafahu li-al-dayr al-‘aẓīm al-muqaddas Dayr al-Qiddīs al-‘Aẓīm Anbā Shanūda al-Abyad, wa-ṣāra waqfan mu‘abbadan wa-ḥabsan mukhalladan ‘alā al-dayr al-madhkūr. Wa-lā aḥadan ‘alayhi sulṭān an yataṣarrafā fīhi lā bi-bay’ wa-lā bi-rahn wa-lā bi-wadā’ wa-lā bi-hibah khārijan ‘an al-dayr al-madhkūr. Wa-kull man ta’addā ‘alā dhālika bikhilāf mā kutiba yakūn taḥta ribāṭ al-ābā’ al-kibār wa-yakūn naṣībuhu ma’a Hīrudus al-malik wa-lā yakūn lahu ḥaẓẓ fī Mamlakat al-Samāwāt. Wa-kull man shafaqa ‘alā hādhā al-kitāb wa-taṭalla’a ilayhi bi-‘ayn al-raḥmah wa-al-ra’fah wa... wa-al-ṣawn yakūn mubārak muḥallal min fam al-ābā’ al-aṭḥār al-ḥawāriyyūn huwa wa-dhurriyyatuhu wa-awlādahu wa-ahluhu wa-aqāribuhu. Wa-yubārik al-Rabb ‘alā man kallafa wa-aṣrafa ‘alā hādhā al-kitāb wa-‘alā baytihi wa-‘iyāluhu wa-ahluhu wa-aqāribuhu. Wa-yubārik al-Rabb fī kaddihi wa-yarzuquhu Allāh al-‘umr al-ṭabī’ī wa-al-dhurriyyah al-ṣāliḥah wa-yaghfir lahu al-Rabb jamī’ khaṭāyāhu wa-zallātihi wa-yu’īnuhu al-Rabb ‘alā khalāṣ nafsihi bi-quwwat al-shuhadā’ wa-al-quḍsiyyīn wa-bi-quwwat al-ithnay ‘ashar al-ḥawāriyyūn al-abrār wa-bi-ṭalabāt min qibal ṭalabātihim. Āmīn. Wa li-llāh al-ḥamd dā’iman. Āmīn."



Secondary Colophon

Secondary Colophon:

- Found at the end of textual sections, indicating the completion of a portion of the manuscript. It may contain additional details such as the scribe's name, place of copying, or date, or it may be brief, consisting only of completion phrases and prayers.
- The study identified **15 manuscripts** with **secondary colophons**, with the highest occurrence being **22 colophons in a single manuscript Copte 85**, while the lowest occurrence was **one colophon**.
- **Example of a Secondary Colophon:** from Manuscript **Copte 134** (with 13 Colophons)



كل ما يجب قرأته يوم الثلاثاء من البسخة المقدسة
 في يوم الاربعاء المبارك ٢٩ تسعة وعشرين شهر برمودة
 بطنية قطية عليه السلام اكرم اللسان
 من سلام من رب الارباب الذكر من توط عليه روح
 ما خاب وعلينا رحمة التي اباد
 الدهور والاحقاب
 اذ اذ حذار امين
 بالعمد

كل ما يجب قرأته ليلة الثلاثاء من البسخة المقدسة
 في يوم الثلاثاء واحد وعشرين من شهر برمودة المبارك
 بطنية قطية عليه السلام اكرم اللسان
 في زمن السيد الرب الحلي الفبطية ابناء
 كيرلس بطريرك الكرازة المرقسية
 الثاني عشر والمائة من عدد
 الارباب البطارية ادام الله
 رياسته سنينا
 عدده
 امين

كل ما يجب قرأته ليلة الاربعاء من البسخة المقدسة
 في يوم الجمعة غرة شهر شمس المبارك سنة
 قطية بسلام من الرب عوض
 تبارك من له تعبت
 ملكوت السموات
 امين

Copte 134

بسلا من الرب يوم الجمعة المبارك عشرة
 في برمودة سنة ثمانية وتسماية
 واحد للشهد الاطهار
 عليه السلام الحقيق
 النقص ما وورون
 اولاد
 مننا
 الساعة احدى عشر من يوم احد الشعانين

كل ما يجب قرأته في يوم الاثنين من البسخة المقدسة
 في يوم الاثنين المبارك عشرون من شهر برمودة
 قطية عليه السلام اكرم اللسان
 بالاسم النقص تا وورون اولاد
 اخطوي والازقطن بقاده
 بتدبيره قنا عمرها
 الله على
 الدوام
 امين

احد الشعانين يوم الجمعة
 المدبور قبله بسلام
 من الرب
 امين
 كاتبة

تم وكل ما يجب قرأته يوم الخميس الكبير يوم السبت
 برمهات سنة ابطية هو من اجمعه الثانية من الصوم المقدس

Annotations, Commentaries, and Translations:

Annotations, Commentaries



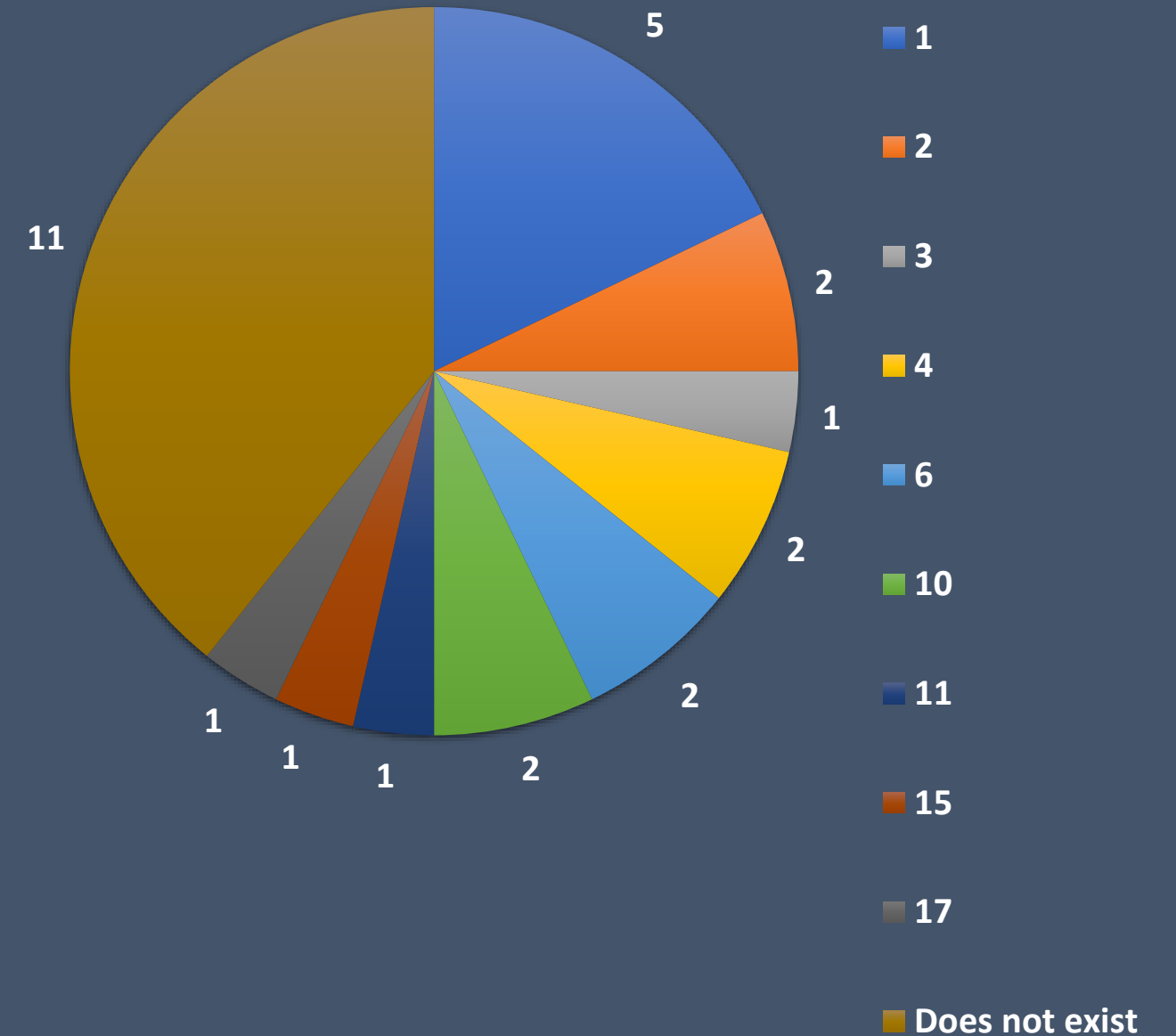
Some manuscripts contain **Arabic texts** used to **explain the Coptic text or translate certain words** in the margins, particularly at the **beginning or end of readings**. Due to the **large number of these additions**, they were **not systematically collected and analyzed**, but their presence was **noted**. Some manuscripts contain Arabic texts used to explain the Coptic text or translate certain words in the margins, particularly at the beginning or end of readings. Due to the large number of these additions, they were not systematically collected and analyzed, but their presence was noted, Furthermore, some manuscripts contain commemorations of saints on days that do not have assigned readings.



The study identified **16 manuscripts** with **Annotations, Commentaries**, with the highest occurrence being **17 Annotations in a single manuscript Copte 121**, while the lowest occurrence was **one Annotations**.



Example of a Annotations: from Manuscript **Copte 136** (with 10 Annotations)



يا وهب الفقا والارث اغفر خطايان كتب وعوض ياربنا له ثعب
 الانسان زجوه ووجه الانسان عفته يا طالب الشكر من الفضل كل شيء خرج لامله
 ٤٦٧٨

يا وهب العقل والادب اغفر خطايا
 من كتب وعوض ياربنا له ثعب
 في ملكوت السموات امين

تذكار الشهيد العظيم ماري بقطر
 بسلام من الرب
 امين
 اليوم التاسع

اليوم الخامس عشر من شهر هاتور شهادة القديس
 الشهيد ماركينا البجاوي بركته تكون مع كاتبه
 ٤٦٧٨

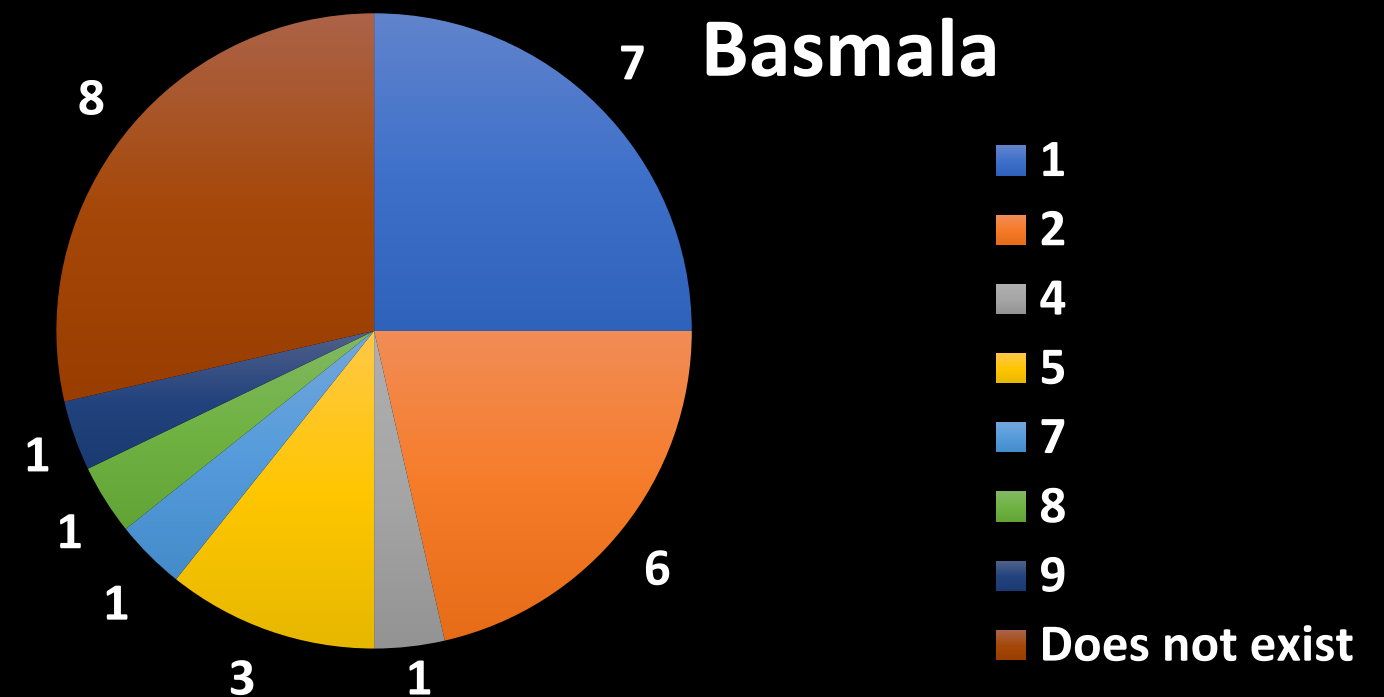
مروك
 الفضول الربي للحادي والمضرون من
 طوبه سيد القديس سلام من
 الرب امين
 ه ه ه

No.	Colophons (Arabic Text)	Page No.	Transliteration (English)
1	اليوم الثاني عشر من هاتور عيد الملاك الجليل ميخائيل شفاعته تكون مع كاتبه أمين	21r	Al-yawm al-thani 'ashar min Hatur 'Id al-Malak al-Jalil Mikha'il, shafa'atuhu takun ma'a katibihi. Amin
2	اليوم الخامس عشر من شهر هاتور شهادة القديس الشهيد ماري مينا العجايبى بركته تكون مع كاتبه	28v	Al-yawm al-khamis 'ashar min Shahr Hatur, shahadat al-Qiddis al-Shahid Mari Mina al-'Ajayibi, barakatuhu takun ma'a katibihi
3	يا واهب العقل والأدب اغفر خطايا من كتب و عوض يارب من له تعب، الإنسان من جوهر وجوهر الإنسان عقله، يا طالب الشكر من الحضل، كل شيء يرجع لأصله	68v	Ya Wahib al-'Aql wa'l-Adab, ighfir khataya man katab wa-'awwiḍ Ya Rabb man lahu ta'ab, al-insan min jawhar wa-jawhar al-insan 'aqluhu, Ya Ṭalib al-Shukr min al-ḥaḍl, kull shay' yarji' li-aṣlih
4	اليوم الثاني والعشرون من شهر طوبة المبارك عيد القديس أنطونيوس أب الرهبان بركته تكون معنا	139r	Al-yawm al-thani wa'l-'ishrun min Shahr Tubah al-Mubarak, 'Id al-Qiddis Antonius Ab al-Ruhban, barakatuhu takun ma'ana
5	اليوم الثلاثين من شهر طوبه المبارك شهادة الأم القديسة بستين وأما القديسة هليس والقديسة أغابيس والقديسة طوفيه، وفيه أيضاً نياحة الأب القديس البطريرك مينا والأب أغريغوريوس، شفاعتهم جميعاً تكون معنا إلى الأبد أمين	153r	Al-yawm al-thalathin min Shahr Tubah al-Mubarak, shahadat al-Um al-Qiddisa Bistin wa-Umna al-Qiddisa Halis wa-al-Qiddisa Aghabis wa-al-Qiddisa Tufi, wa-fihi ayḍan niyaḥat al-Ab al-Qiddis al-Baṭriark Mina wa-al-Ab Aghrigorius, shafa'atuhum al-jami' takun ma'ana ila al-abad. Amin
6	اليوم التاسع والعشرون من شهر برمهاث المبارك عيد البشارة المملوء خلاص للسيدة مريم العذراء الطاهرة أم ربنا يسوع المسيح، له المجد دائماً أبدياً	159v	Al-yawm al-tasi' wa'l-'ishrun min Shahr Barmouda al-Mubarak, 'Id al-Bisharah al-Mamlu' Khilas li'l-Sayyida Mariam al-'Adhra al-Ṭahira Um Rabbina Yasua al-Masih, lahu al-majd da'iman abadiyan
7	اليوم السابع والعشرون من شهر برمودة المبارك شهادة القديس العظيم ماري بقطر ابن رومانبيوس الوزير، شفاعته تكون مع الناسخ والقارئ والسامع وجميع بني المعمودية	165r	Al-yawm al-sabi' wa'l-'ishrun min Shahr Barmouda al-Mubarak, shahadat al-Qiddis al-'Azim Mari Bukṭur Ibn Rumanus al-Wazir, shafa'atuhu takun ma'a al-nasikh wa-al-qari' wa-al-sami' wa-jami' Bani al-Ma'mudiyyah
8	اليوم التاسع من شهر باونه تذكار صموئيل النبي، ويوافق لكامل الأنبياء، بركاتهم تكون معنا	171r	Al-yawm al-tasi' min Shahr Ba'una, tadhkar Ṣamuil al-Nabi, wa-yuwafiq li-kamil al-Anbiya', barakatuhum takun ma'ana
9	يا واهب العقل والأدب، اغفر خطايا من كتب، و عوض يارب من له تعب في ملكوت السموات، أمين	198r	Ya Wahib al-'Aql wa'l-Adab, ighfir khataya man katab, wa-'awwiḍ Ya Rabb man lahu ta'ab fi Malakut al-Samawat. Amin
10	الرب رب والإه أرض الرب رب والإه أمين	248v	Al-Rabb Rabb wa-alih Ard al-Rabb Rabb wa-alih. Amin

Basmala (Opening Invocation):

- The Basmala is the phrase "بِسْمِ اللَّهِ" ("In the name of Allah"), used as an introductory formula at the beginning of texts, reflecting scribal and religious traditions. It appears in various forms in both Arabic and Coptic. In Coptic, it is often abbreviated rather than fully written, whereas in Arabic, it is recorded in full, such as: "In the name of the Father, the Son, and the Holy Spirit, the One God, Amen.", "In the name of the Merciful and Compassionate God.", "In the name of the Almighty God."
- The study found that **20 manuscripts** contain the Basmala, with the highest occurrence being **9 instances in a single manuscript**, while the lowest occurrence was **one instance**.
- Example of a Basmala:** from Manuscript **Copte 138** (with 5 Basmala)

No.	Arabic Basmalah	Coptic Basmalah	Page No.	Transliteration (English)	Translation (English)
1	بِسْمِ اللَّهِ الْقَوِي	ϸΥΝ Ω	1r	Bism Allah al-Qawi	In the name of the Almighty God
2		ϸΥΝΘΕΟϸ ϸΡΙΟϸ	28r		
3	باسم الاب والابن والروح القدس اله واحد امين	—	1r	Bism al-Ab wa'l-Ibn wa'l-Ruh al-Qudus, Allah Wahid, Amin	In the name of the Father, the Son, and the Holy Spirit, one God, Amen
4	بِسْمِ اللَّهِ	ϸΥΝΘΕΟϸ Ω	14r	Bism Allah	In the name of God
5		ϸΥΝΘΕΟϸ	45r		



MS. 2219

بِسْمِ الْاَبِ وَالْاَبْنِ وَالرُّوحِ الْقُدُسِ الِهَ وَاحِدٍ لَيْتِ
 بِنْتِدِي يَبُونِ اللّٰهَ تَعَالَى وَحَسُنَ تَوْفِيقُهُ بِنَسَخِ كِتَابِ
 قَطْمَارِيْنِ قَبْلِيْ عَنَدِمُ فِيْ سَائِرِ اَعْيَادِ الْعَدِيِّ وَالْمَلَاكِيَّةِ
 وَالْاَيَاوِ الْاَيْنِيَا وَالرُّسُلِ وَالشُّهَدَا وَالْقُدْسِيَّيْنِ وَالْاَبَا
 الْبَطَارِكِيَّةِ وَالْاَسْاَقِفَةِ وَالْعَدَارَا وَالْاَعْيَادِ الْيَدِيَّةِ الْاَعْنَارِ
 الْفِصُوْلِ الَّذِيْ يِقْرَأُ فِيْ سَائِرِ اَعْيَادِ الْعَدِيِّ
 ροτ ρι ψα μ ο ς

Copte 127



Copte 70

الْحَقْمِيْرُ الْمَرْوِيُّ وَالْمَكَارِيْبِيُّ
 وَفَقْدَ مَوْبِكًا وَحَبِيْبًا فَخَلَدَا عَنِّي لِنَيْبَةِ التَّلْمَةِ فَتِيَهْ بَدْرِنَهْ
 فَلَا احْدَا مَعَهُ حَلْ وَلَا اجَازَهْ اَنْ يَّاخِذَهْ مِنْ وَقْفَهْ وَلَا
 يَغْيِرُ الْوَقْفِيَهْ بِاَيِّ جِهَهْ وَالْمَخَالِفُ حَالَهْ تَالِفُ وَعَلَى بَنِي
 الْاَطْلَعِ تَحْمِلُ الْبِرَّةَ وَالشُّرْبِيَهْ دَائِمًا بِرَأْمَتِيْ ١٥٧١

MS. 2219



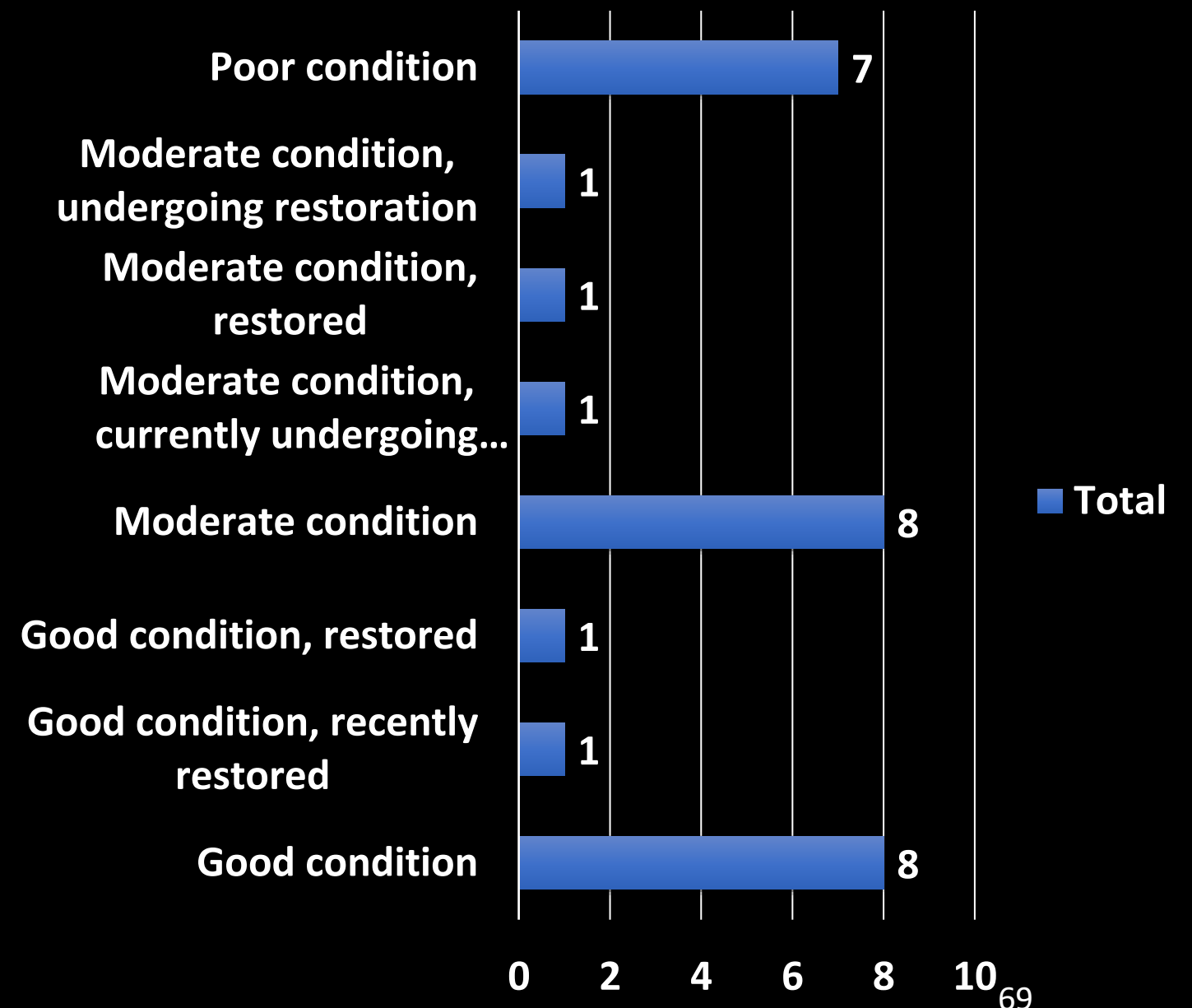
Copte 114

20. Manuscript Condition

The condition of the studied manuscripts reflects the impact of environmental and temporal factors on paper materials. The degree of deterioration varies, including humidity that caused large and small stains on some pages, and dirt resulting from contact with unclean hands during use in prayers. Many pages also suffered holes in different areas, which were addressed during the current restoration process. Additionally, wax residues were found on some pages, indicating their use inside the church.

Other signs of deterioration include fragility, ink splashes, adhesion of some pages, dryness, missing pages, and newly added pages. Interestingly, some manuscripts show traces of old restoration, where old sheets were used for repairs. Based on careful examination, the overall condition of the studied manuscripts was assessed as **good, moderate, or poor, depending** on the extent of deterioration and its impact on readability and preservation

Manuscript Condition



Handwritten text in Coptic script with Arabic marginalia. The text is arranged in columns, with the main body in Coptic and marginal notes in Arabic script.

Copte 70

Open manuscript showing two pages of Coptic text. The left page features a large, ornate initial letter 'D' in red and blue. The right page has a large initial 'O' in red and blue. Marginal notes in Arabic script are present on both pages.

Copte 134

Open manuscript with a large, highly decorated cross in the center of the left page. The cross is filled with intricate patterns and surrounded by colorful floral and bird motifs. The right page contains Coptic text with a decorative border on the right edge.

Open manuscript showing two pages of Coptic text. The left page has a large, decorated initial 'D' in red and blue. The right page has a large, decorated initial 'O' in red and blue. Marginal notes in Arabic script are present on both pages.

Open manuscript showing two pages of Coptic text. The left page features a large, ornate initial letter 'D' in red and blue. The right page has a large initial 'O' in red and blue. Marginal notes in Arabic script are present on both pages.

Copte 114

Open manuscript showing two pages of Coptic text. The left page has a large, decorated initial 'D' in red and blue. The right page has a large, decorated initial 'O' in red and blue. Marginal notes in Arabic script are present on both pages.

Open manuscript showing two pages of Coptic text. The left page has a large, decorated initial 'D' in red and blue. The right page has a large, decorated initial 'O' in red and blue. Marginal notes in Arabic script are present on both pages.

Copte 113

21. Binding

Binding is one of the most important factors in preserving the integrity of manuscripts, as it plays a crucial role in **protecting them from deterioration caused by friction, disintegration, and loss of pages**. It also provides **structural support**, ensuring the pages remain intact and minimizing the impact of environmental factors such as humidity and erosion.

After studying the collection of manuscripts, the types of binding were classified into the following categories:

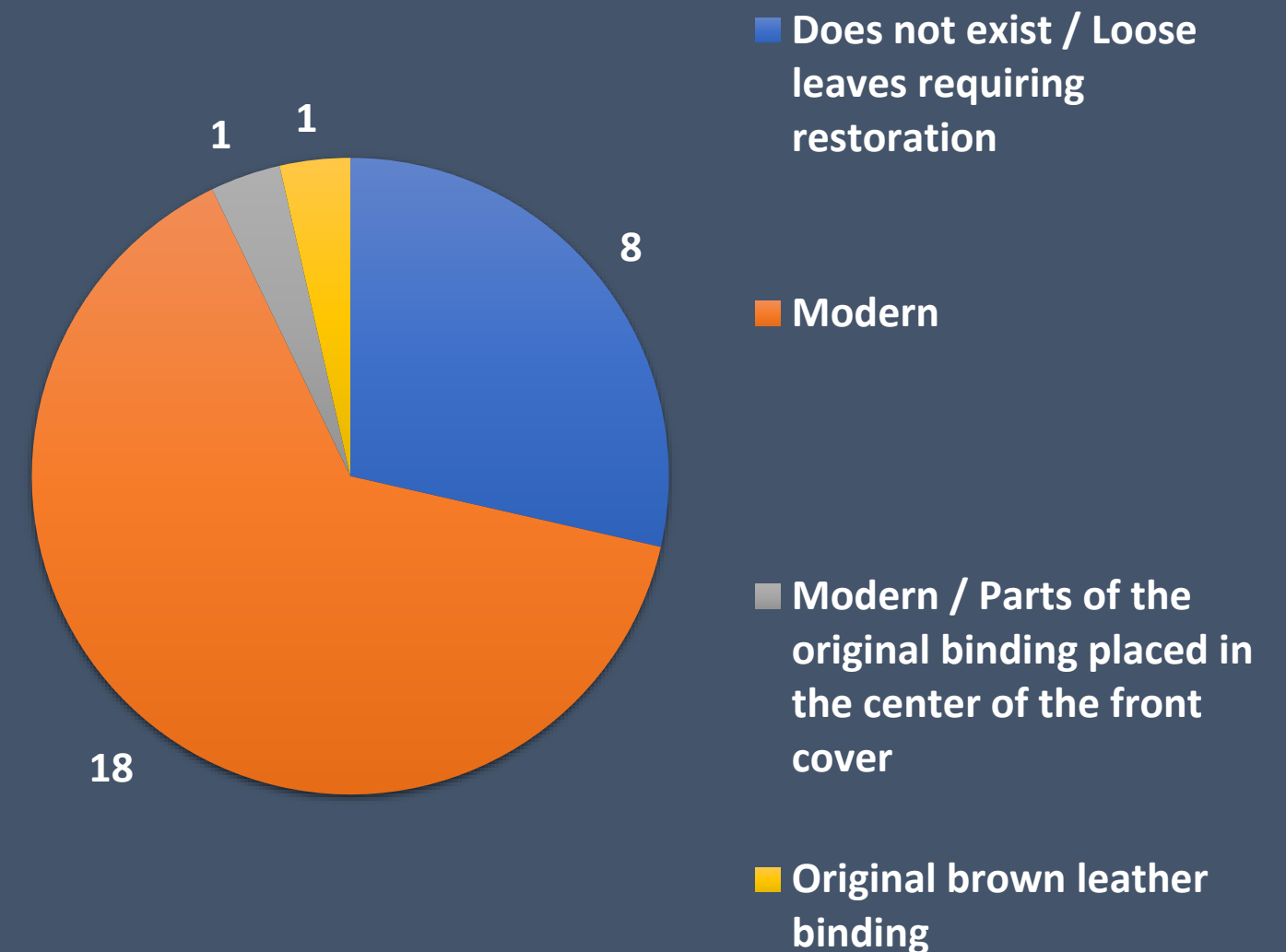
Does not exist / Loose leaves requiring restoration: Some manuscripts lack any form of binding, making them highly susceptible to damage.

Modern binding: Some manuscripts have been restored with modern binding to ensure their preservation and longevity.

Modern binding with parts of the original binding placed in the center of the front cover: This type combines modern restoration while retaining elements of the original binding as a historical feature.

Original brown leather binding: This type has maintained its original form, using **brown leather** to cover the manuscripts, providing them with good protection and greater durability

Binding





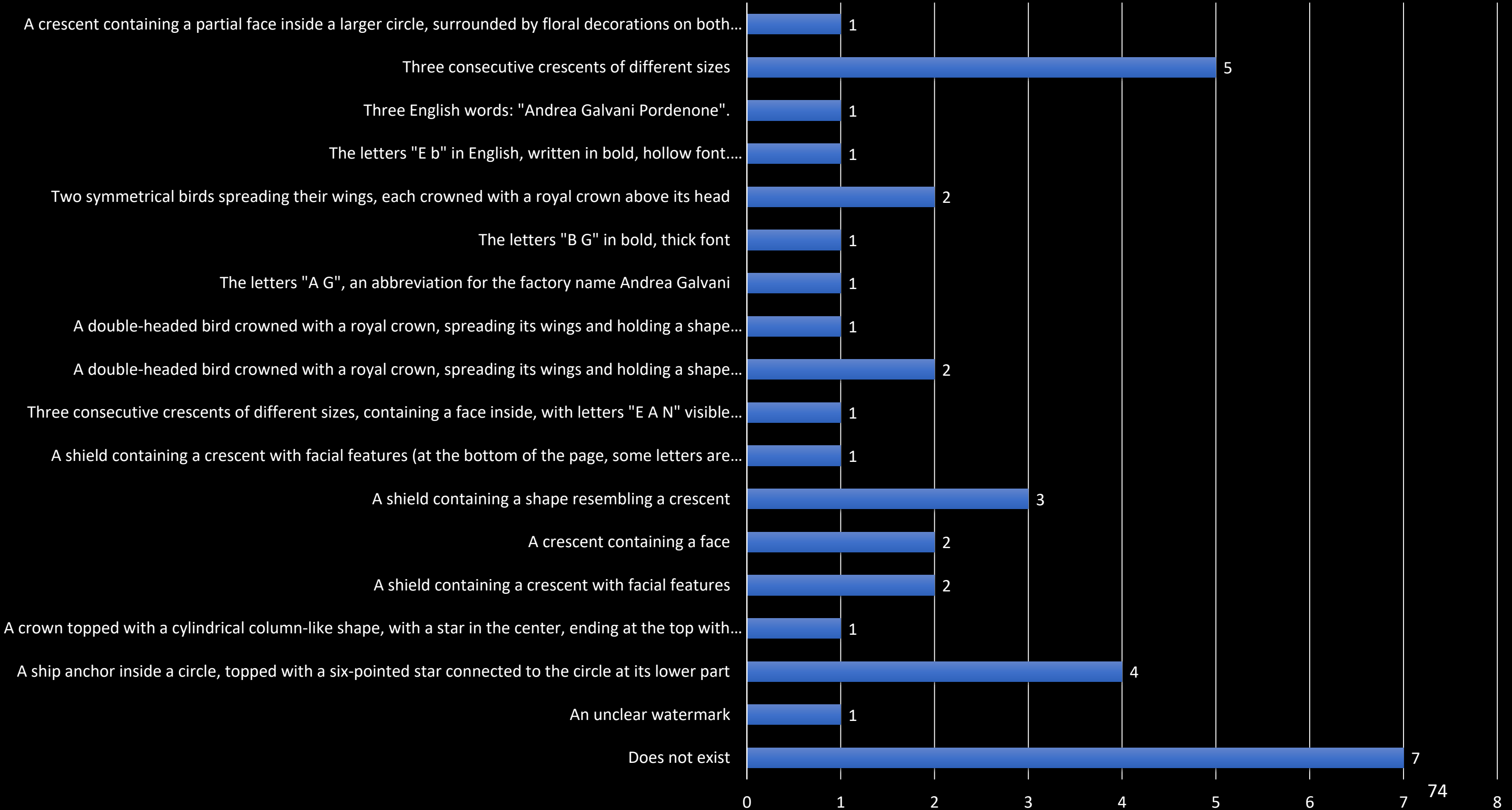
22. Watermarks in Manuscripts:

- Watermarks are essential elements in manuscript studies, as they play a significant role in determining the age of a manuscript by identifying the period in which the paper was manufactured. The shapes and patterns of watermarks vary depending on location and time, as they were used as symbols indicating the source of the paper or as commercial marks representing paper workshops.
- Analyzing watermarks is a fundamental part of manuscript studies, providing accurate information about the origin of the paper and the period in which the manuscript was produced, which helps in better understanding its history and context. Through the examination of this collection of manuscripts, several watermarks were identified in the paper used, some of which reflect the emblems of European paper workshops. Through the examination of the studied manuscript collection, it was found that 21 manuscripts contain one or more watermarks, with some manuscripts featuring up to four different watermarks in a single manuscript. Among these watermarks are the following:

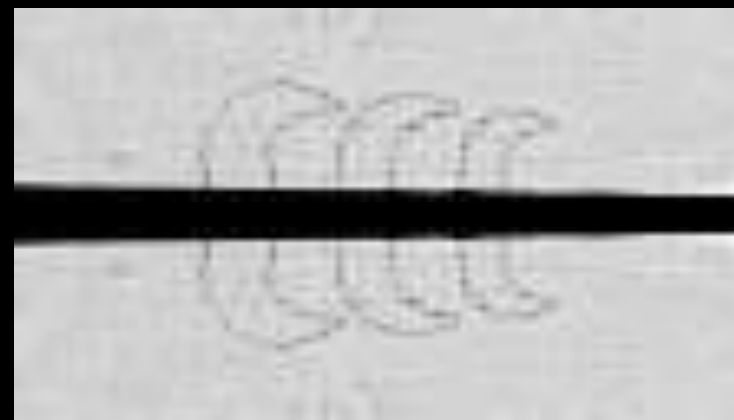
Watermarks in Copte Manuscripts are the following:

- Three consecutive crescents of different sizes
- A crescent containing a partial face inside a larger circle, surrounded by floral decorations on both sides, topped with a crown ornament.
- A ship anchor inside a circle, topped with a six-pointed star connected to the circle at its lower part.
- A crown topped with a cylindrical column-like shape, with a star in the center, ending at the top with a crescent ornament.
- A shield containing a crescent with facial features.
- A crescent containing a face.
- A shield containing a shape resembling a crescent.
- A shield containing a crescent with facial features (at the bottom of the page, some letters are visible, including "B" and "N")
- Three consecutive crescents of different sizes, containing a face inside, with letters "E A N" visible below.
- A double-headed bird crowned with a royal crown, spreading its wings and holding a shape resembling a dagger or sword handle with its feet.
- A double-headed bird crowned with a royal crown, spreading its wings and holding a shape resembling a dagger or sword handle with its feet, with an unclear ornament above and three large letters "CNF" below.
- The letters "A G", an abbreviation for the factory name Andrea Galvani
- The letters "B G" in bold, thick font
- Two symmetrical birds spreading their wings, each crowned with a royal crown above its head.
- "The letters ""E b"" in English, written in bold, hollow font.
- Three English words: ""Andrea Galvani Pordenone"", accompanied by a bird spreading its wings and feet, with the letters ""A G"" beneath it, which is an abbreviation for the factory name Andrea Galvani."
- Three English words: "Andrea Galvani Pordenone".

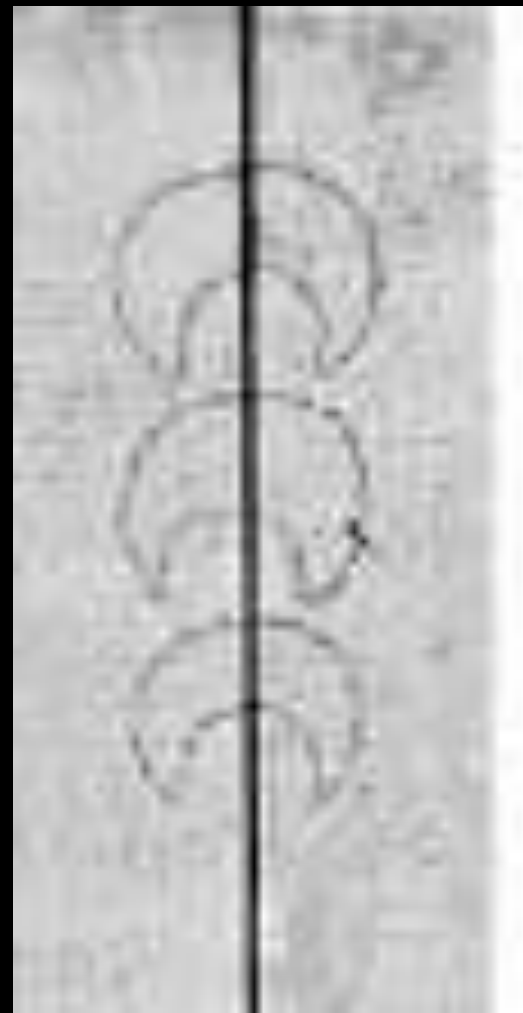
Watermarks in Manuscripts



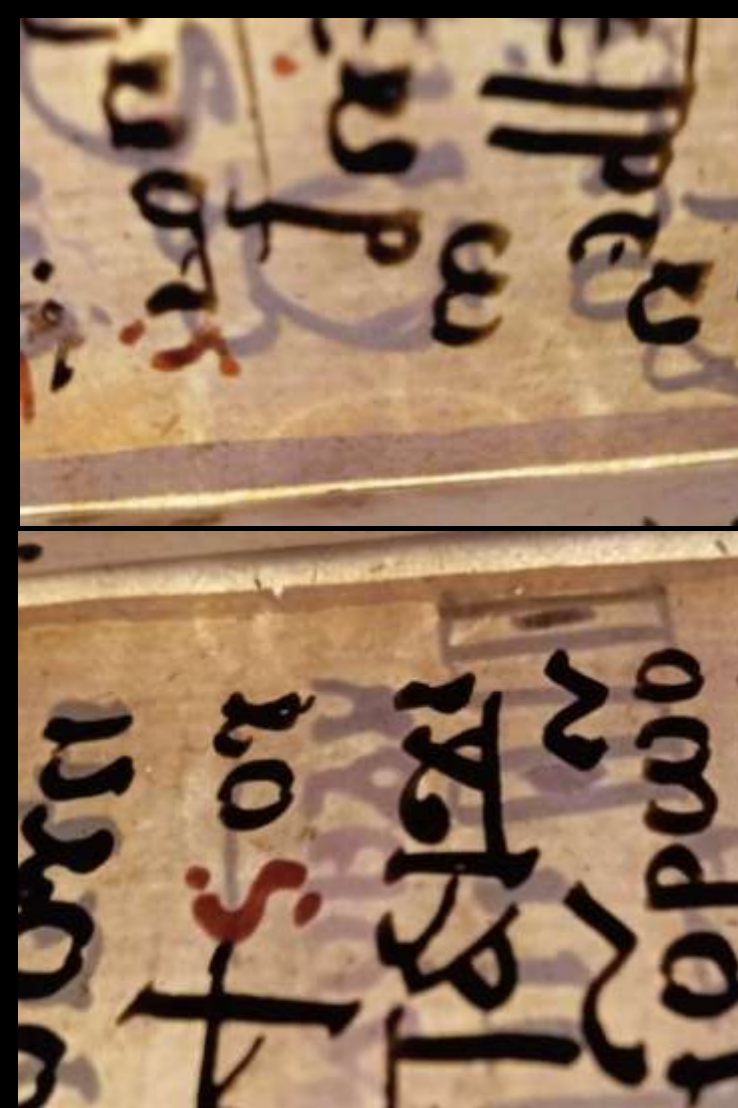
Three consecutive crescents
of different sizes



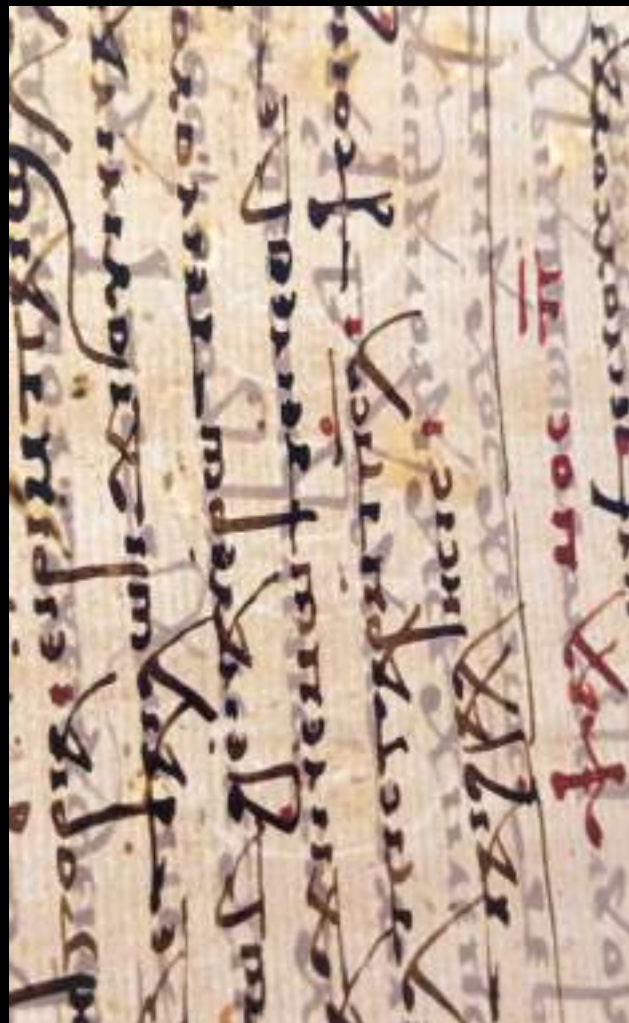
Copte 85



Copte 111



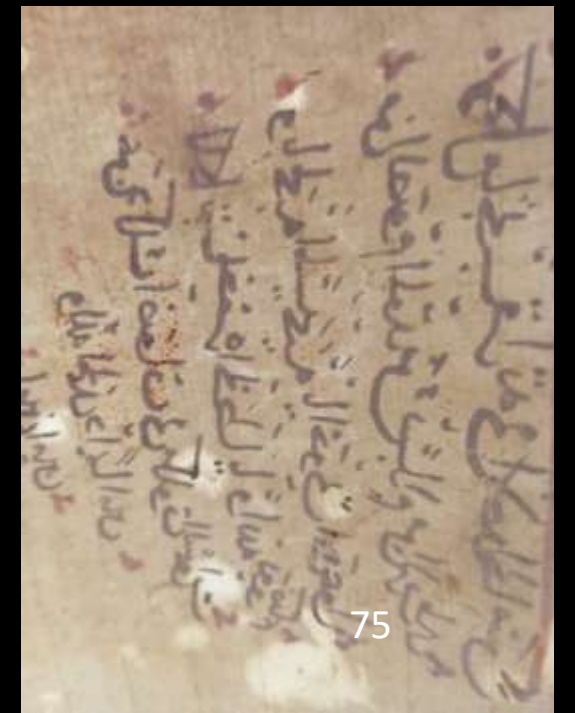
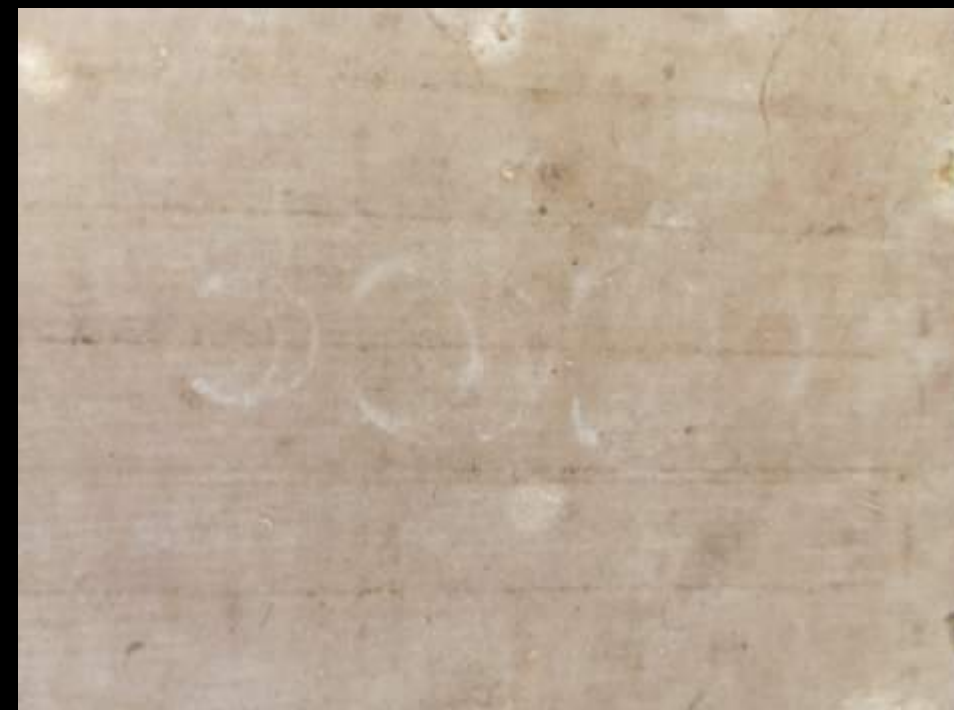
Copte 140



Copte 124



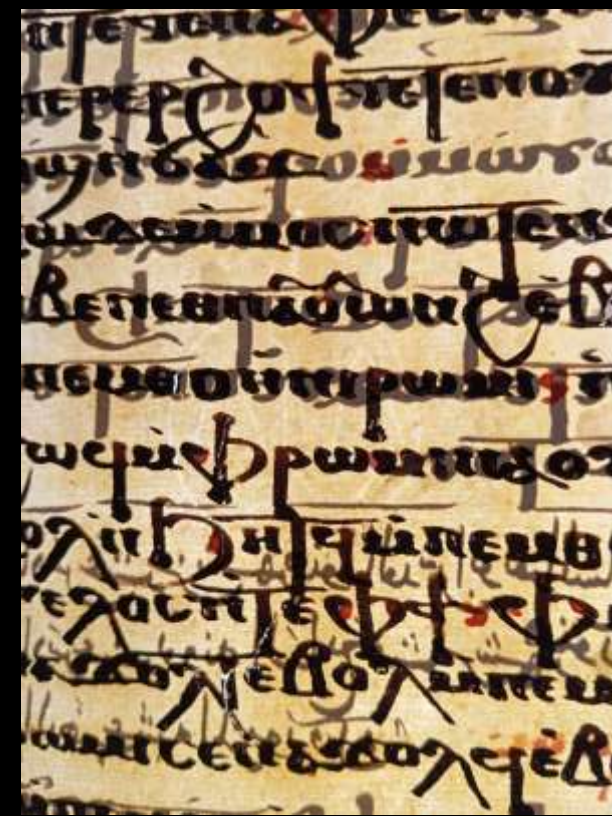
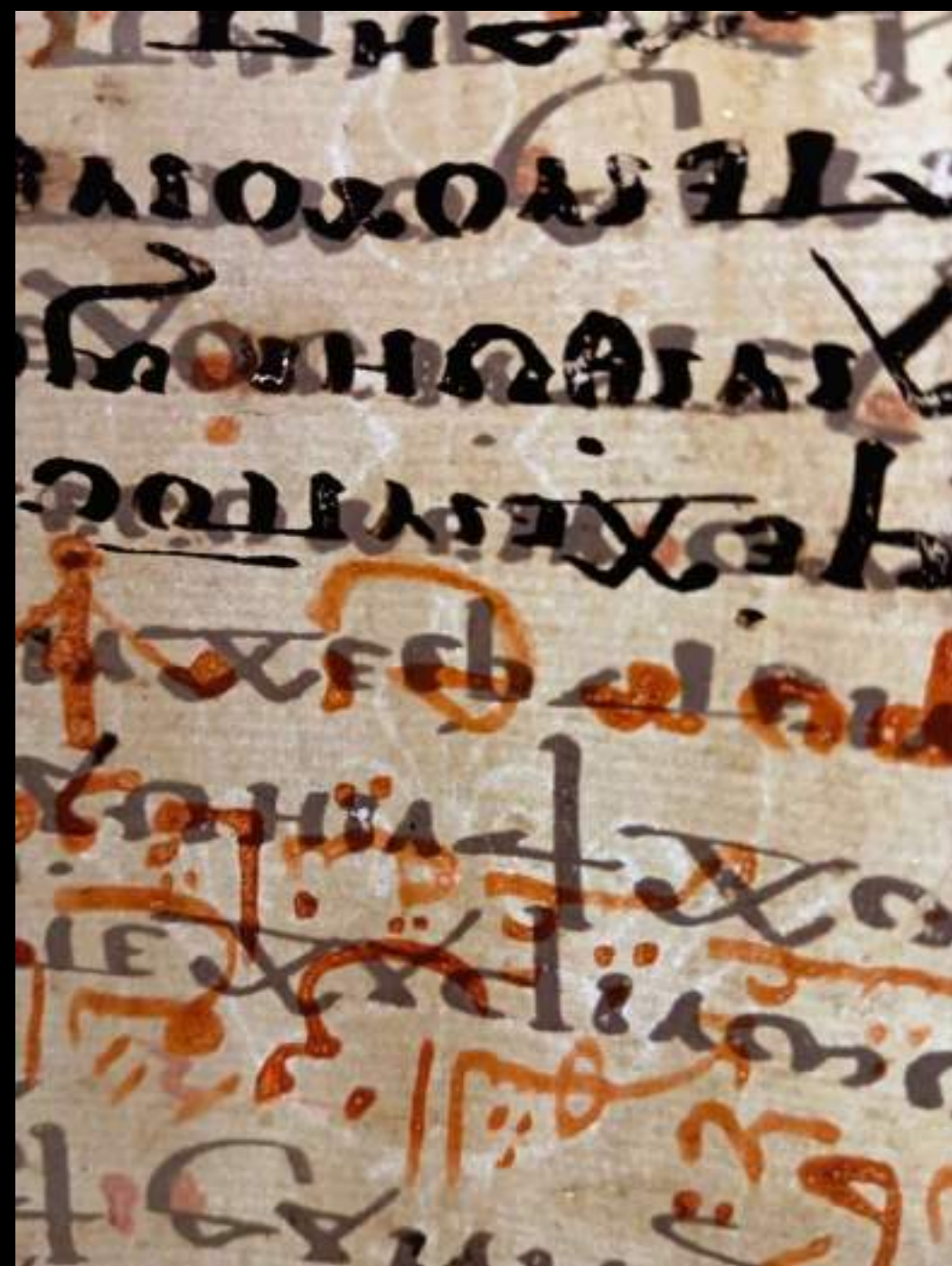
Copte 114



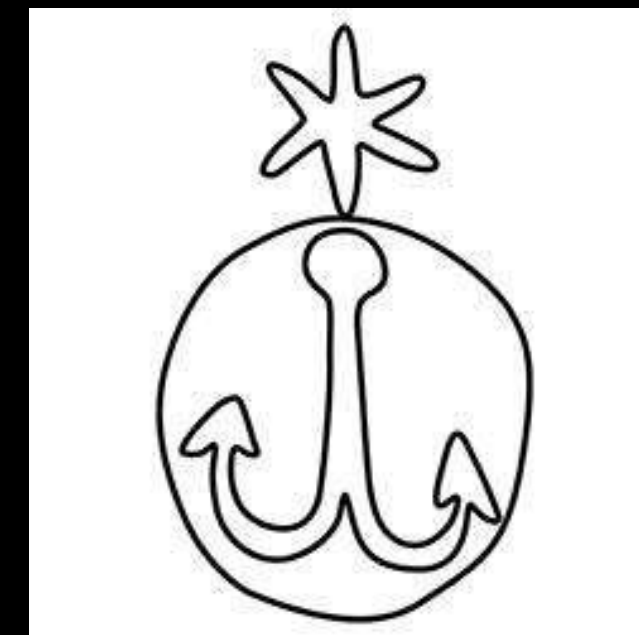
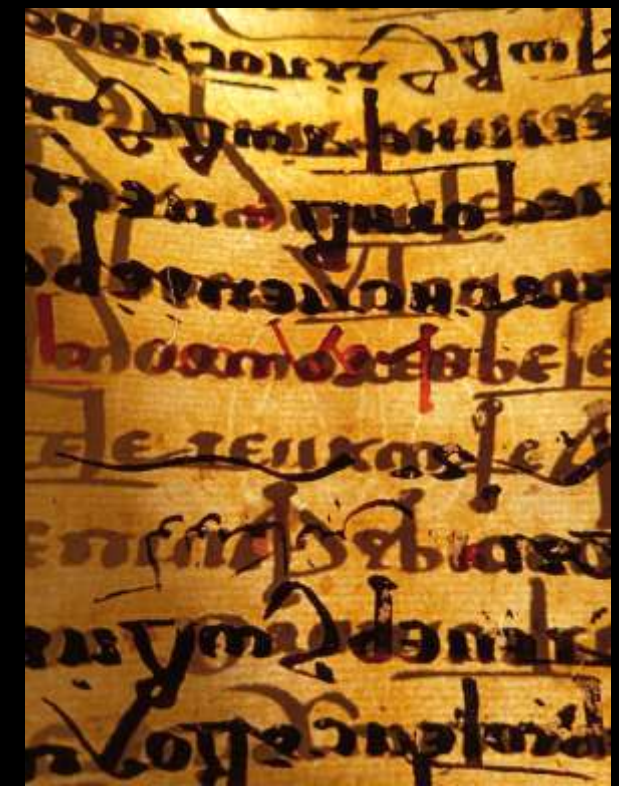


Copte 118

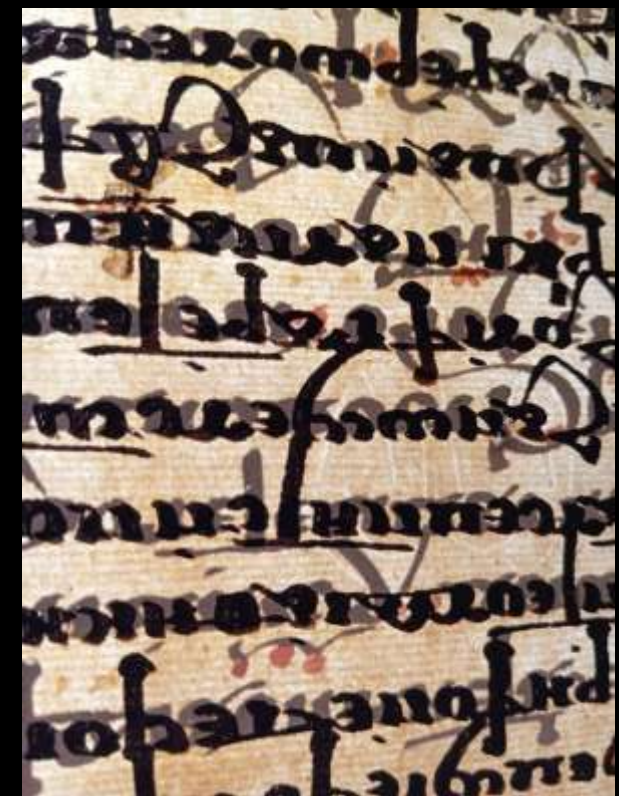
- A crown topped with a cylindrical column-like shape, with a star in the center, ending at the top with a crescent ornament.



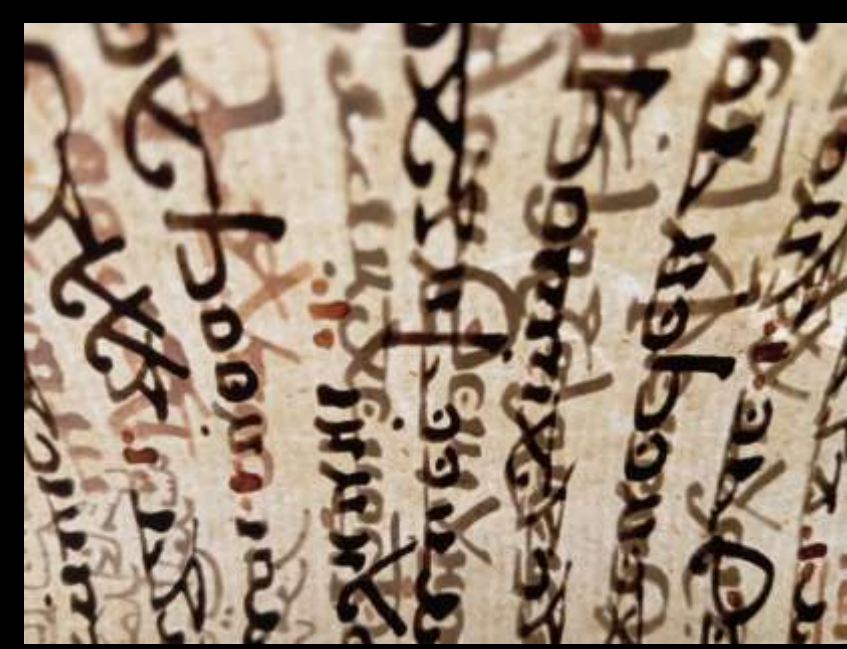
Copte 115, 116, 120, 121



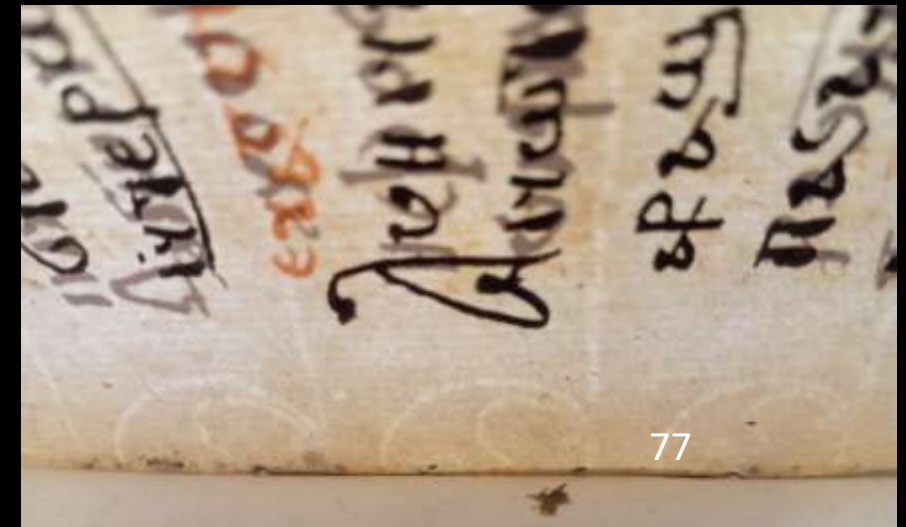
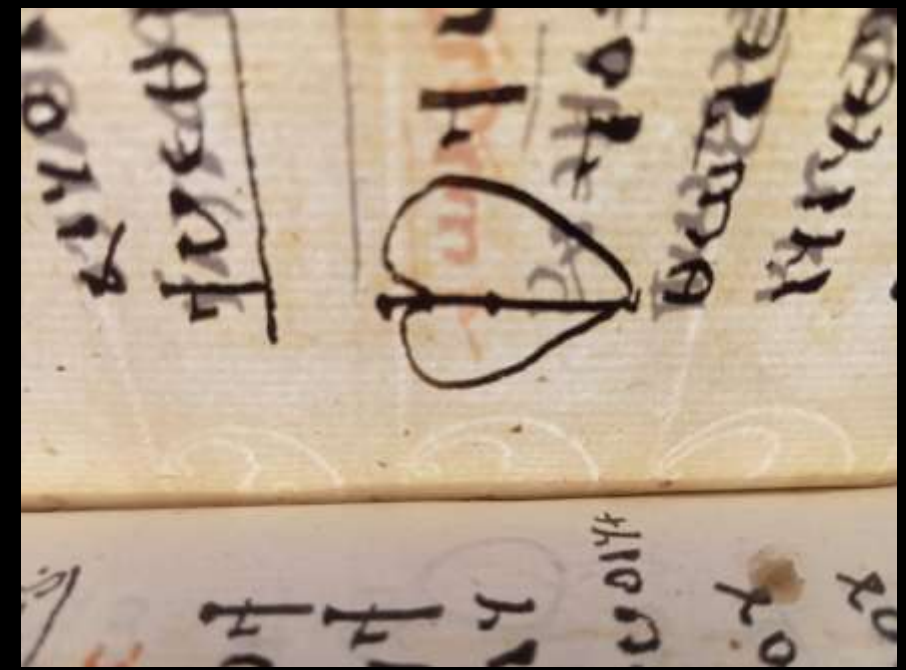
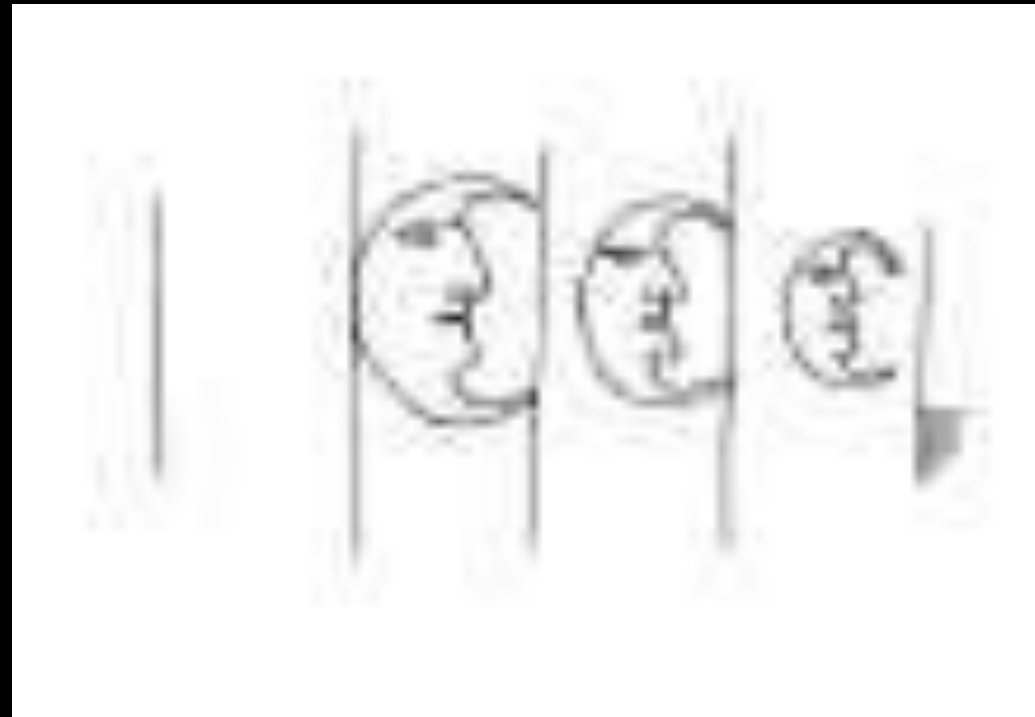
- A ship anchor inside a circle, topped with a six-pointed star connected to the circle at its lower part.



A crescent containing a face.



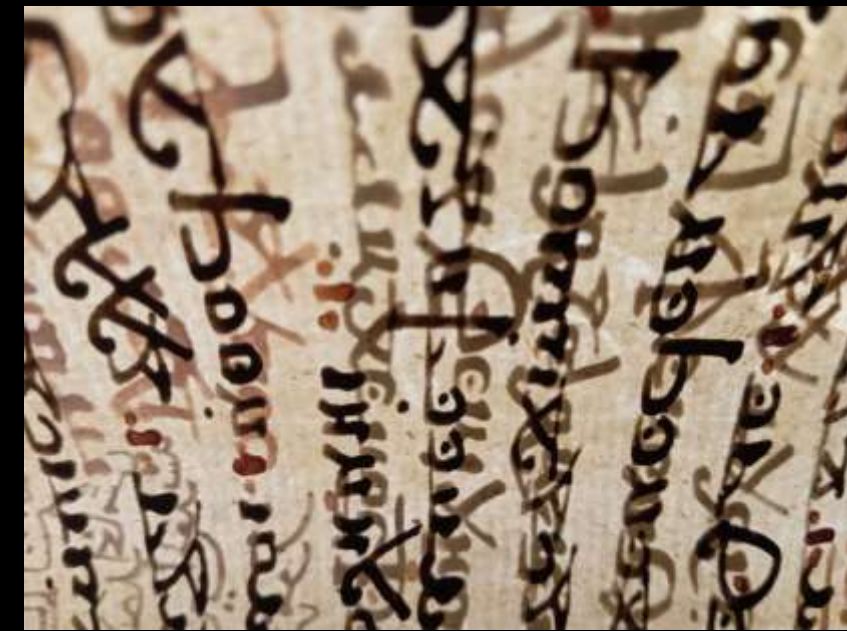
Copte 142

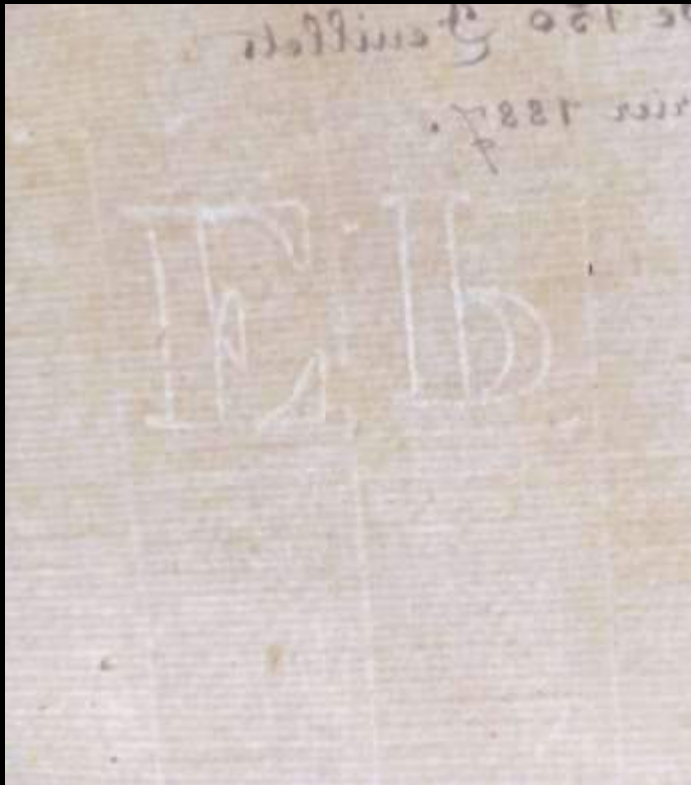


Copte 140

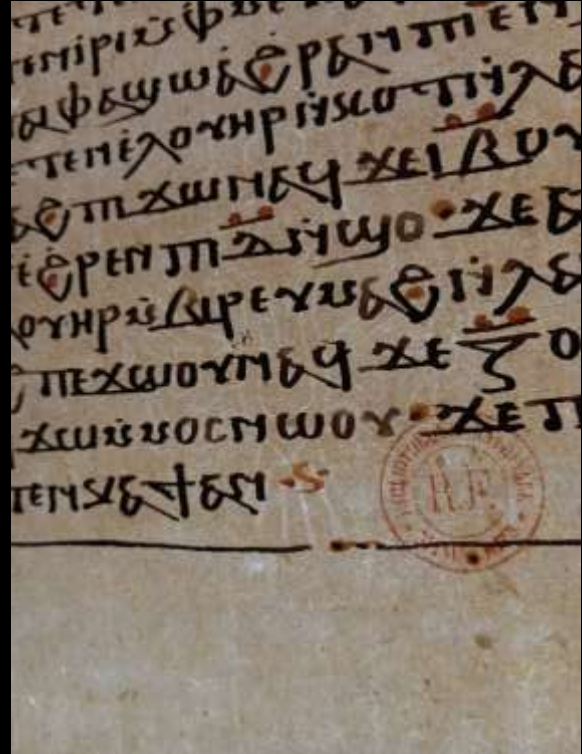


Copte 139





The letters "E b" in English, written in bold, hollow font.



Copte 139



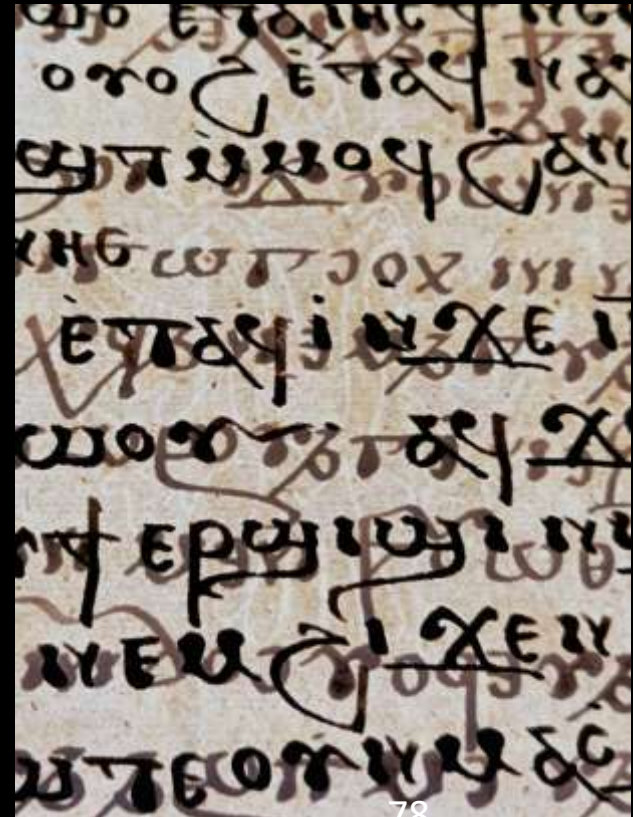
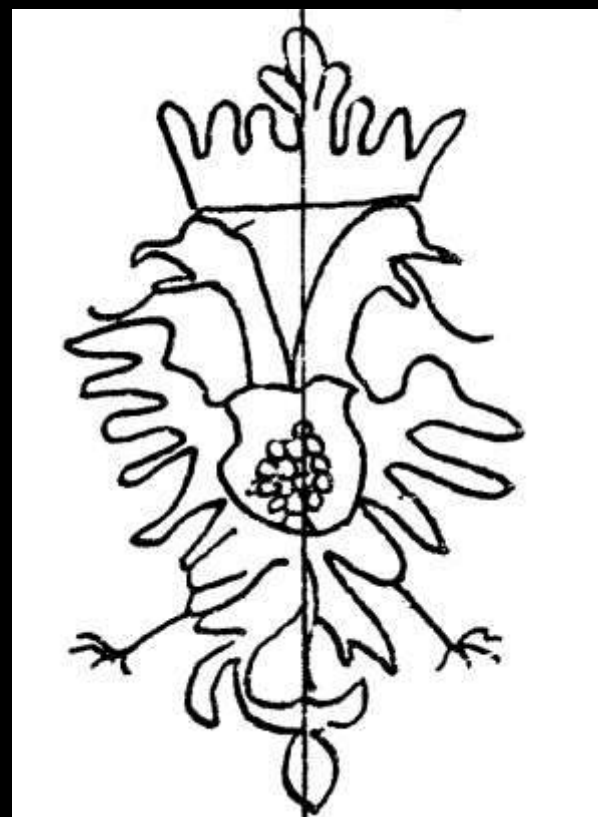
Copte 134



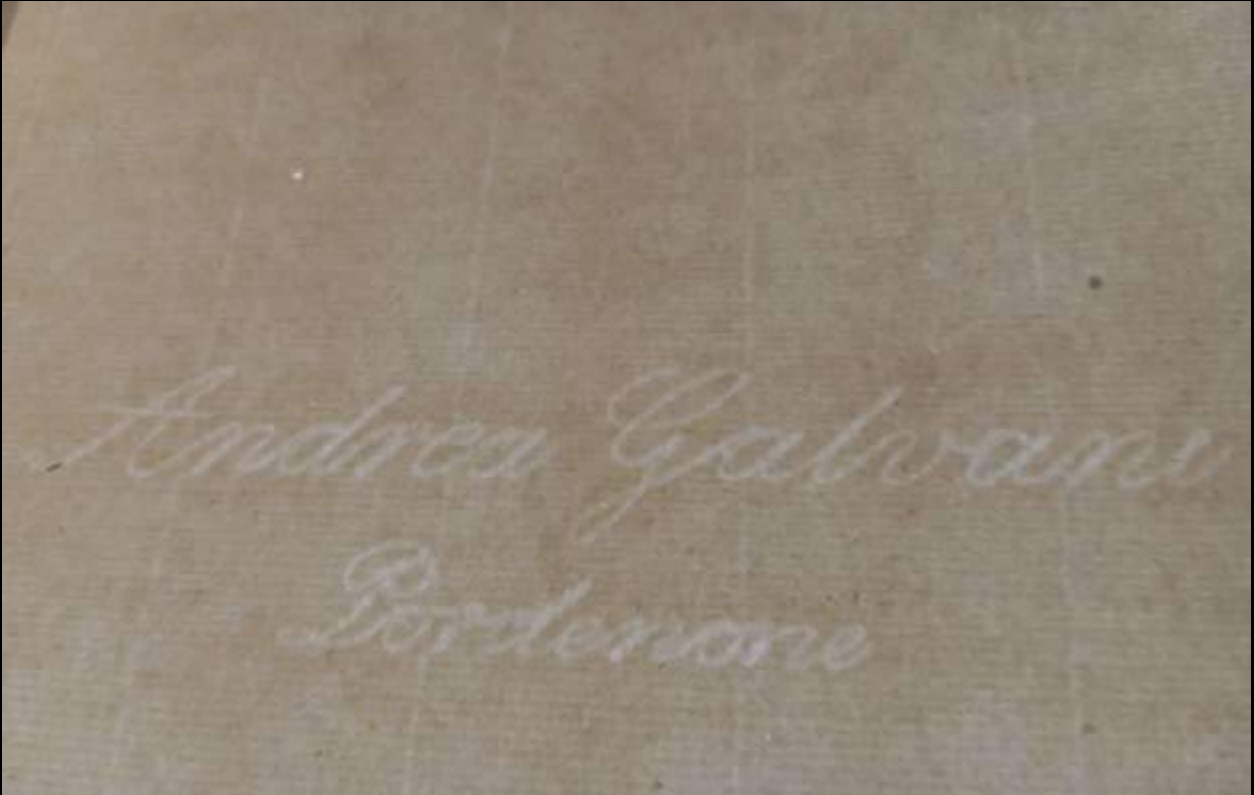
Copte 134

A double-headed bird crowned with a royal crown, spreading its wings and holding a shape resembling a dagger or sword handle with its feet.

a bird spreading its wings and feet, with the letters "A G" beneath it, which is an abbreviation for the factory name Andrea Galvani."



Copte 137, 138



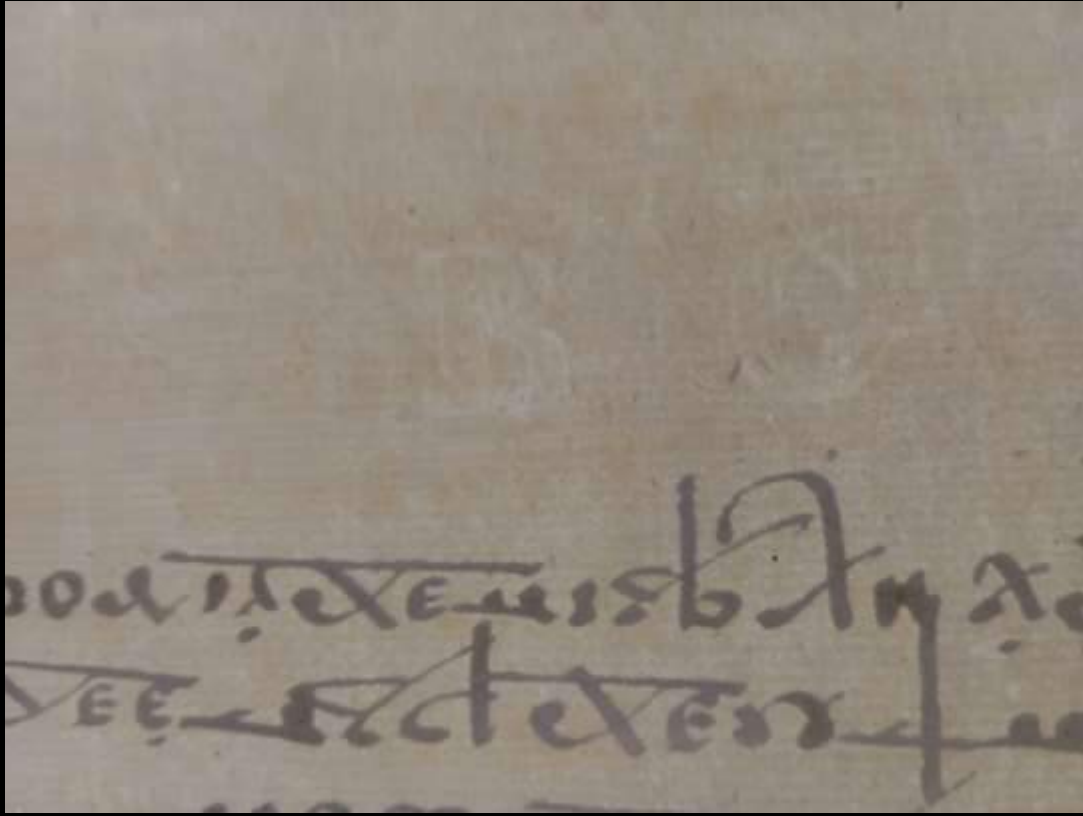
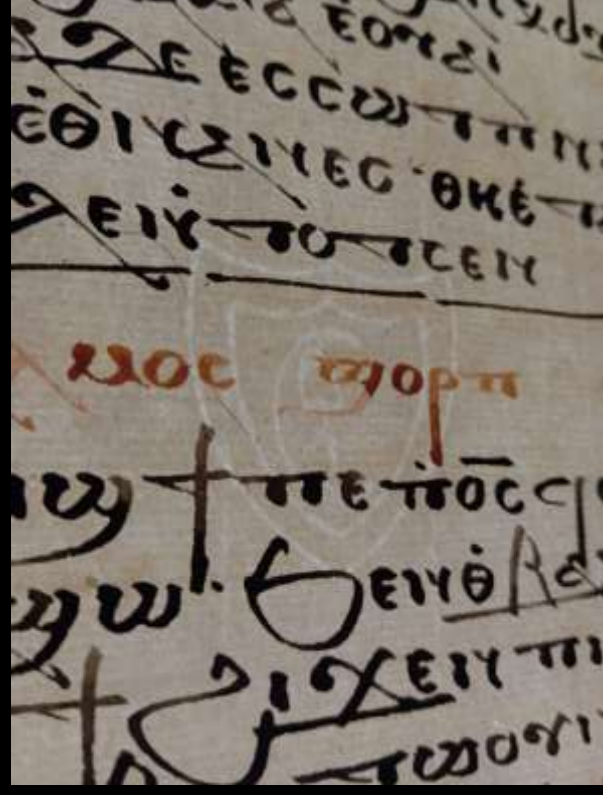
Three English words:
"Andrea Galvani Pordenone"



Copte 136



A shield containing a crescent with facial features (at the bottom of the page, some letters are visible, including "B" and "N")



Copte 136



Copte 139



79
Copte 137, 138



Summary

The collection of Coptic manuscripts housed at the Bibliothèque nationale de France (BnF) stands out as one of the most diverse and valuable in the world. Of particular significance is the section I had the opportunity to work on—the Katamaros—which encompasses a wide range of liturgical readings associated with daily services, feasts, and religious occasions in the Coptic Church. **Through careful analysis and data-driven study**, I was able to document this collection in detail. Building on this experience, I am confident in my ability to apply the same rigorous methodology to the broader corpus of Coptic manuscripts, **as well as to the Arabic Christian manuscripts of Egyptian origin preserved at the BnF**. This would allow for a comprehensive and scientifically organized survey of all Egyptian manuscripts in the library. **I hope to realize this ambitious project in the near future, and if granted the opportunity**, I would establish a digital database encompassing all Egyptian manuscripts **in either Coptic or Arabic**. This would serve as a powerful tool for researchers, enabling them **to access precise and systematic results efficiently**. **I truly believe it would be one of the most impactful scholarly endeavors I could achieve.**



{ BnF

**Thank you for your
kind attention.**

