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**MONASTERIES AND MONASTIC LIFE
IN EGYPT**

An Annotated Bibliography

March 2003

Table of Contents

Art, Coptic	4
Art, Coptic -- Egypt	6
Art, Coptic -- History	15
Celibacy -- Christianity	18
Christian antiquities -- Egypt	20
Christian pilgrims And pilgrimages	27
Coptic Christian saints	33
Coptic icons -- Conservation and restoration	39
Copts -- Biography	42
Copts -- History	45
Early church history -- Primitive and early church, ca. 30-600	53
Monasteries	61
Monasteries -- Conservation and Restoration	64
Monasteries -- Egypt	68
Monasteries and State -- Egypt	76
Monasteries, Coptic	81
Monasteries, Coptic -- Egypt -- (papyri)	83
Monasteries, Orthodox Eastern	88
Monastic and Religious Life	91
Monastic and Religious Life -- History -- Early church, ca. 30-600	98
Monastic and Religious Life -- History -- Middle Ages, 600 - 1500	103

Monastic and religious life in art	107
Monastic and religious life of women	110
Monastic libraries	111
Monasticism and religious orders	114
Monasticism and religious orders -- Habit	120
Monasticism and religious orders -- Liturgy	121
Monasticism and religious orders -- Occupations	123
Monasticism and religious orders -- Common Life	125
Monasticism and religious orders -- Orthodox Eastern church	128
Monasticism and religious orders for women	130
Monasticism and religious orders in literature	130
Monasticism and religious orders, Coptic	132
Monasticism and religious orders, Orthodox	135
Spiritual Life -- Christianity	136
Citations of Scholarly Articles Accessible through the AUC Library's: Article Indexes and Other Databases	144
Articles Available at the AUC Library	149

Art, Coptic

- Brooklyn Museum. *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century AD*. New York: Reprinted by Arno Press, 1969.

Main Library N 7381 B7 1969

This book comments on Christian and Pagan artifacts exhibited at the Brooklyn Museum by the Department of Ancient Art, on January 23rd to March 9th, 1941. John D. Cooney, the curator of Egyptology collections presents in his introduction how Christian art in Egypt was influenced by Greek, Ptolemaic and Roman styles in the Delta region while it was hardly changed in Upper Egypt. The book then presents a listing of the items that were exhibited including paintings, sculptures and wood carvings. Following this is a description of Egyptian textiles during the Greco-Roman and early Christian periods which, presented in an itemized list of the exhibited artifacts, include numerous plates representing examples of Fayum Portraits, sculptures, and textiles.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York] :Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century A.D.* Brooklyn Museum Department of Ancient Art. Brooklyn, 1969.

Main Library N 7381 B7 1969

The introduction covers an analysis of the three main currents influencing Coptic art: the Egyptian style, Greek (Hellenistic) work, and Roman work. The introduction also discusses how the Copts have drawn on Christian history for subject matter, thereby developing a style of their own. The book includes 271 illustrations allowing the reader to visually compare and contrast pagan and Christian art from Egypt.

- Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT57 N5

An excavation of the tomb of the XI Dynasty Vizier Daga in 1911 has revealed Coptic remains that turned out to be the Monastery of Epiphanius. This book is divided into two major parts in two volumes. Part I covers archeological and literary material from the excavation. The Monastery is described from the point of view of archeological remains. The book addresses the history of the Theban hermits, their life, language and literature. Part I contains numerous plates showing materials from the excavation. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school pieces. The text has been carefully translated, and includes notes to the translations for each of the chapters.

Art, Coptic – Egypt

- Akermann, Philippe. *Le Décor Sculpté du Couvent Blanc: Niches et Frises.* (Decorations and Sculptures of The White Monastery: Niches and Frescoes) [Le Caire]: Institut Français d'Archéologie Orientale du Caire [1976].

Main Library NA 6084 S6 A45x 1976

This catalog describes examples of early Christian architectural art of Deir El-Abiad (The White Monastery) which is also known as Deir Amba Shenoute. It begins with an introduction followed by five chapters that give a full description of the art of the 'niche' in the first centuries of Christianity, including the way it is represented in the White Monastery. It goes on to explain the different themes and symbols used by the early artists. The descriptions are arranged by consecutive illustrations from chapter six to chapter eleven. These, in turn, are followed by a Conclusion and an index. A folded plan of the White Monastery or Deir El-Abiad is attached to the back of the bound cover of the book.

- Atalla, Nabil Selim. *Coptic Icons.* Barcelona, 1986.

Main Library N 8189 E35 C6X 1986

This book serves as an easy reference to Coptic icons (such as those of Saints) and the manner in which they are depicted in their spiritual convocations. The text also includes a brief introduction which traces the origin of the term "Coptic", and the Era of the Martyrs that began in 284 AD. Each plate includes a short paragraph discussing the artwork and the relevance of the symbolism and significance as presented from a Coptic religious perspective.

- Atiya, Aziz S. *A History of Eastern Christianity.* London, 1968.

Main Library BX 103 2 A8 1968

This book focuses on the history of the Christian Churches of the East, namely, the Coptic and Ethiopic, the Jacobite, Nestorian, Armenian, Indian, Maronite, and the vanished Churches of Nubia and North Africa. The author traces the origins and evolution of these churches in the seven different parts of the book. He attempts to restore a picture of the Eastern Churches that was lost to the eyes of the West. Most Eastern Churches, whose claim to apostolic origins is their major pride and glory, are viewed by the modern day west as 'primitive'. The author, himself a Copt, brings out the hierarchical organization of the various Eastern Churches, their rites and ceremonies, ecclesiastical art and architecture, religious music and literature. With these, this book goes a long way to clarify certain aspects of the Eastern Churches, which had hitherto been viewed through sectarian vehemence, and considerable lack of understanding by most Roman Catholic, Greek and Protestant authors. The book also contains maps, footnotes, plates and an extensive bibliography.

- Beckwith, John. *Coptic Sculpture, 300-1300*. London: A. Tiranti, 1963.

Main Library NB 1082 B4 1963

Beckwith gives an historical background of Egypt, which starts with the founding of Alexandria in 322 B.C. and continues until the end of the reign of Ptolemy II from 246 BC. The author also gives a description of the different styles and historical trends in Coptic sculpture. He devotes a whole section on Notes to Plates, and gives a description of the different styles with reference to the plates in the text. He specifically describes at great length the Alexandrian style, and the periods before and after the Islamic conquest in 641 AD.

- *Bibliothèque d'Etudes Coptes*. Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 V. 1

Dr. Sobhy, gives a physical description of the dilapidated manuscript that is located at the Mo'allaka Church in Old Cairo. The author notes that the scribe has done the entire work and was obviously an adept craftsman. The text of the manuscript is presented in columns, followed by the translation. The original text is in Sahidiq with some dialects of Middle Egypt. The text includes many Greek words that are not spelled in the traditional way. The translator notes that the text is at times incoherent but explains that this particular trait is common among similar texts written about martyrs. The author's main objective in this study is to introduce words that are differently spelled in an untraditional manner, and to focus on new forms of grammar as presented in the manuscript. The work concludes with an index and a table of contents.

- Bolman, Elizabeth S. (ed). *Monastic Visions: Wall Paintings in the Monastery of St. Antony at the Red Sea*. American Research center in Egypt, Inc. Yale University Press, New Haven and London.

Main Library ND 2863.3 M66 2002

This concise publication displays a range of wall paintings in the monastery of St. Antony at the Red Sea. The book is divided into four major parts. Part I describes the life of St. Antony as the 'Father' of monasticism and examines the monastery from 251 to 1232/1233 AD. It also examines the plight of the monasteries after the Arab conquest of Egypt in 641 AD. Part II describes the church of St. Antony, with its early paintings and architecture, placing specific emphasis on the paintings of a group of Egyptian Coptic artists led by a master artist Theodore. Part III portrays life in the monastery, past and present, and specifically focuses on the medieval and later inhabitants of the monastery. The author also describes the mystical and spiritual connections of icons in monastic life, and the idiosyncrasies of modern Coptic

identity. Finally, Part IV examines the Coptic inscriptions in the church of St. Antony. The book includes valuable colored plates and black-and-white illustrations that show the various wall paintings in the monastery. The book is highly recommended for researchers of Coptic art.

- Brooklyn Museum. *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century AD*. New York: Reprinted by Arno Press, 1969.

Main Library N 7381 B7 1969

This book comments on Christian and Pagan artifacts exhibited at the Brooklyn Museum by the Department of Ancient Art, on January 23rd to March 9th, 1941. John D. Cooney, the curator of Egyptology collections presents in his introduction how Christian art in Egypt was influenced by Greek, Ptolemaic and Roman styles in the Delta region while it was hardly changed in Upper Egypt. The book then presents a listing of the items that were exhibited including paintings, sculptures and wood carvings. Following this is a description of Egyptian textiles during the Greco-Roman and early Christian periods which, presented in an itemized list of the exhibited artifacts, include numerous plates representing examples of Fayum Portraits, sculptures, and textiles.

- Butler, Alfred J. *The Ancient Coptic Churches of Egypt, vol.1 and 2*. Oxford: Clarendon Press 1884.

SPCL BX 133 B8 1884

Volume 1 of this book focuses on the general layout and structure of Coptic Churches, giving plans and illustrations of some major Churches and Monasteries. Some of these, like the churches of old Cairo, the Monasteries of the Natrun valley, the Churches and Monasteries of Upper Egypt, are discussed in detail. Volume 2 goes deeper into the Coptic faith. It dwells on particular aspects of the Coptic religion like the arrangement of the altar, Eucharistic vessels and furniture, vestments of clergy, sacraments and the various rites and ceremonies of the church.

- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York: Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts.

It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- *Coptic Icons, Les Icones Coptes, Koptische Ikonen*. Cairo: Lehnert and Landrock, 1986.

Main Library N 8189 E35 C6x 1986

This book is a catalog of Coptic Icons that are found in several churches and monasteries throughout Egypt. The churches include Al-Mu'allaqah (The Hanging Church in Old Cairo), the church of Saint Barbara, the churches of St. Mercurius (Abu Saifain), and Al-Damshiriah and St. Shenouti. Haret al-Rum and Fum Al-Khalig in the Cairo area have also been included. The Coptic monasteries of Wadi El-Natrun and Upper Egypt are presented through their fascinating icons. The specific style of Coptic icons, described as the 'Triptych' style, is also presented in this work and is constituted by a centerpiece and two side panels that fold over a center. This work includes a fascinating array of different icon styles, among which are the Fayoum Portraits, and the different icons kept at the Coptic Museum. This catalog is trilingual (English, French, German). The book closes with a list of alphabetical names and a table of contents.

- Coptic Orthodox Patriarchate. *St. Mark and the Coptic Church*. Coptic Orthodox Patriarchate, Cairo, 1968.

Main Library BX 133.2 A4 1968

This book deals with St. Mark and the establishment of Christianity in Egypt. Dr. Hakim Ameen, the author of the first essay describes how St. Mark introduced Christianity to Egypt. The second chapter informs us about St. Mark's Doctrine (the one found in parts of Africa). Other chapters of the book deal with the Liturgy of St. Mark and the Theological School of Alexandria. The book also describes the Coptic Church under different rulers and its contribution to universal Christianity. The latter part of the book concludes with a brief survey of Coptic literature and art.

- *Les Edifices Chretiens du Vieux Caire*. (Coptic Monuments of Old Cairo) Bibliothèque d'Etudes Coptes, Le Caire :Imprimerie De l'Institut Français D'Archéologie Orientale, 1919. Bibliography and Historical Topography By Charalambia Coquin for v.11 pt.1,1974.

Main Library PJ 2195 B5 v. 11 pt 1, 1974

The work comprises a bibliography and a historical topography of Christian buildings of Old Cairo, and presents a bibliographical guide written by ancient and modern authors. It includes a preface, a list of abbreviations, and an extensive bibliography. The buildings are divided into three groups: Northern Group, Central Group, and South Group. A plan and drawing of Old Cairo and some photographs of different

elements of the architecture of the buildings are also included. The description of the different groups is followed by an addendum and two plans: One of al-Fustat-Misr of the fourteenth and eighteenth centuries, and the second of al-Fustat-Misr at the time of the Muslim Conquest in 642 A.D. This work ends with a list of plates and an index.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York]:Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Evetts, B.T.A. (ed.). *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Oxford, 1969.

Main Special Collection BX 133 A6

This publication discusses a history of Egypt's churches and monasteries including architecture, restoration, and religious iconography. The book also provides accounts by priests and monks of mystical experiences. It gives a geographical description of Egypt, footnotes, a map, appendix, and index of Coptic churches and monasteries. The book offers historical analyses of the Coptic language as used in neighboring countries.

- Gartkiewicz, Przemyslaw. *NUBIA I, Dongola 2: The Cathedral in Old Dongola and its Antecedents*. Editions Scientifiques de Pologne, Varssovie 1990

Main Library NA 216 D6 G27X 1990

This book gives a description and brief account of the architectural investigations carried out on the site of the Church of Granite Columns in Old Dongola. The author starts by describing the old church and the later additions to it. He focuses on the building process, materials, and layout of the church. The greater part of the book is reserved to the Church of Granite Columns. Gartkiewicz then gives a specific description of the architecture and usage of the church, with maps and technical architectural designs. In the last chapters the author dwells briefly on the Cathedral of Brick Pillars, its construction, evolution and eventual decline. For anyone interested in early church history, especially the architecture, this book is a must.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grogorius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Guillaumont, Antoine. *L'Asceticon Copte de L'Abbe Isaie*. (Coptic Asceticon of Abbot Isaiah) Sahidiq Fragments, Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français D'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v. 5

This catalog is a description of fragments of two manuscripts that represent the work of Abbot Isaiah, Saint of Scete, written in the tenth and eleventh centuries. Both manuscripts were found in the White Monastery or Deir El-Abiad, and parts of them are presently owned by several libraries. For convenience, the manuscripts have been named A and B and the translator has also included, at the end of his work, an extra fragment that does not belong to either A or B. The work ends with an index to the references in the scriptures, a word index in Greek, and a general index.

- Habib, Raouf. *The Outstanding Aspects of the Coptic Arts*. Mahabba Bookshop, 1980.

SPCL N 7382 H2X

This book discusses Coptic art from differing perspectives. It starts by looking at the influence of classical mythology in Coptic art, and discusses pottery until the Coptic and Islamic era. The author later focuses on feminine coquetry and headdresses in the Coptic period and some of the major contributions of ancient Egypt in Coptic art. Aspects of Coptic symbolism, manuscripts, weaving, and textiles are also discussed. The book concludes with a brief look at the stay of the Holy Family in Egypt, the Monastery of St. Catherine in Sinai, and the Coptic icons.

- Hondelink, H. *Coptic Art and Culture*. Shouhdy Publishing House, Cairo, 1990.

Main Library N 7382 C66X 1990

This book introduces Early Christian Architecture in the Nile Valley between 313 AD. and 640 AD., including the church and monastic architecture. The second chapter of the book describes and explains the significance of the Old Testament Saints in Medieval Church decoration. The book deals with the icon-painting in Egypt in general and the conservation problems of the icons. One of the authors of

the book talks about the miraculous icons and their historical background. There is a brief discussion of Coptic textiles. The last chapter of the book is concerned with demons in early Coptic Monasticism.

- Kasser, Rodolphe. *Complements au Dictionnaire Copte de Crum* (Complements to The Coptic Dictionary of Crum). Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.7, 1964

This work was initially intended to be published in a journal but, as it has attained scholarly significance, was finally published as a separate volume. It is intended to be a supplement to complement W. C. Crum's life work (Coptic Dictionary, Oxford, Clarendon Press) Published nearly a quarter of a century later, it contains many additions including new words and new spellings. It has a foreward and an introduction that precede the dictionary. The work is completed by an addendum, a list of signs and abbreviations, and a list of authors' names.

- Leroy, Jules. *Les Manuscrits Coptes et Coptes-Arabes Illustrés*. (Illustrated Coptic and Coptic-Arabic Manuscripts) Paris: Librairie Orientaliste Paul Geuthner, 1974.

Main Library ND 2864 C66 L47 1974

This study presents historians of Christian arts and iconography with the most comprehensive reference about the illumination of books and manuscripts of Christian Egypt. Leroy introduces the various genres of Coptic painting and he deals with the Coptic 'miniature' and other forms of painting during the period of Christian Egypt. The purely decorative drawings are also mentioned and are duly reproduced over several pages at the end of chapter III. Chapter IV is dedicated to manuscripts decorated with figurative scenes. A substantial conclusion sums up the work done by the *French Institute of Archaeology* of Beirut. indexes to authors, proper names, geographical locations and historical periods, cited manuscripts, and an iconographical index precede the plates. Plates in color are designated from A to H, and black and white plates are represented over more than a hundred pages. A table of contents conclude the work.

- Mottier, Yvette, Bosson, Nathalie. *Les Kellia: Ermitages Coptes en Basse-Egypte* (The Kellia: Coptic Ermitages In Lower-Egypt) (Musée d'Art et d'Histoire, Genève, 12 Octobre 1989-7 Janvier 1990), Genève: Editions du Tricorne, 1989.

Main Library DT 73 K47 K47X 1989

This book is a catalog of the Kellia Sites excavations. Included are numerous photographs and maps as well as plans of the different sites. The book starts with an introduction about Coptic Monasticism, and then moves to a depiction of the archaeological findings of the Kellia sites and its antique Coptic monasteries. The author also describes the architectural styles and paintings in the monasteries, and

mentions projects for their conservation and preservation. The inscriptions and the Coptic pottery art are also described in detail.

- *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century*

A.D. Brooklyn Museum Department of Ancient Art. Brooklyn, 1969.

Main Library N 7381 B7 1969

The introduction covers an analysis of the three main currents influencing Coptic art: the Egyptian style, Greek (Hellenistic) work, and Roman work. The introduction also discusses how the Copts have drawn on Christian history for subject matter, thereby developing a style of their own. The book includes 271 illustrations allowing the reader to visually compare and contrast pagan and Christian art from Egypt.

- Qadus, Izzat Zaki Hamid and al-Sayid, Mohamed Abdel Fatah. *Al-Aathaar wa al-Funun al-Qibtiyah*. Al-Haddarii lil tibaah, Alexandria, 2000.

Main Library N 7382 Q33 2000

This book deals with different aspects of Coptic art. It is divided into three parts: Part one describes the history of art in Coptic society. It also discusses Coptic sculpture, Coptic architecture, mural frescoes/paintings in Coptic art, characterization and style in Coptic representation, and the art of Coptic weaving. The last chapter of the first part of the book discusses magic, prophecy and symbolism in Coptic art. Part two contains a bibliography and provides over 200 pages of different motifs, themes, and symbols in Coptic art.

- Sammu'iil Al-Siriaanii. *Daliil Ilaa Al-Kanaa'is Wa-Al Adyirah al-Qadimah*.

Published by The Instiyute for Coptic Studies ,1990.

Main Library BX 133.2 S912X 1990

This book is essentially a guide to all churches and monasteries from Giza to Aswan. It also lists the feasts of the different monasteries and includes illustrations and photographs of some churches and monasteries.

- Al-Suryani, Samaan. *Dair al-Sayyidah al-Adhraa`, al-Suryaan: Barriyyat Shihit – Wadi al-Natruun*. Matba`at Dair al-Baramuus, Egypt, 1990.

Main Library BX 178 S3 S8x 1990

The book gives a detailed description of Dayr as-Surian, its location and its different churches such as Deir al-Sayyidah al-Adhraa` (the Monastery of the Virgin Mary at al- Suryaan Church), al-Arba`in Church, Virgin al-Maqaarah Church and Archangel Mikhail Church. In another section of the book the author discusses the remains of some Saints such as Anba Yahnas, Kama, Marafram al-Syuryani and others. Throughout the book the reader will find information about the library, monastery museum, al-Azbawiyyah, and rare icons. The book also gives a listing of names of all the heads of the monastery and also contains a short bibliography for Anba Theophileas. Al-Suriyyaani also gives information about the role of al-Syuryan

monastery in the twentieth century, and the famous travelers and foreign scientists who visited it. The book closes with a detailed map of the monastery. In addition to some representations of icons and an index, there is a collection of pictures of the first heads of the monastery. This book is recommended to researchers, tourists and travelers alike.

- Al-Syriany, Samuel. *A Guide to Ancient Coptic Churches and Monasteries in Upper Egypt*. Institute of Coptic Studies, 1990.
SPCL BX 133 2 S9X

This book provides a succinct account of the main Coptic Churches in Upper Egypt. With contributions from over 60 architects, artists, historians and researchers, the book provides a perfect artistic, historical and architectural survey of Coptic Churches and Monasteries of Upper Egypt. It also includes maps, plans, and colored photographs of the major Churches and Monasteries.

- Weitzmann, Kurt. *Studies In The Arts At Sinai*. Princeton University Press, USA, 1982.

Main Library N 7988 A1 W 44, 1982

The author of this book introduces, in chapter 1, the Justinian and Post-Justinian arts in St.Catherine's Monastery, such as the Jephthah Panel, mosaics, and the valuable collection of icons. Chapter 2 deals with Middle Byzantine icons such as the Annunciation Icon of the Virgin Mary. The last chapter of the book looks at icons of the crusades on Mount Sinai. The book is a contribution to the documentation of the artwork of St. Catherine's Monastery.

Art, Coptic – History

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*, (The Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration), Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices . Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the “Death and Resurrection” of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Brooklyn Museum. *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century AD*. New York: Reprinted by Arno Press, 1969.

Main Library N 7381 B7 1969

This book comments on Christian and Pagan artifacts exhibited at the Brooklyn Museum by the Department of Ancient Art, on January 23rd to March 9th, 1941. John D. Cooney, the curator of Egyptology collections presents in his introduction how Christian art in Egypt was influenced by Greek, Ptolemaic and Roman styles in the Delta region while it was hardly changed in Upper Egypt. The book then presents a listing of the items that were exhibited including paintings, sculptures and wood carvings. Following this is a description of Egyptian textiles during the Greco-Roman and early Christian periods which, presented in an itemized list of the exhibited artifacts, include numerous plates representing examples of Fayum Portraits, sculptures, and textiles.

- Capuani, Massimo. ***Christian Egypt: Coptic Art and Monuments Through Two Millennia***. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo : American University in Cairo Press, 2002.
Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- ***Les Edifices Chrétiens du Vieux Caire***, (Coptic Monuments of Old Cairo).
Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie De l'Institut Français
D'Archéologie Orientale, 1919. Bibliography and Historical Topography By
Charalambia Coquin for v.11 pt.1,1974.

Main Library PJ 2195 .B5 v. 11 pt 1, 1974

The work comprises a bibliography and a historical topography of Christian buildings of Old Cairo, and presents a bibliographical guide written by ancient and modern authors. It includes a preface, a list of abbreviations, and an extensive bibliography. The buildings are divided into three groups: Northern Group, Central Group, and South Group. A plan and drawing of Old Cairo and some photographs of different elements of the architecture of the buildings are also included. The description of the different groups is followed by an addendum and two plans: One of al-Fustat-Misr of the fourteenth and eighteenth centuries, and the second of al-Fustat-Misr at the time of the Muslim Conquest in 642 A.D. This work ends with a list of plates and an index.

- Kemmerer, Winifred A ***Coptic Bibliography*** in collaboration with Elinor Mullett
Husselman and Louise A. Shier. Ann Arbor: University of Michigan Press,1950.

Main Reference PJ 2197 Z9 K3 1950

Winifred Kammerer explains in the Preface that his work is intended to provide a scholarly guide to various subject divisions in the field of Coptic studies. The author warns that some of the work between the years 1940 to 1948 is drawn from bibliographies that are generally not verified due to the constraints of World War II.

This applies also to Russian and Arabic sources due to the delay that would have occurred in trying to verify these sources. A table of contents and a list of abbreviations follow the preface. The compiled bibliography is divided into five categories: General Works, Philology, Coptic Texts, History, Art and Archaeology. An index to the different terms concludes the work.

- Mottier, Yvette, Bosson, Nathalie. *Les Kellia: Ermitages Coptes en Basse-Egypte* (The Kellia: Coptic Ermitages In Lower-Egypt). (Musée d'Art et d'Histoire, Genève, 12 Octobre 1989-7 Janvier 1990), Genève :Editions du Tricorne, 1989.

Main Library DT 73 K47 K47X 1989

This book is a catalog of the Kellia Sites excavations. Included are numerous photographs and maps as well as plans of the different sites. The book starts with an introduction about Coptic Monasticism, and then moves to a depiction of the archaeological findings of the Kellia sites and its antique Coptic monasteries. The author also describes the architectural styles and paintings in the monasteries, and mentions projects for their conservation and preservation. The inscriptions and the Coptic pottery art are also described in detail.

- *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century A.D.* Brooklyn Museum Department of Ancient Art. Brooklyn, 1969.

Main Library N 7381 B7 1969

The introduction covers an analysis of the three main currents influencing Coptic art: the Egyptian style, Greek (Hellenistic) work, and Roman work. The introduction also discusses how the Copts have drawn on Christian history for subject matter, thereby developing a style of their own. The book includes 271 illustrations allowing the reader to visually compare and contrast pagan and Christian art from Egypt.

Celibacy – Christianity



Courtesy of Emad Nasry

- Ceres, Wissa Wassef. *Pratiques Rituelles et Alimentaires des Coptes*, (Ritual and Alimentary Practices of the Copts). Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919- (PhD thesis presented at the Sorbonne, Paris)

Main Library PJ 2195 .B5 v. 9

This study presents an in-depth examination of the beginnings of Christianity in Egypt with its rituals and alimentary practices. Various subjects are treated in this work ranging from the Christianization of Egypt, the Coptic Calendar and seasonal foods, the different markets, ceremonials within the family, the different feasts, and the various sayings and metaphors used by the Coptic people. The work is concluded by a list of the plants mentioned in the work, a Bibliography, indexes to the geographic places, the names of persons and ceremonies, an index of terms, and a general index. The dissertation is concluded with an intriguing list of Coptic cutlery.

- Goehring, James E. *Ascetics, Society, and The Desert: Studies in Early Egyptian Monasticism*. Harrisburg, PA: Trinity Press International, 1999.
Main Library BR 190 G64 1999

This very detailed and well documented work by James E. Goehring, Professor of Religion and Chair of the Department of Classics, Philosophy, and Religion at Mary's Washington College, Fredericksburg, Virginia, constitutes a fine collection of scholarly essays and deals with monasticism, late antiquity, Egyptology, and religious studies. It provides a comprehensive, detailed description of the evolution of monasticism, religious orders and the history of the early Church and Christianity in Egypt. James E. Goehring has used the full array of

Papyrological documentary sources, archaeology, and traditional literary sources to produce a fine and detailed work. The foreward and preface are followed by a detailed list of abbreviations that are further divided into three parts: general, ancient sources, and a list of short titles of frequently cited works. An introduction follows the abbreviations list. The essays include interesting topics, such as 'The Origins of Monasticism', 'Ascetics, Society, and The Desert', 'Ascetic Organization' and 'Ideological Boundaries', and finally, 'Pachomian Studies: The Later Years'. The author concludes with a copious bibliography of cited works and an index of terms.

- Grugurius, al-Anba. *Al-Dayr al-Muharrraq*. Daar al-Jiil lil-Tiba'ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreward of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Regnault, Lucien. *La Vie Quotidienne des Pères du Désert en Egypte Au IVe Siècle*. [Paris]: Hachette, 1990.

Main Library BX 2734 R45 1990

The daily life of the Desert Fathers in Fourth Century Egypt is examined in great detail in this very concise work. The author is interested in the words of the Fathers that were pronounced on specific occasions for edification and teaching purposes. Seventeen chapters deal in detail with aspects of the lives of these great hermits and saints. Different aspects studied here include; Reasons for choosing the desert, an analysis of the lives of Egyptian men, women and children and their relationship with

the Desert Fathers, the cells, the clothing and the types of foods the hermits consumed, the daily life of the Anchorite monks and hermits who live in caves, the elders and their disciples, the hospitality of monks, their voyages, angels, demons and beasts, the visions, and revelations and miracles. The book concludes with an extensive list of notes, a bibliography, a chronological list, an index of names, and a table of contents.

Christian antiquities -- Egypt

- Akermann, Philippe. *Le Décor Sculpté du Couvent Blanc: Niches et Frises*. (Decorations and Sculptures of The White Monastery: Niches and Frescoes) [Le Caire]: Institut Français d'Archéologie Orientale du Caire [1976].

Main Library NA6084 S6 A45x 1976

This catalog describes examples of early Christian architectural art of Deir El-Abiad (The White Monastery) which is also known as Deir Amba Shenoute. It begins with an introduction followed by five chapters that give a full description of the art of the 'niche' in the first centuries of Christianity, including the way it is represented in the White Monastery. It goes on to explain the different themes and symbols used by the early artists. The descriptions are arranged by consecutive illustrations from chapter six to chapter eleven. These, in turn, are followed by a Conclusion and an index. A folded plan of the White Monastery or Deir El-Abiad is attached to the back of the bound cover of the book.

- Atiya, Aziz S. *A History of Eastern Christianity*. London, 1968.

Main Library BX 103 2 A8 1968

This book focuses on the history of the Christian Churches of the East, namely, the Coptic and Ethiopic, the Jacobite, Nestorian, Armenian, Indian, Maronite, and the vanished Churches of Nubia and North Africa. The author traces the origins and evolution of these churches in the seven different parts of the book. He attempts to restore a picture of the Eastern Churches that was lost to the eyes of the West. Most Eastern Churches, whose claim to apostolic origins is their major pride and glory, are viewed by the modern day west as 'primitive'. The author, himself a Copt, brings out the hierarchical organization of the various Eastern Churches, their rites and ceremonials, ecclesiastical art and architecture, religious music and literature. With these, this book goes a long way to clarify certain aspects of the Eastern Churches, which had hitherto been viewed through sectarian vehemence, and considerable lack of understanding by most Roman Catholic, Greek and Protestant authors. The book also contains maps, footnotes, plates and an extensive bibliography.

- Bagnall, Roger S. *Egypt in Late Antiquity*. Published by Princeton University Press, 1993.

Main Library DT 93 B33 1993

This book gives a full description of life in Egypt in late antiquity. The author describes the cultural and social environment, the cities, the villages in Egypt, the people and the language at that time. Then he introduces the Christianization of Egypt and the start of Monasticism in the fourth century BC.

- Beckwith, John. *Coptic Sculpture, 300-1300*. London: A. Tiranti, 1963.

Main Library NB 1082 B4 1963

Beckwith gives an historical background of Egypt, which starts with the founding of Alexandria in 322 B.C. and continues until the end of the reign of Ptolemy II from 246 BC. The author also gives a description of the different styles and historical trends in Coptic sculpture. He devotes a whole section on Notes to Plates, and gives a description of the different styles with reference to the plates in the text. He specifically describes at great length the Alexandrian style, and the periods before and after the Islamic conquest in 641 AD.

- Brooklyn Museum. *Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century AD*. New York: Reprinted by Arno Press, 1969.

Main Library N 7381 B7 1969

This book comments on Christian and Pagan artifacts exhibited at the Brooklyn Museum by the Department of Ancient Art, on January 23rd to March 9th, 1941. John D. Cooney, the curator of Egyptology collections presents in his introduction how Christian art in Egypt was influenced by Greek, Ptolemaic and Roman styles in the Delta region while it was hardly changed in Upper Egypt. The book then presents a listing of the items that were exhibited including paintings, sculptures and wood carvings. Following this is a description of Egyptian textiles during the Greco-Roman and early Christian periods which, presented in an itemized list of the exhibited artifacts, include numerous plates representing examples of Fayum Portraits, sculptures, and textiles.

- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York: Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts.

It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- Ceres, Wissa Wassef. *Pratiques Rituelles et Alimentaires des Coptes*, (Ritual and Alimentary Practices of the Copts). Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919- (PhD thesis presented at the Sorbonne, Paris)

Main Library PJ 2195 B5 v. 9

This study presents an in-depth examination of the beginnings of Christianity in Egypt with its rituals and alimentary practices. Various subjects are treated in this work ranging from the Christianization of Egypt, the Coptic Calendar and seasonal foods, the different markets, ceremonials within the family, the different feasts, and the various sayings and metaphors used by the Coptic people. The work is concluded by a list of the plants mentioned in the work, a Bibliography, indexes to the geographic places, the names of persons and ceremonies, an index of terms, and a general index. The dissertation is concluded with an intriguing list of Coptic cutlery.

- Coptic Orthodox Patriarchate. *St. Mark and the Coptic Church*. Coptic Orthodox Patriarchate, Cairo, 1968.

Main Library BX 133.2 A4 1968

This book deals with St. Mark and the establishment of Christianity in Egypt. Dr. Hakim Ameen, the author of the first essay describes how St. Mark introduced Christianity to Egypt. The second chapter informs us about St. Mark's Doctrine (the one found in parts of Africa). Other chapters of the book deal with the Liturgy of St. Mark and the Theological School of Alexandria. The book also describes the Coptic Church under different rulers and its contribution to universal Christianity. The latter part of the book concludes with a brief survey of Coptic literature and art.

- *Les Edifices Chrétiens du Vieux Caire*. (Coptic Monuments of Old Cairo) Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie De l'Institut Français D'Archéologie Orientale, 1919. Bibliography and Historical Topography By Charalambia Coquin for v.11 pt.1, 1974.

Main Library PJ 2195 B5 v. 11 pt 1, 1974

The work comprises a bibliography and a historical topography of Christian buildings of Old Cairo, and presents a bibliographical guide written by ancient and modern authors. It includes a preface, a list of abbreviations, and an extensive bibliography. The buildings are divided into three groups: Northern Group, Central Group, and South Group. A plan and drawing of Old Cairo and some photographs of different elements of the architecture of the buildings are also included. The description of the

different groups is followed by an addendum and two plans: One of al-Fustat-Misr of the fourteenth and eighteenth centuries, and the second of al-Fustat-Misr at the time of the Muslim Conquest in 642 A.D. This work ends with a list of plates and an index.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or 'Fathers of the Egyptian Desert') during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: 'The History of the Monks in Egypt' and 'The Lausiac History'. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the author concentrates on the theme of 'sight' as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Gartkiewicz, Przemyslaw. *NUBIA I, Dongola 2: The Cathedral in Old Dongola and its Antecedents*. Editions Scientifiques de Pologne, Varssovie 1990

Main Library NA 216 D6 G27X 1990

This book gives a description and brief account of the architectural investigations carried out on the site of the Church of Granite Columns in Old Dongola. The author starts by describing the old church and the later additions to it. He focuses on the building process, materials, and layout of the church. The greater part of the book is reserved to the Church of Granite Columns. Gartkiewicz then gives a specific description of the architecture and usage of the church, with maps and technical architectural designs. In the last chapters the author dwells briefly on the Cathedral of Brick Pillars, its construction, evolution and eventual decline. For anyone interested in early church history, especially the architecture, this book is a must.

- Goehring, James E. *Ascetics, Society, and The Desert :Studies in Early Egyptian Monasticism*. Harrisburg, PA: Trinity Press International, c1999.

Main Library BR 190 G64 1999

This very detailed and well documented work by James E. Goehring, Professor of Religion and Chair of the Department of Classics, Philosophy, and Religion at Mary's Washington College, Fredericksburg, Virginia, constitutes a fine collection of scholarly essays and deals with monasticism, late antiquity, Egyptology, and religious studies. It provides a comprehensive, detailed description of the evolution of monasticism, religious orders and the history of the early Church and Christianity in Egypt. James E. Goehring has used the full array of Papyrological documentary sources, archaeology, and traditional literary sources to produce a fine and detailed

work. The foreward and preface are followed by a detailed list of abbreviations that are further divided into three parts: general, ancient sources, and a list of short titles of frequently cited works. An introduction follows the abbreviations list. The essays include interesting topics, such as 'The Origins of Monasticism', 'Ascetics, Society, and The Desert', 'Ascetic Organization' and 'Ideological Boundaries', and finally, 'Pachomian Studies: The Later Years'. The author concludes with a copious bibliography of cited works and an index of terms.

- Griggs, C. Wilfred. *Early Egyptian Christianity: From its Origins to 451 C.E.* The Netherlands, 1993.

SPCL BR 190 G75

This book focuses on the history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in 451C.E., when the Egyptian Coptic Church became the national religion of Egypt. Aspects such as the emergence of orthodoxy and heresy in Egyptian Christianity, autocracy in Christian Egypt and the eventual separation from Catholicism, are examined. With maps of Lower and Upper Egypt, cross references from gospels and an extensive bibliography, this book contributes to an understanding of Early Egyptian Christianity in particular and to Early Christianity in general.

- Habib, Rafiq and Afifi, Mohamed. *Taariikh al-Kaniisah al-Misriyyah*. Al-Daar al-'Arabiyyah lil Tiba'ah wa al-Nashr wa al-Tawzii', Dokki, Cairo, 1994.

Main Library BX 133.2 H33 1994

This book discusses the history of the national Egyptian cultural elites. It is divided into seven chapters that discuss Christianity in Egypt and the suppression of the Copts. The second Chapter covers the church and the Arab invasion in 641 AD. The third Chapter gives information about Catholicism, past and present. Chapter four explains Protestantism and its consignments in Egypt; Chapter five gives detailed information about the rise of the church and the political laicism; Chapter six deals with the history of sectarian strife through the centuries. In the last Chapter the writer explores the search for truth about the controversies of sectarian strife.

- Kinross, Patrick Balfour (Lord). *Portrait of Egypt*. New York W. Morrow, 1966.

Main Library DT 46 K5 1966

The author is Lord Kinross, Patrick Balfour, the First Secretary of the British Embassy in Cairo (1944-47). This book comprises 4 parts (Ancient, Christian, Medieval, and Modern Egypt) and gives a description of his travels in Egypt. In the first chapter the book discusses Ancient Egypt and then introduces Christian Egypt, the Copts and the Monastic Communities, such as those existing in Wadi al-Natrun, St.Catherine's Monastery and other places. He then describes Christian Egypt from the Arab Conquest in 641 AD. to Modern times. Chapters 6 and 7 are entitled respectively: 'The Copts' and 'The Monastic Communities'. The description comes

in the style of a travel guide and presents monastic life with reference to some of the most important monasteries of Egypt, such as Abu Makar, Anba Bishoi, Baramus, As-Suriani and St. Catherine, with the last two duly noted for their libraries and icons.

Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Labib, Mahfouz. *Pèlerins et Voyageurs au Mont Sinai*, (Pilgrims and Travelers at Mount Sinai). Le Caire :Imprimerie de l'Institut Français d'Archéologie Orientale, 1961

Main Library BX 387 L3 1961

This book presents a listing of the famous pilgrims that have visited mount Sinai and the Monastery of St. Catherine along with a listing of French travelers. The work is not limited to a specific period of time. The author gives a chronology of visitors from the middle ages until the nineteenth century, and specifically emphasizes the scientific and archaeological expeditions of that time. Based on accounts of these travelers, the author gives a relatively precise estimation of the increase or decrease in the numbers of the monks throughout ages. The author also mentions the external and internal work of restoration of the monastery that has been done. The study concentrates on the different characters among the pilgrims and travelers, and the reasons and incentives that prompted them to accomplish such a long and perilous voyage. The author takes us through the different stages of monastic life from the founding of the first monastic communities in third century Egypt on the Nile Valley, to the actual construction of the Monastery of St. Catherine, which was established around the year 545 A.D. Some of the most famous figures that visited the Saint Catherine's Monastery in the nineteenth century include: Rifaud (1805-1826), Alexandre Dumas (1830), The Count of Paris (1860), Pierre Loti (1894) among others. An extensive bibliography, index to proper names, table of plates and table of contents conclude the work.

- Matta Al-Miskiin. *Lamhah Sariih`ah `An Rahbanat Misr Wa –Dair Al-Qiddis Anba Maqqaar*. Published by Dair Al-Qiddis Anba Maqqaar – Wadii al-Natruun, 1985.

Main Library BX 138 M3 M3X 1985

This book states that the Coptic Church is the most ancient Church in the world, and that monasticism spread from Egypt to other countries, especially to all Eastern countries and Europe. The author of the book explains how the Monastery of Anba Makkar was founded at the beginning of the fourth century, 360 B.C. in Wadi Al Natrun. Furthermore, he describes in detail the most important archeological features of the monastery, including the altar, the church and the castle.

- Meinardus, Otto F.A. *Christian Egypt: Ancient and Modern*. Cairo, 1965.

SPCL BR 1380 M4 1965

This book provides a thorough and complete picture of Christian Egypt, ancient and modern. It starts with an outline of Christianity in Egypt and covers aspects of Christian feasts and calendars, the Coptic language, and a plan of the Coptic Church. It also looks specifically at the Christian Churches of Alexandria and Cairo, and their neighboring communities. The author also dwells lengthily on the Churches and Monasteries of the desert and at Sinai, along with Christian agencies, institutes and theological seminaries in Egypt. He concludes by examining traditional sites associated with the flight of the Holy Family to Egypt.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Christian pilgrims and pilgrimages

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.) *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum*. translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of “Apophthegmata” (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*, (The Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration). Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices . Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the “Death and Resurrection” of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Chitty, Derwas J. (Derwas James). *The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents “the Call to the ascetic life of monasticism,” and the lives of “The three Fathers” of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai’s monastic history. The author also describes the life of Sinai’s saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

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- Goehring, James E. *Ascetics, Society, and The Desert: Studies in Early Egyptian Monasticism*. Harrisburg, PA: Trinity Press International, 1999.

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- Grugurius, al-Anba. *Wathaa`iq lil Taariikh: al-Kinisah wa Qaddia al-Watan wa al-Dawlah wa al-Sharq al-Awsat, Part two: `Awdat Rufaat al-Qidiis Murqus al-Rasuul*. Daar al-Jiil lil Tiba`ah, 1977.

Main Library BX 136 J58 V.2

This book contains historical documents about the transfer of St. Morqos al-Rasul's (Saint Mark) remains to Egypt in the period of Anba Kyrollos the VI (116 Pope). These documents cover events, such as the sheikh of al-Azhar's visit to the Patriarchate, speech of Pope Kyrollos VI in a public conference at the al-Mo`alaka church in old Cairo, the journey to Rome to bring back the remains of St. Mark, and messages from Pope Kyrollos to Pope Paul VI (Pope of the Roman Catholic Church). This work, in addition to the translation of speeches of Patriarchs from foreign countries, also contains press interviews with the author concerning the Virgin Mary's appearance in Virgin Mary's church in Zaytuun. There is a detailed subject index at the end of the book.

- Hondelink, H. *Coptic Art and Culture*. Shouhdy Publishing House, Cairo, 1990.

Main Library N 7382 C66X 1990

This book introduces Early Christian Architecture in the Nile Valley between 313 AD. and 640 AD., including the church and monastic architecture. The second chapter of the book describes and explains the significance of the Old Testament Saints in Medieval Church decoration. The book deals with the icon-painting in Egypt in general and the conservation problems of the icons. One of the authors of the book talks about the miraculous icons and their historical background. There is a brief discussion of Coptic textiles. The last chapter of the book is concerned with demons in early Coptic Monasticism.

- Ibn Al-Mukaffa, Sawirus (Bishop Of Al-Ashmunin). *History of the Patriarchs of the Egyptian Church*. Matbaat al-Mahad al-Ilmi al-Farancy lil Athaar al-Sharkiah, Cairo.

Main Library BX 132 S3 ,V.2

This volume of the series comprises the biographies of ten Patriarchs, beginning with the fifty-sixth Patriarch, Khael III (Michael I) and ending the sixty-fifth Patriarch Senouti II. These patriarchs occupied the See of Saint Mark from 880-1066 AD.

- Labib, Mahfouz. *Pèlerins et Voyageurs au Mont Sinai*. (Pilgrims and Travelers at Mount Sinai). Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1961

Main Library BX 387 L3 1961

This book presents a listing of the famous pilgrims that have visited mount Sinai and the Monastery of St. Catherine along with a listing of French travelers. The work is not limited to a specific period of time. The author gives a chronology of visitors from the middle ages until the nineteenth century, and specifically emphasizes the scientific and archaeological expeditions of that time. Based on accounts of these travelers, the author gives a relatively precise estimation of the increase or decrease in the numbers of the monks throughout ages. The author also mentions the external and internal work of restoration of the monastery that has been done. The study concentrates on the different characters among the pilgrims and travelers, and the reasons and incentives that prompted them to accomplish such a long and perilous voyage. The author takes us through the different stages of monastic life from the founding of the first monastic communities in third century Egypt on the Nile Valley, to the actual construction of the Monastery of St. Catherine, which was established around the year 545 A.D. Some of the most famous figures that visited the Saint Catherine's Monastery in the nineteenth century include: Rifaud (1805-1826), Alexandre Dumas (1830), The Count of Paris (1860), Pierre Loti (1894) among others. An extensive bibliography, index to proper names, table of plates and table of contents conclude the work.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreward of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the

Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F.A. *Coptic Saints and Pilgrimages*. The American University in Cairo Press, Cairo, New York.

Main Library BX 4659 E4 M45 2002

This book focuses on Coptic religious devotion. The first few chapters deal with biblical saints, martyrs, ascetics and equestrian warriors in Coptic spirituality. The latter chapters dwell emphatically on such subjects, such as the “silverless” physicians of the Byzantine churches (who treated their patients without pay), women saints, and recently discovered martyrs. Meinardus contemplates themes of the past, such as Coptic Saints, as well as miracles from modern perspective in an age of globalization. The book includes high quality colored, images of patron saints and martyrs. The text is considered a valuable source of reference source in the subject matter.

- Muyser, Jacob (‘Qommos’). *Les Pelerinages Coptes en Egypte*. (Coptic Pilgrimages In Egypt), Bibliothèque D'Etudes Coptes, Le Caire : Imprimerie de l'Institut Français D'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v. 15 1979

An excellent study of past and present Coptic pilgrimages this work presents a detailed account of the religious practices, traditions and pilgrimage sites. The catalog has a preface followed by an introduction. It is then divided into four chapters, entitled respectively: *The Act of Pilgrimage*, *The Principal Coptic Pilgrimages of the Past*, *Actual Coptic Pilgrimages*, *Characteristics of these Pilgrimages*. Following a brief conclusion is a list of indexes: A general bibliography, with a list of dates of Coptic pilgrimages in Egypt, the venerated saints of these pilgrimages, and a list of geographical sites. The index includes place names, proper names, authors’ names, and a list of plates and maps.

- Regnault, Lucien. *La Vie Quotidienne des Pères du Désert en Egypte Au IVe Siècle*. [Paris]: Hachette, 1990.

Main Library BX 2734 R45 1990

The daily life of the Desert Fathers in Fourth Century Egypt is examined in great detail in this very concise work. The author is interested in the words of the Fathers that were pronounced on specific occasions for edification and teaching purposes. Seventeen chapters deal in detail with aspects of the lives of these great hermits and saints. Different aspects studied here include; Reasons for choosing the desert, an analysis of the lives of Egyptian men, women and children and their relationship with the Desert Fathers, the cells, the clothing and the types of foods the hermits consumed, the daily life of the Anchorite monks and hermits who live in caves, the elders and their disciples, the hospitality of monks, their voyages, angels, demons and

beasts, the visions, and revelations and miracles. The book concludes with an extensive list of notes, a bibliography, a chronological list, an index of names, and a table of contents.

- Rousseau, Philip. *Pachomius: The making of a community in Fourth-century Egypt*. University of California Press.

Main Library BR 1720 P23 R68 1985

This book provides a biography on Pachomius and describes how he established ascetic communities in the fourth-century AD. in Egypt. The author examines life in a Pachomian monastery, its daily order and hierarchical authority. The author attempts to identify the goal of ascetic life as presented by the communal "Pachomian monk". The book describes, in its last chapters, the interaction of the Pachomian monastery monks with the community around them. Rousseau offers an in-depth study of the successors of Pachomius, their practices, and of a monastic order that did not survive in Upper Egypt.

Coptic Christian saints



Courtesy of Emad Nasry

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.) *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum*. translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of "Apophthegmata" (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title "*Stories of The Holy Fathers*". Both parts were originally published in an English translation in 1904, entitled the "*Book of Paradise*" Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by 'The

Fathers' on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaar lil-Tiba'ah, Egypt, 1993.

Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*. (the Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration), Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices. Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the "Death and Resurrection" of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Butler, Alfred J. *The Ancient Coptic Churches of Egypt, vol.1 and 2*. Oxford: Clarendon Press 1884.

SPCL BX 133 B8 1884

Volume 1 of this book focuses on the general layout and structure of Coptic Churches, giving plans and illustrations of some major Churches and Monasteries. Some of these, like the churches of old Cairo, the Monasteries of the Natrun valley, the Churches and Monasteries of Upper Egypt, are discussed in detail. Volume 2 goes deeper into the Coptic faith. It dwells on particular aspects of the Coptic religion like

the arrangement of the altar, Eucharistic vessels and furniture, vestments of clergy, sacraments and the various rites and ceremonies of the church.

- Elm, Sussana. *'Virgins of God'. The making of Asceticism in Late Antiquity*. Clarendon Press, Oxford.

Main Library BV 5023 E45 1994

This book traces the origins of "asceticism", and the crucial role played by women in establishing organizational patterns in ascetic communities. The book makes the assertion that monasticism is the 'highest evolution of asceticism'. The author critically examines the evolution of asceticism in Asia Minor and Egypt; the variations of female ascetic life in these regions, the classic models, and some prominent female and male ascetics. He concludes by demonstrating how the ascetic bishops (today's saints) eventually 'reformed' these early models of communal ascetic life by dividing the order of the 'Virgins of God' into monks and nuns, thus laying the foundation for modern day monasticism. This book is important for anyone interested in early church history and the ascetic life.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or 'Fathers of the Egyptian Desert') during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: 'The History of the Monks in Egypt' and 'The Lausiac History'. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the author concentrates on the theme of 'sight' as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Grugurius, al-Anba. *Wathaa`iq lil Taariikh: al-Kinisah wa Qaddia al-Watan wa al-Dawlah wa al-Sharq al-Awsat, Part two: `Awdat Rufaat al-Qidiis Murqus al-Rasuul*. Daar al-Jiil lil Tiba`ah, 1977.

Main Library BX 136 J58 V.2

This book contains historical documents about the transfer of St. Morqos al-Rasul's (Saint Mark) remains to Egypt in the period of Anba Kyrollos the VI (116 Pope). These documents cover events, such as the sheikh of al-Azhar's visit to the Patriarchate, speech of Pope Kyrollos VI in a public conference at the al-Mo'alaka church in old Cairo, the journey to Rome to bring back the remains of St. Mark, and messages from Pope Kyrollos to Pope Paul VI (Pope of the Roman Catholic Church).

This work, in addition to the translation of speeches of Patriarchs from foreign countries, also contains press interviews with the author concerning the Virgin Mary's appearance in Virgin Mary's church in Zaytuun. There is a detailed subject index at the end of the book.

- Johnston, William M. (ed.). *Encyclopedia of Monasticism, vol.1 and 2*. Chicago, 2000.

Main Reference BX 2461 E53 2000

This Encyclopedia, divided into two volumes, examines Monasticism in the past and present. It focuses on Buddhist Monasticism, Eastern Christian Monasticism and Western Christian Monasticism. Contributors to this Encyclopedia come from some 25 countries and describe Monasticism in over 50 different countries. With articles like "Buddhist Perspectives" and "Christian Perspectives", some major similarities and differences in these different ways of Monasticism are clarified. Bibliographies have been supplied by the author of each article and a list of some Monastic websites (where available) is provided at the end of many articles. To ease the burden of cross-cultural comparison in terminology, this Encyclopedia provides a glossary of basic terms in both Buddhist and Christian vocabulary. This Encyclopedia is a valuable reference book for scholars and other researchers, whether secular or religious, who are interested in Monasticism or in any of its manifestations.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Kinross, Patrick Balfour (Lord). *Portrait of Egypt*. New York: W. Morrow, 1966.

Main Library DT 46 K5 1966

The author is Lord Kinross, Patrick Balfour, the First Secretary of the British Embassy in Cairo (1944-47). This book comprises 4 parts (Ancient, Christian, Medieval, and Modern Egypt) and gives a description of his travels in Egypt. In the first chapter the book discusses Ancient Egypt and then introduces Christian Egypt, the Copts and the Monastic Communities, such as those existing in Wadi al-Natrun,

St. Catherine's Monastery and other places. He then describes Christian Egypt from the Arab Conquest in 641 AD. to Modern times. Chapters 6 and 7 are entitled respectively: 'The Copts' and 'The Monastic Communities'. The description comes in the style of a travel guide and presents monastic life with reference to some of the most important monasteries of Egypt, such as Abu Makar, Anba Bishoi, Baramus, As-Suriani and St. Catherine, with the last two duly noted for their libraries and icons.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreword of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F.A. *Coptic Saints and Pilgrimages*. The American University in Cairo Press, Cairo, New York.

Main Library BX 4659 E4 M45 2002

This book focuses on Coptic religious devotion. The first few chapters deal with biblical saints, martyrs, ascetics and equestrian warriors in Coptic spirituality. The latter chapters dwell emphatically on such subjects, such as the "silverless" physicians of the Byzantine churches (who treated their patients without pay), women saints, and recently discovered martyrs. Meinardus contemplates themes of the past, such as Coptic Saints, as well as miracles from modern perspective in an age of globalization. The book includes high quality colored, images of patron saints and martyrs. The text is considered a valuable source of reference source in the subject matter.

- Regnault, Lucien. *La Vie Quotidienne des Pères du Désert en Egypte Au IVe Siècle*. [Paris]: Hachette, 1990.

Main Library BX 2734 R45 1990

The daily life of the Desert Fathers in Fourth Century Egypt is examined in great detail in this very concise work. The author is interested in the words of the Fathers that were pronounced on specific occasions for edification and teaching purposes. Seventeen chapters deal in detail with aspects of the lives of these great hermits and saints. Different aspects studied here include; Reasons for choosing the desert, an analysis of the lives of Egyptian men, women and children and their relationship with

the Desert Fathers, the cells, the clothing and the types of foods the hermits consumed, the daily life of the Anchorite monks and hermits who live in caves, the elders and their disciples, the hospitality of monks, their voyages, angels, demons and beasts, the visions, and revelations and miracles. The book concludes with an extensive list of notes, a bibliography, a chronological list, an index of names, and a table of contents.

- Russell, Norman (Translator) and Ward, Benedicta (Introduction). *The Lives of the Desert Fathers: The Historia Monachorum In Aegypto*. by London: Mowbray; Kalamazoo, MI: Cistercian, 1981, 1980.

Main Library BX 2465 H513 1980

The text of "The Historia Monachorum" is translated from Greek, Latin and Syriac versions, and is presented in an extensive presentation divided into five chapters. The translated section comprises twenty-six entries, and describes the lives of some of the Desert Saints and Monks of the fourth Century in Egypt. The biographies include famous saints, such as Macarius, Paternuthius, Apollo, and John of Lycopolis. The work is concluded with notes on the text, a bibliography, chronological table, and an index of persons and places.

- Weitzmann, Kurt. *Studies In The Arts At Sinai*. Princeton University Press, USA, 1982.

Main Library N 7988 A1 W 44, 1982

The author of this book introduces, in chapter 1, the Justinian and Post-Justinian arts in St. Catherine's Monastery, such as the Jephthah Panel, mosaics, and the valuable collection of icons. Chapter 2 deals with Middle Byzantine icons such as the Annunciation Icon of the Virgin Mary. The last chapter of the book looks at icons of the crusades on Mount Sinai. The book is a contribution to the documentation of the artwork of St. Catherine's Monastery.

Coptic icons -- Conservation and restoration

- Atalla, Nabil Selim. *Coptic Icons*. Barcelona, 1986.

Main Library N 8189 E35 C6X 1986

This book serves as an easy reference to Coptic icons (such as those of Saints) and the manner in which they are depicted in their spiritual convocations . The text also includes a brief introduction which traces the origin of the term “Coptic”, and the Era of the Martyrs that began in 284 AD. Each plate includes a short paragraph discussing the artwork and the relevance of the symbolism and significance as presented from a Coptic religious perspective.

- *Coptic Icons, Les Icones Coptes, Koptische Ikonen*. Cairo: Lehnert and Landrock, 1986.

Main Library N 8189 E35 C6x 1986.

This book is a catalog of Coptic Icons that are found in several churches and monasteries throughout Egypt. The churches include Al-Mu'allaqah (The Hanging Church in Old Cairo), the church of Saint Barbara, the churches of St. Mercurius (Abu Saifain), and Al-Damshiriah and St. Shenouti. Haret al-Rum and Fum Al-Khalig in the Cairo area have also been included. The Coptic monasteries of Wadi El-Natrun and Upper Egypt are presented through their fascinating icons. The specific style of Coptic icons, described as the 'Triptych' style, is also presented in this work and is constituted by a centerpiece and two side panels that fold over a center. This work includes a fascinating array of different icon styles, among which are the Fayoum Portraits, and the different icons kept at the Coptic Museum. This catalog is trilingual (English, French, German). The book closes with a list of alphabetical names and a table of contents.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York] : Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Evetts, B.T.A. (ed.). *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Oxford, 1969.

Main Special Collection BX 133 A6

This publication discusses a history of Egypt's churches and monasteries including architecture, restoration, and religious iconography. The book also provides accounts by priests and monks of mystical experiences. It gives a geographical description of Egypt, footnotes, a map, appendix, and index of Coptic churches and monasteries. The book offers historical analyses of the Coptic language as used in neighboring countries.

- Hanna, Rev. Shenouda. *The Coptic Church: Symbolism and Iconography*. U.A.R. 1962.

Main Library BX 136 2 H3X 1962

This piece includes a general description of the Coptic Church, and an explanation of the symbolism behind its structure. The book also provides analyses for various Coptic icons, including Christ and his attributes, the Coptic cross, the saints, the angels, and color schemes.

- Hondelink, H. *Coptic Art and Culture*. Shouhdy Publishing House, Cairo, 1990.

Main Library N 7382 C66X 1990

This book introduces Early Christian Architecture in the Nile Valley between 313 AD. and 640 AD., including the church and monastic architecture. The second chapter of the book describes and explains the significance of the Old Testament Saints in Medieval Church decoration. The book deals with the icon-painting in Egypt in general and the conservation problems of the icons. One of the authors of the book talks about the miraculous icons and their historical background. There is a brief discussion of Coptic textiles. The last chapter of the book is concerned with demons in early Coptic Monasticism.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreword of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Qadus, Izzat Zaki Hamid and al-Sayid, Mohamed Abdel Fatah. *Al-Aathaar wa al-Funun al-Qibtiyah*. Al-Haddarii lil tibaah, Alexandria, 2000.

Main Library N 7382 Q33 2000

This book deals with different aspects of Coptic art. It is divided into three parts: Part one describes the history of art in Coptic society. It also discusses Coptic sculpture, Coptic architecture, mural frescoes/paintings in Coptic art, characterization and style in Coptic representation, and the art of Coptic weaving. The last chapter of the first part of the book discusses magic, prophecy and symbolism in Coptic art. Part two contains a bibliography and provides over 200 pages of different motifs, themes, and symbols in Coptic art.

- Scott-Moncrieff, Phillip David. *Paganism and Christianity in Egypt*. Cambridge University Press, 1913.

SPCL BR 190 S4 1913

This book begins by examining religion in Egypt from the close of the Ptolemaic era to the start of the third century. The author investigates the advent of Christianity in Egypt (from the time of St. Mark), providing literary and archeological evidence throughout. He concludes with a look at early Christian iconography, aspects of Gnosticism, and the rise of asceticism and Monasticism in Egypt.

- Al-Suryani, Samaan. *Dair al-Sayyidah al-Adhraa`, al-Suryaan: Barriyyat Shihit – Wadi al-Natruun*. Matba`at Dair al-Baramuus, Egypt, 1990.

Main Library BX 178 S3 S8x 1990

The book gives a detailed description of Dayr as-Surian, its location and its different churches such as Deir al-Sayyidah al-Adhraa` (the Monastery of the Virgin Mary at al- Suryaani Church), al-Arba`in Church, Virgin al-Maqaarah Church and Archangel Mikhail Church. In another section of the book the author discusses the remains of some Saints such as Anba Yahnas, Kama, Marafram al-Syuryani and others. Throughout the book the reader will find information about the library, monastery museum, al-Azbawiyyah, and rare icons. The book also gives a listing of names of all the heads of the monastery and also contains a short bibliography for Anba Theophileas. Al-Suriyyaani also gives information about the role of al-Syuryan monastery in the twentieth century, and the famous travelers and foreign scientists who visited it. The book closes with a detailed map of the monastery. In addition to some representations of icons and an index, there is a collection of pictures of the first heads of the monastery. This book is recommended to researchers, tourists and travelers alike.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Copts -- Biography

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaar lil-Tiba'ah, Egypt, 1993.

Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents

- Brooke, Christopher; Lovatt, Roger; Luscombe, David and Silem, Aelred. *David Knowles Remembered*. Cambridge University Press 1991.

Main Library BX 4705 K58 D38 1991

This book is a biography of David Knowles written by four of his former class-mates. They attempt to rehabilitate his image by redressing an earlier publication written by the late Dom Adrian, *David Knowles A Memoir*, who portrayed David Knowles as a failure. In this book, David Knowles is portrayed as an austere and solitary monk, a devout priest administering to his household and friends, and as one who makes a deep impression on his followers. David Knowles is also seen as a great historian and master of prose, a professor and teacher of wide influence during his days as Regius Professor of Modern History at Cambridge.

- Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, 2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Fedden, Romilly. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty of Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on "the age of travelers" and concluded with monasticism in modern times.

- Ibn Al-Mukaffa, Sawirus (Bishop Of Al-Ashmunin). *History of the Patriarchs of the Egyptian Church*. Matbaat al-Mahad al-Ilmi al-Farancy lil Athaar al-Sharkiah, Cairo.

Main Library BX 132 S3 ,Volume2

This volume of the series comprises the biographies of ten Patriarchs, beginning with the fifty-sixth Patriarch, Khael III (Michael I) and ending the sixty-fifth Patriarch Senouti II. These patriarchs occupied the See of Saint Mark from 880-1066 AD.

- Iskarus, Tawfiq. *Nawaabigh al-Aqbaat wa-Mashaahiruhum fi al-Qarn al-Taasi `Ashar*. Matba`at al-Tawfiq , Egypt, 1910. **Main Library BX 139 A1 I8 V.1**

Main Special DT 155.2 C65 I7 1910

This book provides the reader with a detailed biography of some of the prominent Coptic Fathers in the nineteenth century such as Anba Butrus, Anba Serabmoon (the Bishop) and the Master Ibrahim al-Gohari. Iskaarus ends his book with Mo`alim Ibrahim al-Gohari's biography.

- Russell, Norman (Translator) and Ward, Benedicta (Introduction). *The Lives of the Desert Fathers: The Historia Monachorum In Aegypto*. by London: Mowbray; Kalamazoo, MI: Cistercian, 1981, c1980.

Main Library BX 2465 H513 1980

The text of “The Historia Monachorum” is translated from Greek, Latin and Syriac versions, and is presented in an extensive presentation divided into five chapters. The translated section comprises twenty-six entries, and describes the lives of some of the Desert Saints and Monks of the fourth Century in Egypt. The biographies include famous saints, such as Macarius, Patermuthius, Apollo, and John of Lycopolis. The work is concluded with notes on the text, a bibliography, chronological table, and an index of persons and places.

- Watson, John H. *Among the Copts*, Brighton [England]; Portland, Or.: Sussex Academic Press, 2000.

Main Library BX 136.2 W38 2000

John Watson provides an engaging account of the history of the Copts from early Christianity to the present. Paying detailed attention to Coptic customs, Watson examines various controversial issues or incidents in the history of the Coptic people. Although at points the author seems somewhat biased in his comments, overall he maintains a balance and objectivity in his final analysis. He includes various biographies of renowned Coptic people, patriarchs, saints and monks, and tends to interject his accounts with his own personal experiences of those he interviewed or met. He demonstrates a deep understanding of Coptic and Middle Eastern culture, including Islam. He dedicates an entire chapter to the intriguing subject of monastic life and asceticism. The work retires with a detailed Coptic chronology and an index of names and subjects.

Copts -- History

- Abu Salih, al-Armani. *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Translated by B.T.A. Evetts with notes by Alfred J. Butler.
Main Library BX 133 A6 1969

In the first chapter of this article Abu Salih describes the origins of churches and monasteries in Egypt, the history and life of the Egyptian Copts, restoration of the churches, and some places in Egypt visited by the Holy family. It also includes sayings by the prophet Muhammad about the Copts. In the later part of the book the author describes the churches of neighboring countries, including: Abyssinia, Spain, North-western Africa, India and Arabia. The appendix contains an account of the churches and Christians of Egypt, and a map that shows all the places mentioned in the book.

- Atiya, Aziz S. *A History of Eastern Christianity*. London, 1968.
Main Library BX 103 2 A8 1968

This book focuses on the history of the Christian Churches of the East, namely, the Coptic and Ethiopic, the Jacobite, Nestorian, Armenian, Indian, Maronite, and the vanished Churches of Nubia and North Africa. The author traces the origins and evolution of these churches in the seven different parts of the book. He attempts to restore a picture of the Eastern Churches that was lost to the eyes of the West. Most Eastern Churches, whose claim to apostolic origins is their major pride and glory, are viewed by the modern day west as 'primitive'. The author, himself a Copt, brings out the hierarchical organization of the various Eastern Churches, their rites and ceremonials, ecclesiastical art and architecture, religious music and literature. With these, this book goes a long way to clarify certain aspects of the Eastern Churches, which had hitherto been viewed through sectarian vehemence, and considerable lack of understanding by most Roman Catholic, Greek and Protestant authors. The book also contains maps, footnotes, plates and an extensive bibliography.

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaar lil-Tiba'ah, Egypt, 1993.
Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents.

- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York: Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts. It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo: American University in Cairo Press, 2002.

Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- Ceres, Wissa Wassef. *Pratiques Rituelles et Alimentaires des Coptes*. (Ritual and Alimentary Practices of the Copts). Bibliothèque d'Etudes Coptes, Le Caire : Imprimerie de l'Institut Français d'Archéologie Orientale, 1919- (PhD thesis presented at the Sorbonne, Paris)

Main Library PJ 2195 B5 v. 9

This study presents an in-depth examination of the beginnings of Christianity in Egypt with its rituals and alimentary practices. Various subjects are treated in this work ranging from the Christianization of Egypt, the Coptic Calendar and seasonal foods, the different markets, ceremonials within the family, the different feasts, and the various sayings and metaphors used by the Coptic people. The work is concluded

by a list of the plants mentioned in the work, a Bibliography, indexes to the geographic places, the names of persons and ceremonies, an index of terms, and a general index. The dissertation is concluded with an intriguing list of Coptic cutlery.

- Coptic Orthodox Patriarchate. *St. Mark and the Coptic Church*. Coptic Orthodox Patriarchate, Cairo, 1968.

Main Library BX 133.2 A4 1968

This book deals with St. Mark and the establishment of Christianity in Egypt. Dr. Hakim Ameen, the author of the first essay describes how St. Mark introduced Christianity to Egypt. The second chapter informs us about St. Mark's Doctrine (the one found in parts of Africa). Other chapters of the book deal with the Liturgy of St. Mark and the Theological School of Alexandria. The book also describes the Coptic Church under different rulers and its contribution to universal Christianity. The latter part of the book concludes with a brief survey of Coptic literature and art.

- Doorn-Harder, Pieterella van. *Contemporary Coptic Nuns*. Columbia, S.C.: University of South Carolina Press, 1995.

BX 137.3 D66 1995

This book is one of the very few books that deal with the subject of Coptic nuns. The author deals with a variety of subjects revolving around an ascetic community of Coptic nuns and convents: The Copts in Egyptian society, the monastic landscape, the ruling mothers and fathers of the Coptic monasteries and convents. The author also describes the abandoning of the mundane life by the novitiate nuns, who are not considered, according to monastic life, as "dead to the world". Pieterella Van Doorn-Harder also describes, in a very interesting style, the initiation rites, practices of the nuns and their work, the spiritual life, the saints, and the visitors. The work concludes with a listing of notes, glossary, selected bibliography, and an index of names.

- Griggs, C. Wilfred. *Early Egyptian Christianity: From its Origins to 451 C.E.* The Netherlands, 1993.

SPCL BR 190 G75

This book focuses on the history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in 451 C.E., when the Egyptian Coptic Church became the national religion of Egypt. Aspects such as the emergence of orthodoxy and heresy in Egyptian Christianity, autocracy in Christian Egypt and the eventual separation from Catholicism, are examined. With maps of Lower and Upper Egypt, cross references from gospels and an extensive bibliography, this book contributes to an understanding of Early Egyptian Christianity in particular and to Early Christianity in general.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba'ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grogorius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Grugurius, al-Anba. *Wathaa'iq lil Taariikh: al-Kinisah wa Qaddia al-Watan wa al-Dawlah wa al-Sharq al-Awsat, Part two: 'Awdat Rufaat al-Qidiis Murqus al-Rasuul*. Daar al-Jiil lil Tiba'ah, 1977.

Main Library BX 136 J58 V.2

This book contains historical documents about the transfer of St. Morqos al-Rasul's (Saint Mark) remains to Egypt in the period of Anba Kyrollos the VI (116 Pope). These documents cover events, such as the sheikh of al-Azhar's visit to the Patriarchate, speech of Pope Kyrollos VI in a public conference at the al-Mo'alaka church in old Cairo, the journey to Rome to bring back the remains of St. Mark, and messages from Pope Kyrollos to Pope Paul VI (Pope of the Roman Catholic Church). This work, in addition to the translation of speeches of Patriarchs from foreign countries, also contains press interviews with the author concerning the Virgin Mary's appearance in Virgin Mary's church in Zaytuun. There is a detailed subject index at the end of the book.

- Habib, Rafiq and Afifi, Mohamed. *Taariikh al-Kaniisah al-Misriyyah*. Al-Daar al-'Arabiyyah lil Tiba'ah wa al-Nashr wa al-Tawzii', Dokki, Cairo, 1994.

Main Library BX 133.2 H33 1994

This book discusses the history of the national Egyptian cultural elites. It is divided into seven chapters that discuss Christianity in Egypt and the suppression of the Copts. The second Chapter covers the church and the Arab invasion in 641 AD. The third Chapter gives information about Catholicism, past and present. Chapter four explains Protestantism and its consignments in Egypt; Chapter five gives detailed information about the rise of the church and the political laicism; Chapter six deals with the history of sectarian strife through the centuries. In the last Chapter the writer explores the search for truth about the controversies of sectarian strife.

- Habib, Raouf. *The Outstanding Aspects of the Coptic Arts*. Mahabba Bookshop, 1980.

SPCL N 7382 H2X

This book discusses Coptic art from differing perspectives. It starts by looking at the influence of classical mythology in Coptic art, and discusses pottery until the Coptic and Islamic era. The author later focuses on feminine coquetry and headdresses in the Coptic period and some of the major contributions of ancient Egypt in Coptic art. Aspects of Coptic symbolism, manuscripts, weaving, and textiles are also discussed. The book concludes with a brief look at the stay of the Holy Family in Egypt, the Monastery of St. Catherine in Sinai, and the Coptic icons.

- Johnson, Janet H. (ed.). *Life in a Multi-Cultural Society: Egypt from Cambyes to Constantine and Beyond*. The Oriental Institute of the University of Chicago 1992.

Main Library DT 61 L72 1992

This book includes papers presented at the Fourth International Congress of Demotist held at the Oriental Institute, the University of Chicago from September 4-8, 1990. The essays are diverse and cover Egypt during the period under the Persian Empire from 525 B.C. up to its eventual invasion by the Romans (a period of about 1000 years). This was a period in which the Egyptian majority population lived in contact with non-Egyptian populations such as Greeks, Macedonians, Romans, Jews and non-Semitic speaking people from Syria-Palestine. The papers make a significant contribution to our understanding of an important period in world history, and introduce a wide range of subjects including the study of emerging multi-cultural and multi-lingual societies.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- El-Masry, Iris Habib. *The Story of the Copts*. (Book II deals with the *Arab Conquest* to the *Mamluke Reign*). Newberry Springs, CA: St. Anthony Coptic Orthodox Monastery, 1982.

Main Library BX 1332 M2X, 1982

This book includes the history of the Copts starting with the final years of Byzantine Rule over Egypt and the Arab Conquest in 641 A.D. The author gives a description of the Coptic Patriarchs during the reign of the Arab Rulers, and goes on to inform us of the political and social movements during the various periods of Arab Rule. She mentions how the Copts suffered under the Turkish Rule, and explains how the situation changed when the French came to Egypt during the Napoleon Expedition in 1798. The author concludes this book with the history of the Copts at the end of the nineteenth century.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

In this interesting book, Meinardus presents us with a history of the Copts and Coptic monks in Jerusalem. He provides a chronology by which the reader is invited to follow the main events in the history of the Copts and the religious communities in Jerusalem. Some of the monasteries described are: Dair as-Sultan, Dair Mar Anthunius, Dair Mari Girgis. Mention is made also of other churches such as: The Church of the Resurrection Christ, The Church of the Sepulchre of the Blessed Virgin Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work is concluded with an epilogue, notes, bibliography and indexes to individuals and places.

- Scott-Moncrieff, Phillip David. *Paganism and Christianity in Egypt*. Cambridge University Press, 1913.

SPCL BR 190 S4 1913

This book begins by examining religion in Egypt from the close of the Ptolemaic era to the start of the third century. The author investigates the advent of Christianity in Egypt (from the time of St. Mark), providing literary and archeological evidence throughout. He concludes with a look at early Christian iconography, aspects of Gnosticism, and the rise of asceticism and Monasticism in Egypt.

- Sheils, W.J. (ed.). *Monks, Hermits and Ascetic Tradition*. Blackwell, Oxford, 1985.

Main Library BV 5017 M6X 1985

A chapter of the book deals with “ascetics” in the history of the Church from the time of the Early School of Alexandria to the time of the Byzantine. Other chapters deal with “asceticism” in Medieval Brittany, the “hermits” during the time of the Crusades, and the transformation of hermitages in twelfth-century England. These chapters further discuss the eventual spread of these hermitages to Spain. The book also includes “asceticism” during different periods in Europe and the concept of the “Little Church.”

Sobhy, P. G. (Dr.) *Le Martyre De Saint Helias et L'Encomium de l'Eveque Stephanos de Hnes Sur Saint Helias*. (Saint Helias the Martyr and His praise By Stephanos the Bishop of Hnes) Drower, E. S. **Water into Wine. A Study of Ritual Idiom in the Middle East.** John Murray: London, 1956

Main Library BL 619 S3 D7 1956

In this veritable anthropological breakthrough, Lady Drower examines and compares the religious rituals of the various Eastern churches. Part I is dedicated mainly to describing the temple setting and some puzzling Eucharistic rituals like the “branch to the nose”. Part II critically examines the devotional significances of bread and wine on the altar in the Russian and Greek Orthodox, Greek Catholic and Jacobite, Nestorian and Chaldean, Coptic, and Abyssinian churches. Part III gives an account of ritual meals like the “Parsi ritual meals”(the Yansa) and the ritual meals of the Chaldeans. An interesting aspect of this book is the similarity that exists between these rituals and many others which, as the author puts it, “may emphasize the root unity of certain human concepts”.

- Watson, John H. *Among the Copts*. Brighton [England]; Portland, Or.: Sussex Academic Press, 2000.

Main Library BX 136.2 W38 2000

John Watson provides an engaging account of the history of the Copts from early Christianity to the present. Paying detailed attention to Coptic customs, Watson examines various controversial issues or incidents in the history of the Coptic people. Although at points the author seems somewhat biased in his comments, overall he maintains a balance and objectivity in his final analysis. He includes various biographies of renowned Coptic people, patriarchs, saints and monks, and tends to interject his accounts with his own personal experiences of those he interviewed or met. He demonstrates a deep understanding of Coptic and Middle Eastern culture, including Islam. He dedicates an entire chapter to the intriguing subject of monastic life and asceticism. The work retires with a detailed Coptic chronology and an index of names and subjects.

Early Church history --Primitive and early church, ca. 30-600



- Beckwith, John. *Coptic Sculpture, 300-1300*. London : A. Tiranti, 1963.

Main Library NB 1082 B4 1963

Beckwith gives an historical background of Egypt, which starts with the founding of Alexandria in 322 B.C. and continues until the end of the reign of Ptolemy II from 246 BC. The author also gives a description of the different styles and historical trends in Coptic sculpture. He devotes a whole section on Notes to Plates, and gives a description of the different styles with reference to the plates in the text. He specifically describes at great length the Alexandrian style, and the periods before and after the Islamic conquest in 641 AD.

- *Bibliothèque d'Etudes Coptes*. Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 V. 1

Dr. Sobhy, gives a physical description of the dilapidated manuscript that is located at the Mo'allaka Church in Old Cairo. The author notes that the scribe has done the entire work and was obviously an adept craftsman. The text of the manuscript is presented in columns, followed by the translation. The original text is in Sahidiq with some dialects of Middle Egypt. The text includes many Greek words that are not spelled in the traditional way. The

translator notes that the text is at times incoherent but explains that this particular trait is common among similar texts written about martyrs. The author's main objective in this study is to introduce words that are differently spelled in an untraditional manner, and to focus on new forms of grammar as presented in the manuscript. The work concludes with an index and a table of contents.

- Binns, John. *Ascetics and Ambassadors of Christ: The Monasteries of Palestine, 314-631*. Oxford: Clarendon Press, New York: Oxford University Press 1994.

Main Library BR 185 B56 1994

Binns offers a valuable description of the life and practices of the monks in the Palestinian desert. He provides a detailed overview of the monasteries in and around Jerusalem that were famous during the Byzantine Christian period, and a history of the accession of Emperor Constantine until the rise of the Persian Empire in 641 A.D. and up to the fall of Jerusalem. The council of Chalcedon is regarded as an important turning point and is described in detail. The author gives precise information about the conditions in which the monks lived in the region of Palestine at that particular period. This book deals in detail with the different pilgrimages of the time, the lives of monks, their teachings and spiritual thought, and the doctrinal debates and historical developments through which the monasteries and the monks themselves had to go. The book includes a bibliography and an index.

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*, (The Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration), Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices. Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the "Death and Resurrection" of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Caner, Daniel. *Wandering , Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, c2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York: Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts. It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo: American University in Cairo Press, 2002.

Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have

shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- Elm, Sussana. *'Virgins of God'. The making of Asceticism in Late Antiquity*. Clarendon Press, Oxford.

Main Library BV 5023 E45 1994

This book traces the origins of "asceticism", and the crucial role played by women in establishing organizational patterns in ascetic communities. The book makes the assertion that monasticism is the 'highest evolution of asceticism'. The author critically examines the evolution of asceticism in Asia Minor and Egypt; the variations of female ascetic life in these regions, the classic models, and some prominent female and male ascetics. He concludes by demonstrating how the ascetic bishops (today's saints) eventually 'reformed' these early models of communal ascetic life by dividing the order of the 'Virgins of God' into monks and nuns, thus laying the foundation for modern day monasticism. This book is important for anyone interested in early church history and the ascetic life.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a "call" from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Fedden, Romilly. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on “the age of travelers” and concluded with monasticism in modern times.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or ‘Fathers of the Egyptian Desert’) during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: ‘The History of the Monks in Egypt’ and ‘The Lausiac History’. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the author concentrates on the theme of ‘sight’ as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Gartkiewicz, Przemyslaw. *NUBIA I, Dongola 2: The Cathedral in Old Dongola and its Antecedents*. Editions Scientifiques de Pologne, Varssovie 1990

Main Library NA 216 D6 G27X 1990

This book gives a description and brief account of the architectural investigations carried out on the site of the Church of Granite Columns in Old Dongola. The author starts by describing the old church and the later additions to it. He focuses on the building process, materials, and layout of the church. The greater part of the book is reserved to the Church of Granite Columns. Gartkiewicz then gives a specific description of the architecture and usage of the church, with maps and technical architectural designs. In the last chapters the author dwells briefly on the Cathedral of Brick Pillars, its construction, evolution and eventual decline. For anyone interested in early church history, especially the architecture, this book is a must.

- Griggs, C. Wilfred. *Early Egyptian Christianity: From its Origins to 451 C.E.* The Netherlands, 1993.

SPCL BR 190 G75

This book focuses on the history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in 451 C.E., when the Egyptian Coptic Church became the national religion of Egypt. Aspects such as the emergence of orthodoxy

and heresy in Egyptian Christianity, autocracy in Christian Egypt and the eventual separation from Catholicism, are examined. With maps of Lower and Upper Egypt, cross references from gospels and an extensive bibliography, this book contributes to an understanding of Early Egyptian Christianity in particular and to Early Christianity in general.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grogorius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Hanna, Rev. Shenouda. *The Coptic Church: Symbolism and Iconography*. U.A.R. 1962.

Main Library BX 136 2 H3X 1962

This piece includes a general description of the Coptic Church, and an explanation of the symbolism behind its structure. The book also provides analyses for various Coptic icons, including Christ and his attributes, the Coptic cross, the saints, the angels, and color schemes.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- El-Masry, Iris Habib. *The Story of the Copts*. (Book II deals with the *Arab Conquest to the Mamluke Reign*). Newberry Springs, CA: St. Anthony Coptic Orthodox Monastery, 1982.

Main Library BX 1332 M2X 1982

This book includes the history of the Copts starting with the final years of Byzantine Rule over Egypt and the Arab Conquest in 641A.D. The author gives a description of the Coptic Patriarchs during the reign of the Arab Rulers, and goes on to inform us of the political and social movements during the various periods of Arab Rule. She mentions how the Copts suffered under the Turkish Rule, and explains how the situation changed when the French came to Egypt during the Napoleon Expedition in 1798. The author concludes this book with the history of the Copts at the end of the nineteenth century.

- Matta Al-Miskiin *Lamhah Sari`ah `An Rahbanat Misr Wa –Dair Al-Qiddis Anba Maqqaar*. Published by Dair Al-Qiddis Anba Maqqaar – Wadii al-sNatraun, 1985.

Main Library BX 138M3 M3X 1985

This book states that the Coptic Church is the most ancient Church in the world, and that monasticism spread from Egypt to other countries, especially to all Eastern countries and Europe. The author of the book explains how the Monastery of Anba Makkar was founded at the beginning of the fourth century, 360 B.C. in Wadi Al Natrun. Furthermore, he describes in detail the most important archeological features of the monastery, including the altar, the church and the castle.

- Mottier, Yvette, Bosson, Nathalie. *Les Kellia: Ermitages Coptes en Basse-Egypte* (The Kellia: Coptic Ermitages In Lower-Egypt) (Musée d'Art et d'Histoire, Genève, 12 Octobre 1989-7 Janvier 1990), Genève: Editions du Tricorne, 1989.

Main Library DT 73 K47 K47X 1989

This book is a catalog of the Kellia Sites excavations. Included are numerous photographs and maps as well as plans of the different sites. The book starts with an introduction about Coptic Monasticism, and then moves to a depiction of the archaeological findings of the Kellia sites and its antique Coptic monasteries. The author also describes the architectural styles and paintings in the monasteries, and mentions projects for their conservation and preservation. The inscriptions and the Coptic pottery art are also described in detail.

- Nightingale, John. *Monasteries and Patrons in the Gorze Reform Lotharingia c.850-1000*. Oxford Historical Monographs, Clarendon Press, Oxford.

Main Library BX 2616 N54 2001

In this landmark study of the relationships between monasteries and the nobility in ninth and tenth century Lotharingia, John Nightingale examines the pivotal role played by monasteries in the Medieval period. He focuses on three great abbeys that played a central role in the monastic reform movement- Gorze, St.Maximin and St.Evre. The author examines the monasteries within the context of Medieval society and demonstrates their vital importance on land and religious matters, elucidating the complex relationships between monasteries and their patrons. This is a good resource tool for those interested in Early Church history.

- Sheils, W.J. (ed.). *Monks, Hermits and Ascetic Tradition*. Blackwell, Oxford, 1985.

Main Library BV 5017 M6X 1985

A chapter of the book deals with “ascetics” in the history of the Church from the time of the Early School of Alexandria to the time of the Byzantine. Other chapters deal with “asceticism” in Medieval Brittany, the “hermits” during the time of the Crusades, and the transformation of hermitages in twelfth-century England. These chapters further discuss the eventual spread of these hermitages to Spain. The book also includes “asceticism” during different periods in Europe and the concept of the “Little Church.”

Monasteries

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaar lil-Tiba'ah, Egypt, 1993.

Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York]: Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Fedden, Romilly. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on "the age of travelers" and concluded with monasticism in modern times.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

In this interesting book, Meinardus presents us with a history of the Copts and Coptic monks in Jerusalem. He provides a chronology by which the reader is invited to follow the main events in the history of the Copts and the religious communities in Jerusalem. Some of the monasteries described are: Dair as-Sultan, Dair Mar

Anthunius, Dair Mari Girgis. Mention is made also of other churches such as: The Church of the Resurrection Christ, The Church of the Sepulchre of the Blessed Virgin Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

- Nightingale, John. *Monasteries and Patrons in the Gorze Reform Lotharingia c.850-1000*. Oxford Historical Monographs, Clarendon Press, Oxford.

Main Library BX 2616 N54 2001

In this landmark study of the relationships between monasteries and the nobility in ninth and tenth century Lotharingia, John Nightingale examines the pivotal role played by monasteries in the Medieval period. He focuses on three great abbeys that played a central role in the monastic reform movement- Gorze, St.Maximin and St.Evre. The author examines the monasteries within the context of Medieval society and demonstrates their vital importance on land and religious matters, elucidating the complex relationships between monasteries and their patrons. This is a good resource tool for those interested in Early Church history.

- Simaika Pasha, Marcus. *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt, vol. 1, 2*. Government Press, Cairo, 1939.

SPCL Creswell Collection Z 6605 C7 S5 1939 v. 1, 2

The first volume of this book discusses the relevance of monastic libraries in Egypt, and the process by which monastic scribes produced manuscripts. The second volume provides a comprehensive index of churches and monasteries to any researcher curious to explore them in detail. The third volume, not available at the AUC library, describes the libraries and manuscripts of the Coptic monasteries. (It may be well worthwhile checking with institutions outside of AUC to attain a copy of this highly recommended volume).

- Watson, John H. *Among the Copts*. Brighton [England]; Portland, Or.: Sussex Academic Press, 2000.

Main Library BX 136.2 W38 2000

John Watson provides an engaging account of the history of the Copts from early Christianity to the present. Paying detailed attention to Coptic customs, Watson examines various controversial issues or incidents in the history of the Coptic people. Although at points the author seems somewhat biased in his comments, overall he maintains a balance and objectivity in his final analysis. He includes various biographies of renowned Coptic people, patriarchs, saints and monks, and tends to interject his accounts with his own personal experiences of those he interviewed or met. He demonstrates a deep understanding of Coptic and Middle Eastern culture,

including Islam. He dedicates an entire chapter to the intriguing subject of monastic life and asceticism. The work retires with a detailed Coptic chronology and an index of names and subjects.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Monasteries -- Conservation and restoration

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*. (The Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration), Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices . Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and



Courtesy of Emad Nasry

the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the “Death and Resurrection” of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York]: Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Evetts, B.T.A. (ed.). *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Oxford, 1969.

Main Special Collection BX 133 A6

This publication discusses a history of Egypt's churches and monasteries including architecture, restoration, and religious iconography. The book also provides accounts by priests and monks of mystical experiences. It gives a geographical description of Egypt, footnotes, a map, appendix, and index of Coptic churches and monasteries. The book offers historical analyses of the Coptic language as used in neighboring countries.

- Gabra, Gawdat. *Coptic Monasteries: Egypt's Monastic Art And Architecture*. with a historical overview by Tim Vivian. New York; Cairo: The American University in Cairo Press, 2002.

Main Library NA 4850 A22 2002

In his introduction, Tim Vivian gives an overview of the early Christian era, Egyptian monasticism, and rites and ceremonies common to the Coptic faith. Gabra, the author, presents the reader with a study of Egyptian monasteries from Aswan to Wadi Al-Natrun and complemented by numerous color photographs. Architecture, wall painting, and the processes used in their restoration are described in detail. There is a list of illustrations prior to the introduction, and the book ends with a bibliography, a glossary and an index.

- Gartkiewicz, Przemyslaw. *NUBIA I, Dongola 2: The Cathedral in Old Dongola and its Antecedents*. Editions Scientifiques de Pologne, Varssovie 1990

Main Library NA 216 D6 G27X 1990

This book gives a description and brief account of the architectural investigations carried out on the site of the Church of Granite Columns in Old Dongola. The author starts by describing the old church and the later additions to it. He focuses on the building process, materials, and layout of the church. The greater part of the book is

reserved to the Church of Granite Columns. Gartkiewicz then gives a specific description of the architecture and usage of the church, with maps and technical architectural designs. In the last chapters the author dwells briefly on the Cathedral of Brick Pillars, its construction, evolution and eventual decline. For anyone interested in early church history, especially the architecture, this book is a must.

- Johnston, William M. (ed.). *Encyclopedia of Monasticism, vol.1 and 2*. Chicago, 2000.

Main Reference BX 2461 E53 2000

This Encyclopedia, divided into two volumes, examines Monasticism in the past and present. It focuses on Buddhist Monasticism, Eastern Christian Monasticism and Western Christian Monasticism. Contributors to this Encyclopedia come from some 25 countries and describe Monasticism in over 50 different countries. With articles like “Buddhist Perspectives” and “Christian Perspectives”, some major similarities and differences in these different ways of Monasticism are clarified. Bibliographies have been supplied by the author of each article and a list of some Monastic websites (where available) is provided at the end of many articles. To ease the burden of cross-cultural comparison in terminology, this Encyclopedia provides a glossary of basic terms in both Buddhist and Christian vocabulary. This Encyclopedia is a valuable reference book for scholars and other researchers, whether secular or religious, who are interested in Monasticism or in any of its manifestations.

- Labib, Mahfouz. *Pèlerins et Voyageurs au Mont Sinai*. (Pilgrims and Travelers at Mount Sinai) Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1961

Main Library BX 387 L3 1961

This book presents a listing of the famous pilgrims that have visited mount Sinai and the Monastery of St. Catherine along with a listing of French travelers. The work is not limited to a specific period of time. The author gives a chronology of visitors from the middle ages until the nineteenth century, and specifically emphasizes the scientific and archaeological expeditions of that time. Based on accounts of these travelers, the author gives a relatively precise estimation of the increase or decrease in the numbers of the monks throughout ages. The author also mentions the external and internal work of restoration of the monastery that has been done. The study concentrates on the different characters among the pilgrims and travelers, and the reasons and incentives that prompted them to accomplish such a long and perilous voyage. The author takes us through the different stages of monastic life from the founding of the first monastic communities in third century Egypt on the Nile Valley, to the actual construction of the Monastery of St. Catherine, which was established around the year 545 A.D. Some of the most famous figures that visited the Saint

Catherine's Monastery in the nineteenth century include: Rifaud (1805-1826), Alexandre Dumas (1830), The Count of Paris (1860), Pierre Loti (1894) among others. An extensive bibliography, index to proper names, table of plates and table of contents conclude the work.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work is concluded with an epilogue, notes, bibliography and indexes to individuals and places.

- Mottier, Yvette, Bosson, Nathalie. *Les Kellia: Ermitages Coptes en Basse-Egypte* (The Kellia: Coptic Ermitages In Lower-Egypt) (Musée d'Art et d'Histoire, Genève, 12 Octobre 1989-7 Janvier 1990), Genève: Editions du Tricorne, 1989.

Main Library DT 73 K47 K47X 1989

This book is a catalog of the Kellia Sites excavations. Included are numerous photographs and maps as well as plans of the different sites. The book starts with an introduction about Coptic Monasticism, and then moves to a depiction of the archaeological findings of the Kellia sites and its antique Coptic monasteries. The author also describes the architectural styles and paintings in the monasteries, and mentions projects for their conservation and preservation. The inscriptions and the Coptic pottery art are also described in detail.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in

detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Monasteries – Egypt

- Abu Salih, al-Armani. *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Translated by B.T.A. Evetts with notes by Alfred J. Butler.
Main Library BX 133 A6 1969

In the first chapter of this article Abu Salih describes the origins of churches and monasteries in Egypt, the history and life of the Egyptian Copts, restoration of the churches, and some places in Egypt visited by the Holy family. It also includes sayings by the prophet Muhammad about the Copts. In the later part of the book the author describes the churches of neighboring countries, including: Abyssinia, Spain, North-western Africa, India and Arabia. The appendix contains an account of the churches and Christians of Egypt, and a map that shows all the places mentioned in the book.

- Akermann, Philippe. *Le Décor Sculpté du Couvent Blanc: Niches et Frises*. (Decorations and Sculptures of The White Monastery: Niches and Frescoes) [Le Caire]: Institut Français d'Archéologie Orientale du Caire [1976].
Main Library NA 6084 S6 A45x 1976

This catalog describes examples of early Christian architectural art of Deir El-Abiad (The White Monastery) which is also known as Deir Amba Shenoute. It begins with an introduction followed by five chapters that give a full description of the art of the 'niche' in the first centuries of Christianity, including the way it is represented in the White Monastery. It goes on to explain the different themes and symbols used by the early artists. The descriptions are arranged by consecutive illustrations from chapter six to chapter eleven. These, in turn, are followed by a Conclusion and an index. A folded plan of the White Monastery or Deir El-Abiad is attached to the back of the bound cover of the book.

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaar lil-Tiba'ah, Egypt, 1993.
Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the

twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents

- Butler, Alfred J. *The Ancient Coptic Churches of Egypt, vol.1 and 2*. Oxford: Clarendon Press 1884.

SPCL BX133 B8 1884

Volume 1 of this book focuses on the general layout and structure of Coptic Churches, giving plans and illustrations of some major Churches and Monasteries. Some of these, like the churches of old Cairo, the Monasteries of the Natrun valley, the Churches and Monasteries of Upper Egypt, are discussed in detail. Volume 2 goes deeper into the Coptic faith. It dwells on particular aspects of the Coptic religion like the arrangement of the altar, Eucharistic vessels and furniture, vestments of clergy, sacraments and the various rites and ceremonies of the church.

- Chitty, Derwas J. (Derwas James). *The Desert a City : An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents "the Call to the ascetic life of monasticism," and the lives of "The three Fathers" of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai's monastic history. The author also describes the life of Sinai's saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book

- Evetts, B.T.A. (ed.). *The Churches and Monasteries of Egypt and Some Neighboring Countries*. Oxford, 1969.

Main Special Collection BX 133 A6

This publication discusses a history of Egypt's churches and monasteries including architecture, restoration, and religious iconography. The book also provides accounts by priests and monks of mystical experiences. It gives a geographical description of Egypt, footnotes, a map, appendix, and index of Coptic churches and monasteries. The book offers historical analyses of the Coptic language as used in neighboring countries.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a "call" from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Fedden, Romilly, 1908-1977. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on "the age of travelers" and concluded with monasticism in modern times.

- Habib, Raouf. *The Outstanding Aspects of the Coptic Arts*. Mahabba Bookshop, 1980.

SPCL N 7382 H2X

This book discusses Coptic art from differing perspectives. It starts by looking at the influence of classical mythology in Coptic art, and discusses pottery until the Coptic and Islamic era. The author later focuses on feminine coquetry and headdresses in the Coptic period and some of the major contributions of ancient Egypt in Coptic art. Aspects of Coptic symbolism, manuscripts, weaving, and textiles are also discussed. The book concludes with a brief look at the stay of the Holy Family in Egypt, the Monastery of St. Catherine in Sinai, and the Coptic icons.

- Kinross, Patrick Balfour (Lord). *Portrait of Egypt*. New York: W. Morrow, 1966.

Main Library DT 46 K5 1966

The author is Lord Kinross, Patrick Balfour, the First Secretary of the British Embassy in Cairo (1944-47). This book comprises 4 parts (Ancient, Christian, Medieval, and Modern Egypt) and gives a description of his travels in Egypt. In the first chapter the book discusses Ancient Egypt and then introduces Christian Egypt, the Copts and the Monastic Communities, such as those existing in Wadi al-Natrun, St. Catherine's Monastery and other places. He then describes Christian Egypt from the Arab Conquest in 641 AD. to Modern times. Chapters 6 and 7 are entitled respectively: 'The Copts' and 'The Monastic Communities'. The description comes in the style of a travel guide and presents monastic life with reference to some of the most important monasteries of Egypt, such as Abu Makar, Anba Bishoi, Baramus, As-Suriani and St. Catherine, with the last two duly noted for their libraries and icons.

- Lythgoe, Albert Morton (ed.). *The Monastery of Epiphanius at Thebes, vol. 3 and 4*. New York, 1926.

Main Library DT 57 N5

Volume 1 discusses numerous aspects of monastic life, including trade and occupations, clothing, the ascetic diet, sickness and healing through prayer, as well as the doctrinal position of the hermits. The author includes a map of Western Thebes during the 6th and 7th centuries, giving a description and a plan of the monastic complex of Epiphanies, and an analysis of literary and archaeological evidence. Volume 2 examines the Coptic and Greek texts that were found in works of excavation of Epiphanius. These texts include Biblical and liturgical texts, letters, accounts and lists, and legal and financial texts. Both volumes provide appendices pertaining to Coptic texts and monastic life.

- Matta Al-Miskiin *Lamhah Sari`ah `An Rahbanat Misr Wa –Dair Al-Qiddis Anba Maqqaar*. Published by Dair Al-Qiddis Anba Maqqaar – Wadii al-sNatruun, 1985.

Main Library BX 138M3 M3X 1985

This book states that the Coptic Church is the most ancient Church in the world, and that monasticism spread from Egypt to other countries, especially to all Eastern countries and Europe. The author of the book explains how the Monastery of Anba Makkar was founded at the beginning of the fourth century, 360 B.C. in Wadi Al Natrun. Furthermore, he describes in detail the most important archeological features of the monastery, including the altar, the church and the castle.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreword of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F.A. *Christian Egypt: Ancient and Modern*. Cairo, 1965.

SPCL BR 1380 M4 1965

This book provides a thorough and complete picture of Christian Egypt, ancient and modern. It starts with an outline of Christianity in Egypt and covers aspects of Christian feasts and calendars, the Coptic language, and a plan of the Coptic Church. It also looks specifically at the Christian Churches of Alexandria and Cairo, and their neighboring communities. The author also dwells lengthily on the Churches and Monasteries of the desert and at Sinai, along with Christian agencies, institutes and theological seminaries in Egypt. He concludes by examining traditional sites associated with the flight of the Holy Family to Egypt.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. AUC Press, Cairo, 1961.

SPCL BX 134 E3 M45 1961

This book is about the history of monasteries throughout the Egyptian desert, including those that are still in use. The author offers an analysis of pre-Christian monastic communities, a comparison of the anchorites and the coenobitic monks, and a discussion of the cult of St. Anthony. The book includes travelers' accounts, doctrines, and appendices which include motives that inspired monks to assume an escetic hermit's life. A bibliography of sources is also provided.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work concludes with an epilogue, notes, bibliography and indexes to individuals and places.

- Muyser, Jacob ('Qommos'). *Les Pelerinages Coptes en Egypte*. (Coptic Pilgrimages In Egypt), Bibliothèque D'Etudes Coptes, Le Caire : Imprimerie de l'Institut Français D'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v. 15 1979

An excellent study of past and present Coptic pilgrimages, this work presents a detailed account of the religious practices, traditions and pilgrimage sites. The catalog has a preface followed by an introduction. It is then divided into four chapters, entitled respectively: *The Act of Pilgrimage*, *The Principal Coptic Pilgrimages of the Past*, *Actual Coptic Pilgrimages*, *Characteristics of these Pilgrimages*. Following a brief conclusion is a list of indexes: A general bibliography, with a list of dates of Coptic pilgrimages in Egypt, the venerated saints of these pilgrimages, and a list of geographical sites. The index includes place names, proper names, authors' names, and a list of plates and maps.

- Regnault, Lucien. *La Vie Quotidienne des Pères du Désert en Egypte Au IVe Siècle.* [Paris]: Hachette, c1990.

Main Library BX 2734 R45 1990

The daily life of the Desert Fathers in Fourth Century Egypt is examined in great detail in this very concise work. The author is interested in the words of the Fathers that were pronounced on specific occasions for edification and teaching purposes. Seventeen chapters deal in detail with aspects of the lives of these great hermits and saints. Different aspects studied here include; Reasons for choosing the desert, an analysis of the lives of Egyptian men, women and children and their relationship with the Desert Fathers, the cells, the clothing and the types of foods the hermits consumed, the daily life of the Anchorite monks and hermits who live in caves, the elders and their disciples, the hospitality of monks, their voyages, angels, demons and beasts, the visions, and revelations and miracles. The book concludes with an extensive list of notes, a bibliography, a chronological list, an index of names, and a table of contents.

- Rousseau, Philip. *Pachomius: The making of a community in Fourth-century Egypt.* University of California Press.

Main Library BR 1720 P23 R68 1985

This book provides a biography on Pachomius and describes how he established ascetic communities in the fourth-century AD. in Egypt. The author examines life in a Pachomian monastery, its daily order and hierarchical authority. The author attempts to identify the goal of ascetic life as presented by the communal "Pachomian monk". The book describes, in its last chapters, the interaction of the Pachomian monastery monks with the community around them. Rousseau offers an in-depth study of the successors of Pachomius, their practices, and of a monastic order that did not survive in Upper Egypt.

- Sammu'iil Al-Siriaanii. *Daliil Ilaa Al-Kanaa'is Wa-Al Adyirah al-Qadimah.*

Published by The Instiyute for Coptic Studies ,1990.

Main Library BX 133.2 S912X 1990

This book is essentially a guide to all churches and monasteries from Giza to Aswan. It also lists the feasts of the different monasteries and includes illustrations and photographs of some churches and monasteries.

- Al-Suryani, Samaan. *Dair al-Sayyidah al-Adhraa`, al-Suryaan: Barriyyat Shihit – Wadi al-Natruun*. Matba`at Dair al-Baramuus, Egypt, 1990.

Main Library BX 178 S3 S8x 1990

The book gives a detailed description of Dayr as-Surian, its location and its different churches such as Deir al-Sayyidah al-Adhraa` (the Monastery of the Virgin Mary at al- Surya Church), al-Arba`in Church, Virgin al-Maqaarah Church and Archangel Mikhail Church. In another section of the book the author discusses the remains of some Saints such as Anba Yahnas, Kama, Marafram al-Syuryani and others. Throughout the book the reader will find information about the library, monastery museum, al-Azbawiyyah, and rare icons. The book also gives a listing of names of all the heads of the monastery and also contains a short bibliography for Anba Theophileas. Al-Suriyyaani also gives information about the role of al-Syurian monastery in the twentieth century, and the famous travelers and foreign scientists who visited it. The book closes with a detailed map of the monastery. In addition to some representations of icons and an index, there is a collection of pictures of the first heads of the monastery. This book is recommended to researchers, tourists and travelers alike.

- Al-Syriany, Samuel. *A Guide to Ancient Coptic Churches and Monasteries in Upper Egypt*. Institute of Coptic Studies, 1990.

SPCL BX 133 2 S9X

This book provides a succinct account of the main Coptic Churches in Upper Egypt. With contributions from over 60 architects, artists, historians and researchers, the book provides a perfect artistic, historical and architectural survey of Coptic Churches and Monasteries of Upper Egypt. It also includes maps, plans, and colored photographs of the major Churches and Monasteries.

- Toussoun, Omar (Prince). *Etude Sur Le Wadi-Natroun, Ses Moines et Ses Couvents*. (A Study Of Wadi-Natroun, Its Monks and Its Monasteries), Alexandrie: Société des Publications Egyptiennes, 1931,

Main Library BX 385 N32 U8x 1931

This is a study of the monasteries and monks of the Natrun Valley, supplemented by geographical and historical descriptions. This study is divided into three parts: Part I gives a description of Wadi El Natrun and its different agricultural products. Part II deals with the Monks that dwell in the Wadi. Part III is dedicated solely to the Monasteries. Prince Toussoun pays extra attention in his descriptions to the periods before and after the Arab Conquest in 641 A.D.

Monasteries and state – Egypt



*Bolman, Elizabeth S. (ed).
Monastic Visions: Wall
Paintings in the Monastery
of St. Antony at the Red Sea.*
American Research center in
Egypt, Inc. Yale University
Press, New Haven and
London.

**Main Library ND 2863.3
M66 2002**

This concise publication displays a range of wall paintings in the monastery of St. Antony at the Red Sea. The book is divided into four major parts. Part I describes the life of St. Antony as the 'Father' of monasticism and examines the monastery from 251 to 1232/1233 AD. It also examines the plight of the monasteries after the Arab conquest of Egypt in 641 AD. Part II describes the church of St. Antony, with its early paintings and architecture, placing specific emphasis on the paintings of a group of Egyptian Coptic artists led by a master artist Theodore. Part III portrays life in the monastery, past and present, and specifically

focuses on the medieval and later inhabitants of the monastery. The author also describes the mystical and spiritual connections of icons in monastic life, and the idiosyncrasies of modern Coptic identity. Finally, Part IV examines the Coptic inscriptions in the church of St. Antony. The book includes valuable colored plates and black-and-white illustrations that show the various wall paintings in the monastery. The book is highly recommended for researchers of Coptic art.

- Bridel, Philippe. *Le Site Monastique Copte des Kellia: Sources Historiques et Explorations Archeologiques*. (The Coptic Monastic Site of The Kellia: Historical Sources and Archaeological Exploration), Mission Suisse D'Archeologie Copte de l'Universite de Geneve, 1986.

Main Library DT 73 K47 S57X 1986

This study was researched by a Swiss archaeological mission exploring the Coptic monastic site of Kellia. The study is divided into five parts: Part I explains the choice of the site and its developments, the different criteria used to determine the site, and the reasons for the choice. The site is known for its conduciveness to daily lives of Coptic hermits, and their practices. Part II depicts the rituals and practices of monastic life: prayers and devotion, artisan activities, and the eremitic recluse with its significance of bread and water. Part III describes the rules and practices of monastic architecture at the Kellia sites, the art of decorative paintings and the different inscription. Part IV presents an explanation and study of the agglomeration of hermitages specific to Kellia sites. Part V talks about the “Death and Resurrection” of the Kellia site and its abandonment during the period of the Arab Conquest in Egypt in 641 AD. The author also discusses the relationship between Islamic rulers and the Christian population of Egypt. The remaining section of this study reflects upon the future of the archaeological Kellia sites, the difficulties of excavation, and the different methodological considerations that have gone into conducting a survey of the Kellia site.

- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York: Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts. It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- Chassinat, Emile *Le Manuscrit Magique Copte N° 42.573 Du Musee Egyptien Du Caire*, (The Magical Coptic Manuscript in the Cairo Egyptian Museum), Bibliothèque d'Etudes Coptes, Le Caire : Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.4

Emile Chassinat, (Translator/Commentator) gives a physical description of the manuscript in his Introduction, noting that the manuscript has sustained some damages due to negligent storing by previous owners. He notes that this manuscript is probably a copy from another work. He comments that the scribe who was responsible for the work was a skilled calligrapher, who was not familiar with the subject he was copying and whose emendations and corrections are apparent throughout the manuscript. The work includes a translation with a commentary that is divided into twenty-three parts (from I to XXIII). Following the translation is a note concerning publication, an appendix and a term index for: Coptic, Arabic, Egyptian (Hieroglyphic and Demotic) and finally, Greek. Corrections are made for Plates 1 to 4 of the Magical Coptic Manuscript No 42.573, and a table of contents concludes the work.

- Chitty, Derwas J. (Derwas James). *The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents “the Call to the ascetic life of monasticism,” and the lives of “The three Fathers” of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai’s monastic history. The author also describes the life of Sinai’s saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book.

- Coptic Orthodox Patriarchate. *St. Mark and the Coptic Church*. Coptic Orthodox Patriarchate, Cairo, 1968.

Main Library BX 133.2 A4 1968

This book deals with St. Mark and the establishment of Christianity in Egypt. Dr. Hakim Ameen, the author of the first essay describes how St. Mark introduced Christianity to Egypt. The second chapter informs us about St. Mark's Doctrine (the one found in parts of Africa). Other chapters of the book deal with the Liturgy of St. Mark and the Theological School of Alexandria. The book also describes the Coptic Church under different rulers and its contribution to universal Christianity. The latter part of the book concludes with a brief survey of Coptic literature and art.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York]: Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Kinross, Patrick Balfour (Lord). *Portrait of Egypt*. New York: W. Morrow, 1966.

Main Library DT 46 K5 1966

The author is Lord Kinross, Patrick Balfour, the First Secretary of the British Embassy in Cairo (1944-47). This book comprises 4 parts (Ancient, Christian, Medieval, and Modern Egypt) and gives a description of his travels in Egypt. In the first chapter the book discusses Ancient Egypt and then introduces Christian Egypt, the Copts and the Monastic Communities, such as those existing in Wadi al-Natrun, St. Catherine's Monastery and other places. He then describes Christian Egypt from the Arab Conquest in 641 AD. to Modern times. Chapters 6 and 7 are entitled respectively: 'The Copts' and 'The Monastic Communities'. The description comes in the style of a travel guide and presents monastic life with reference to some of the most important monasteries of Egypt, such as Abu Makar, Anba Bishoi, Baramus, As-Suriani and St. Catherine, with the last two duly noted for their libraries and icons.

- Leroy, Jules. *Les Manuscrits Coptes et Coptes-Arabes Illustrés*. (Illustrated Coptic and Coptic-Arabic Manuscripts) Paris : Librairie Orientaliste Paul Geuthner, 1974.

Main Library ND 2864 C66 L47 1974

This study presents historians of Christian arts and iconography with the most comprehensive reference about the illumination of books and manuscripts of Christian Egypt. Leroy introduces the various genres of Coptic painting and he deals with the Coptic 'miniature' and other forms of painting during the period of Christian Egypt. The purely decorative drawings are also mentioned and are duly reproduced over several pages at the end of chapter III. Chapter IV is dedicated to manuscripts decorated with figurative scenes. A substantial conclusion sums up the work done by the *French Institute of Archaeology* of Beirut. indexes to authors, proper names, geographical locations and historical periods, cited manuscripts, and an iconographical index precede the plates. Plates in color are designated from A to H, and black and white plates are represented over more than a hundred pages. A table of contents conclude the work.

- El-Masry, Iris Habib. *The Story of the Copts*. (Book II deals with the *Arab Conquest to the Mamluke Reign*). Newberry Springs, CA: St. Anthony Coptic Orthodox Monastery, 1982.

Main Library BX 1332 M2X, 1982

This book includes the history of the Copts starting with the final years of Byzantine Rule over Egypt and the Arab Conquest in 641A.D. The author gives a description of the Coptic Patriarchs during the reign of the Arab Rulers, and goes on to inform us of the political and social movements during the various periods of Arab Rule. She mentions how the Copts suffered under the Turkish Rule, and explains how the situation changed when the French came to Egypt during the Napoleon Expedition in 1798. The author concludes this book with the history of the Copts at the end of the nineteenth century.

- Toussoun, Omar (Prince). *Etude Sur Le Wadi-Natroun, Ses Moines et Ses Couvents*. (A Study Of Wadi-Natroun, Its Monks and Its Monasteries), Alexandrie : Société des Publications Egyptiennes, 1931,

Main Library BX 385 N32 U8x 1931

This is a study of the monasteries and monks of the Natrun Valley, supplemented by geographical and historical descriptions. This study is divided into three parts: Part I gives a description of Wadi El Natrun and its different agricultural products. Part II deals with the Monks that dwell in the Wadi. Part III is dedicated solely to the Monasteries. Prince Toussoun pays extra attention in his descriptions to the periods before and after the Arab Conquest in 641 A.D.

Monasteries, Coptic

- Butler, Alfred J. *The Ancient Coptic Churches of Egypt, vol.1 and 2*. Oxford: Clarendon Press 1884.

SPCL BX 133 B8 1884

Volume 1 of this book focuses on the general layout and structure of Coptic Churches, giving plans and illustrations of some major Churches and Monasteries. Some of these, like the churches of old Cairo, the Monasteries of the Natrun valley, the Churches and Monasteries of Upper Egypt, are discussed in detail. Volume 2 goes deeper into the Coptic faith. It dwells on particular aspects of the Coptic religion like the arrangement of the altar, Eucharistic vessels and furniture, vestments of clergy, sacraments and the various rites and ceremonies of the church.

- Habachi, Labib and Tawadrus, Zaki. *Fii Saharaa` al-`Arab wa al-Adyirah al-Sharqiyyah*. Maktabat Madbuulii, Cairo, 1993.

Main Library BX 134 E3 H3 1993

This book gives an account of the authors' journey to the Arabian desert and the Eastern Monasteries. The two authors explain, in detail, the significance of monasticism and then move on into a detailed account of a journey that took them from Cairo to Bosh. They offer a vivid description of life in the desert. The writers recount how they reached Saint Antonious Monastery and go on to give a detailed description of its surroundings and interiors. They also describe the different roads that led them from Saint Antonious Monastery to Saint Paul's Monastery. Finally, they describe their way back to Cairo and their visits to the places they passed on the Red Seacoast, giving an account of monastic life and monks, Wadi al-`Araba, and the al-Khalil Mountain.

- Labib, Mahfouz. *Pèlerins et Voyageurs au Mont Sinaï*. (Pilgrims and Travelers at Mount Sinai) Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1961

Main Library BX 387 L3 1961

This book presents a listing of the famous pilgrims that have visited mount Sinai and the Monastery of St. Catherine along with a listing of French travelers. The work is not limited to a specific period of time. The author gives a chronology of visitors from the middle ages until the nineteenth century, and specifically emphasizes the scientific and archaeological expeditions of that time. Based on accounts of these travelers, the author gives a relatively precise estimation of the increase or decrease in the numbers of the monks throughout ages. The author also mentions the external and internal work of restoration of the monastery that has been done. The study concentrates on the different characters among the pilgrims and travelers, and the reasons and incentives that prompted them to accomplish such a long and perilous voyage. The author takes us through the different stages of monastic life from the

founding of the first monastic communities in third century Egypt on the Nile Valley, to the actual construction of the Monastery of St. Catherine, which was established around the year 545 A.D. Some of the most famous figures that visited the Saint Catherine's Monastery in the nineteenth century include: Rifaat (1805-1826), Alexandre Dumas (1830), The Count of Paris (1860), Pierre Loti (1894) among others. An extensive bibliography, index to proper names, table of plates and table of contents conclude the work.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

In this interesting book, Meinardus presents us with a history of the Copts and Coptic monks in Jerusalem. He provides a chronology by which the reader is invited to follow the main events in the history of the Copts and the religious communities in Jerusalem. Some of the monasteries described are: Dair as-Sultan, Dair Mar Anthunius, Dair Mari Girgis. Mention is made also of other churches such as: The Church of the Resurrection Christ, The Church of the Sepulchre of the Blessed Virgin Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

- Mottier, Yvette, Bosson, Nathalie. *Les Kellia: Ermitages Coptes en Basse-Egypte* (The Kellia: Coptic Ermitages In Lower-Egypt) (Musée d'Art et d'Histoire, Genève, 12 Octobre 1989-7 Janvier 1990), Genève : Editions du Tricorne, 1989.

Main Library DT 73 K47 K47X 1989

This book is a catalog of the Kellia Sites excavations. Included are numerous photographs and maps as well as plans of the different sites. The book starts with an introduction about Coptic Monasticism, and then moves to a depiction of the archaeological findings of the Kellia sites and its antique Coptic monasteries. The author also describes the architectural styles and paintings in the monasteries, and mentions projects for their conservation and preservation. The inscriptions and the Coptic pottery art are also described in detail.

- Al-Syriany, Samuel. *A Guide to Ancient Coptic Churches and Monasteries in Upper Egypt*. Institute of Coptic Studies, 1990.

SPCL BX 133 2 S9X

This book provides a succinct account of the main Coptic Churches in Upper Egypt. With contributions from over 60 architects, artists, historians and researchers, the book provides a perfect artistic, historical and architectural survey of Coptic Churches and Monasteries of Upper Egypt. It also includes maps, plans, and colored photographs of the major Churches and Monasteries.

Monasteries, Coptic -- Egypt -- (papyri)

- *Bibliothèque d'Etudes Coptes*. Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 V. 1

Dr. Sobhy gives a physical description of the dilapidated manuscript that is located at the Mo'allaka Church in Old Cairo. The author notes that the scribe has done the entire work and was obviously an adept craftsman. The text of the manuscript is presented in columns, followed by the translation. The original text is in Sahidiq with some dialects of Middle Egypt. The text includes many Greek words that are not spelled in the traditional way. The translator notes that the text is at times incoherent but explains that this particular trait is common among similar texts written about martyrs. The author's main objective in this study is to introduce words that are differently spelled in an untraditional manner, and to focus on new forms of grammar as presented in the manuscript. The work concludes with an index and a table of contents.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo : American University in Cairo Press, 2002.

Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- Chassinat, Emile *Le Manuscrit Magique Copte N° 42.573 Du Musee Egyptien Du Caire*. (The Magical Coptic Manuscript in the Cairo Egyptian Museum), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.4

Emile Chassinat, (Translator/Commentator) gives a physical description of the manuscript in his Introduction, noting that the manuscript has sustained some damages due to negligent storing by previous owners. He notes that this manuscript is

probably a copy from another work. He comments that the scribe who was responsible for the work was a skilled calligrapher, who was not familiar with the subject he was copying and whose emendations and corrections are apparent throughout the manuscript. The work includes a translation with a commentary that is divided into twenty-three parts (from I to XXIII). Following the translation is a note concerning publication, an appendix and a term index for: Coptic, Arabic, Egyptian (Hieroglyphic and Demotic) and finally, Greek. Corrections are made for Plates 1 to 4 of the Magical Coptic Manuscript No 42.573, and a table of contents concludes the work.

- Coquin, Rene-Georges. *Livre de la Consecration du Sanctuaire de Benjamin*. (Book of The Consecration of The Benjamin Sanctuary), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.
Main Library PJ 2195 B5 v.13 1975

A forward and a bibliography precede an extensive introduction, itself divided into seven sections. The sections range from a physical description of the manuscript, the dating and contents, as well as an analysis of the structure and unity of the text. Coquin includes a reference to the original author of the manuscript who presents himself as 'Agathon The Priest' claiming to be the confidant of the Patriarch Benjamin who is mentioned in section five (V). The context of this work is taken from, and is influenced by, the '*Histoire des Patriarches*' (History of The Patriarchs). Following the Introduction is the actual reproduction of the Coptic text, with a translation in Arabic and French, and including numerous footnotes. Concluding this work are indexes to citations, biblical references, proper names, Greek and Latin words and Arabic vocabulary, as well as a table of contents.

- Gardner, Iain; Alcock, Anthony and Funk, Wolf-Peter (eds.). *Coptic Documentary Texts from Kellis Volume 1*. Oxbow Books 1999.
Main Library PJ 2195 C667 1999

This book, as a first volume, contains a selection of Coptic texts discovered in Ismant el-Kharab whose restoration is part of the Dakhleh Oasis project, a project on going since 1986. This volume begins with the earlier findings discovered in Houses 1 and 2 and the North Building of the site, and about half of the findings in House 3. The authors also briefly present the prosopography, chronology, topography and the purpose for writing the documents. A second volume is currently in its preparatory stage.

- Guillaumont, Antoine. *L'Asceticon Copte de L'Abbe Isaie*. (Coptic Asceticon of Abbot Isaiah) Sahidiq Fragments, Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français D'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v. 5

This catalog is a description of fragments of two manuscripts that represent the work of Abbot Isaiah, Saint of Scete, written in the tenth and eleventh centuries. Both manuscripts were found in the White Monastery or Deir El-Abiad, and parts of them are presently owned by several libraries. For convenience, the manuscripts have been named A and B and the translator has also included, at the end of his work, an extra fragment that does not belong to either A or B. The work ends with an index to the references in the scriptures, a word index in Greek, and a general index.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Layton, Bentley. *Catalogue of Coptic Literary Manuscripts in the British Library Acquired Since the Year 1906*. The British Library: London, 1987.

Main Library PJ 2190 L2x 1987

This is an entirely new catalog, coming more than 75 years after the first one was published by W.E. Crum. This catalog contains a description of an additional 297 manuscripts and fragments that are added to the collection between 1906 and 1982. They comprise biblical, liturgical, patristic and philological works. The author also presents a description of the method used to catalogue the entries and gives a reference to their locations in the texts. The last pages of the book contain plates of the White Monastery fragments and other manuscripts.

- Leroy, Jules. *Les Manuscrits Coptes et Coptes-Arabes Illustrés*. (Illustrated Coptic and Coptic-Arabic Manuscripts) Paris: Librairie Orientaliste Paul Geuthner, 1974.

Main Library ND 2864 C66 L47 1974

This study presents historians of Christian arts and iconography with the most comprehensive reference about the illumination of books and manuscripts of Christian Egypt. Leroy introduces the various genres of Coptic painting and he deals with the Coptic 'miniature' and other forms of painting during the period of Christian Egypt. The purely decorative drawings are also mentioned and are duly reproduced over several pages at the end of chapter III. Chapter IV is dedicated to manuscripts decorated with figurative scenes. A substantial conclusion sums up the work done by the *French Institute of Archaeology* of Beirut. Indexes to authors, proper names, geographical locations and historical periods, cited manuscripts, and an iconographical index precede the plates. Plates in color are designated from A to H, and black and white plates are represented over more than a hundred pages. A table of contents conclude the work.

- Lythgoe, Albert Morton (ed.) *The Monasteries of the Wadi 'n Natrun: New Coptic Texts from the Monastery of Saint Macarius*. Great Britain, 1973.

Main Library DT 73 N28 E92 1973

This publication was accomplished by the Metropolitan Museum of Art and consists of translations of the Coptic texts found in the Library at the Monastery of Saint Macarius. These texts include Biblical fragments, liturgical fragments, monastic, and ascetic precepts. The work includes an introduction which provides a general summary of monastic libraries, and the appendices include an Arabic manuscript in Coptic characters that reflects the presence of the Coptic language in Islamic Egypt.

- Lythgoe, Albert Morton (ed.). *The Monastery of Epiphanius at Thebes, vol. 3 and 4*. New York, 1926.

Main Library DT 57 N5

Volume 1 discusses numerous aspects of monastic life, including trade and occupations, clothing, the ascetic diet, sickness and healing through prayer, as well as the doctrinal position of the hermits. The author includes a map of Western Thebes during the 6th and 7th centuries, giving a description and a plan of the monastic complex of Epiphanies, and an analysis of literary and archaeological evidence. Volume 2 examines the Coptic and Greek texts that were found in works of excavation of Epiphanius. These texts include Biblical and liturgical texts, letters, accounts and lists, and legal and financial texts. Both volumes provide appendices pertaining to Coptic texts and monastic life.

- MacCoull , Leslie B. and Varirum, Ashgate. *Coptic Perspectives on Late Antiquity*. Publishing Limited, 1993.

Main Library DT 93 M44 1993

This book contains a series of articles published between 1981 and 1992. These articles are based on studies of Copto-Byzantine papyri from late antiquity. The articles are in three categories. The first category focuses on Diocorus of Aphrodito, who briefly presents a history of Byzantine Egyptian culture. The second and third categories give papyrological evidences about Coptic Egypt in late antiquity, with a focus on Egyptian society, culture, art and religion.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Monasteries, Orthodox Eastern



- Binns, John. *Ascetics and Ambassadors of Christ : The Monasteries of Palestine, 314-631*. Oxford: Clarendon Press, New York: Oxford University Press 1994.

Main Library BR 185 B56 1994

Binns offers a valuable description of the life and practices of the monks in the Palestinian desert. He provides a detailed overview of the monasteries in and around Jerusalem that were famous during the Byzantine Christian period, and a history of the accession of Emperor Constantine until the rise of the Persian Empire in 641 A.D. and up to the fall of Jerusalem. The council of Chalcedon is regarded as an important turning point and is described in detail. The author gives precise information about the conditions in which the monks lived in the region of Palestine at that particular period. This book deals in detail with the different pilgrimages of the time, the lives of monks, their teachings and spiritual thought, and the doctrinal debates and historical developments through which the monasteries and the monks themselves had to go. The book includes a bibliography and an index.

- Caner, Daniel. *Wandering , Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, c2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Chitty, Derwas J. (Derwas James). *The Desert a City : An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents “the Call to the ascetic life of monasticism,” and the lives of “The three Fathers” of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai’s monastic history. The author also describes the life of Sinai’s saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book

- Habachi, Labib and Tawadrus, Zaki. *Fii Saharaa` al-`Arab wa al-Adyirah al-Sharqiyyah*. Maktabat Madbuulii, Cairo, 1993.

Main Library BX 134 E3 H3 1993

This book gives an account of the authors' journey to the Arabian desert and the Eastern Monasteries. The two authors explain, in detail, the significance of monasticism and then move on into a detailed account of a journey that took them from Cairo to Bosh. They offer a vivid description of life in the desert. The writers recount how they reached Saint Antonious Monastery and go on to give a detailed description of its surroundings and interiors. They also describe the different roads that led them from Saint Antonious Monastery to Saint Paul's Monastery. Finally, they describe their way back to Cairo and their visits to the places they passed on the Red Seacoast, giving an account of monastic life and monks, Wadi al-`Araba, and the al-Khalil Mountain.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreward of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

Monastic and religious life

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.) *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum.* translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London : Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of “Apophthegmata” (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Atiya, Aziz S. *A History of Eastern Christianity.* London, 1968.

Main Library BX 103 2 A8 1968

This book focuses on the history of the Christian Churches of the East, namely, the Coptic and Ethiopic, the Jacobite, Nestorian, Armenian, Indian, Maronite, and the vanished Churches of Nubia and North Africa. The author traces the origins and evolution of these churches in the seven different parts of the book. He attempts to restore a picture of the Eastern Churches that was lost to the eyes of the West. Most Eastern Churches, whose claim to apostolic origins is their major pride and glory, are viewed by the modern day west as ‘primitive’. The author, himself a Copt, brings out the hierarchical organization of the various Eastern Churches, their rites and ceremonials, ecclesiastical art and architecture, religious music and literature. With these, this book goes a long way to clarify certain aspects of the Eastern Churches, which had hitherto been viewed through sectarian vehemence, and considerable lack of understanding by most Roman Catholic, Greek and Protestant authors. The book also contains maps, footnotes, plates and an extensive bibliography.

- Baramuus, Augustinus (al-Qus). *Dair al Baramuus Bayna al-Maaddy wa al-Haaddir*. Daar Nubaa lil-Tiba'ah, Egypt, 1993.

Main Library BX 2736 B36 B35x 1993

Al-Qis Augustinus describes in his book the Baramuus Monastery along with an extensive study of monastic life and monasticism in Egypt in the 1970's and 80's. The article consists of seven chapters covering the following; monasticism in the twentieth century, al-Baramuus Monastery division/section, Saints, patriarchs, headmasters and Fathers. The book is supplemented by illustrations that emphasize and document the author's writing. The book concludes with a list of references and table of contents

- Bolman, Elizabeth S. (ed). *Monastic Visions: Wall Paintings in the Monastery of St. Antony at the Red Sea*. American Research center in Egypt, Inc. Yale University Press, New Haven and London.

Main Library ND 2863.3 M66 2002

This concise publication displays a range of wall paintings in the monastery of St. Antony at the Red Sea. The book is divided into four major parts. Part I describes the life of St. Antony as the 'Father' of monasticism and examines the monastery from 251 to 1232/1233 AD. It also examines the plight of the monasteries after the Arab conquest of Egypt in 641 AD. Part II describes the church of St. Antony, with its early paintings and architecture, placing specific emphasis on the paintings of a group of Egyptian Coptic artists led by a master artist Theodore. Part III portrays life in the monastery, past and present, and specifically focuses on the medieval and later inhabitants of the monastery. The author also describes the mystical and spiritual connections of icons in monastic life, and the idiosyncrasies of modern Coptic identity. Finally, Part IV examines the Coptic inscriptions in the church of St. Antony. The book includes valuable colored plates and black-and-white illustrations that show the various wall paintings in the monastery. The book is highly recommended for researchers of Coptic art.

- Caner, Daniel. *Wandering , Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London; University of California Press, 2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the

Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo: American University in Cairo Press, 2002.
Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.
Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Ibn Al-Mukaffa, Sawirus (Bishop Of Al-Ashmunin). *History of the Patriarchs of the Egyptian Church*. Matba`at al-Mahad al-Ilmi al-Farancy lil Athaar al-Sharkiah, Cairo.
Main Library BX 132. S3 V.2

This volume of the series comprises the biographies of ten Patriarchs, beginning with the fifty-sixth Patriarch, Khael III (Michael I) and ending the sixty-fifth Patriarch Senouti II. These patriarchs occupied the See of Saint Mark from 880-1066 AD.

- Johnston, William M. (ed.). *Encyclopedia of Monasticism, vol.1 and 2*. Chicago, 2000.

Main Reference BX 2461 E53 2000

This Encyclopedia, divided into two volumes, examines Monasticism in the past and present. It focuses on Buddhist Monasticism, Eastern Christian Monasticism and Western Christian Monasticism. Contributors to this Encyclopedia come from some 25 countries and describe Monasticism in over 50 different countries. With articles like “Buddhist Perspectives” and “Christian Perspectives”, some major similarities and differences in these different ways of Monasticism are clarified. Bibliographies have been supplied by the author of each article and a list of some Monastic websites (where available) is provided at the end of many articles. To ease the burden of cross-cultural comparison in terminology, this Encyclopedia provides a glossary of basic terms in both Buddhist and Christian vocabulary. This Encyclopedia is a valuable reference book for scholars and other researchers, whether secular or religious, who are interested in Monasticism or in any of its manifestations.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt’s history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr’s era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Lythgoe, Albert Morton (ed.). *The Monastery of Epiphanius at Thebes, vol. 3 and 4*. New York, 1926.

Main Library DT 57 N5

Volume 1 discusses numerous aspects of monastic life, including trade and occupations, clothing, the ascetic diet, sickness and healing through prayer, as well as the doctrinal position of the hermits. The author includes a map of Western Thebes during the 6th and 7th centuries, giving a description and a plan of the monastic complex of Epiphanies, and an analysis of literary and archaeological evidence. Volume 2 examines the Coptic and Greek texts that were found in works of excavation of Epiphanius. These texts include Biblical and liturgical texts, letters, accounts and lists, and legal and financial texts. Both volumes provide appendices pertaining to Coptic texts and monastic life.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. AUC Press, Cairo, 1961.

SPCL BX 134 E3 M45 1961

This book is about the history of monasteries throughout the Egyptian desert, including those that are still in use. The author offers an analysis of pre-Christian monastic communities, a comparison of the anchorites and the coenobitic monks, and a discussion of the cult of St. Anthony. The book includes travelers' accounts, doctrines, and appendices which include motives that inspired monks to assume an escetic hermit's life. A bibliography of sources is also provided.

- Regnault, Lucien. *La Vie Quotidienne des Pères du Désert en Egypte Au IVe Siècle*. [Paris]: Hachette, c1990.

Main Library BX 2734 R45 1990

The daily life of the Desert Fathers in Fourth Century Egypt is examined in great detail in this very concise work. The author is interested in the words of the Fathers that were pronounced on specific occasions for edification and teaching purposes. Seventeen chapters deal in detail with aspects of the lives of these great hermits and saints. Different aspects studied here include; Reasons for choosing the desert, an analysis of the lives of Egyptian men, women and children and their relationship with the Desert Fathers, the cells, the clothing and the types of foods the hermits consumed, the daily life of the Anchorite monks and hermits who live in caves, the elders and their disciples, the hospitality of monks, their voyages, angels, demons and beasts, the visions, and revelations and miracles. The book concludes with an extensive list of notes, a bibliography, a chronological list, an index of names, and a table of contents.

- Russell, Norman (Translator) and Ward, Benedicta (Introduction). *The Lives of the Desert Fathers: The Historia Monachorum In Aegypto*. by London: Mowbray; Kalamazoo, MI: Cistercian, 1981, c1980.

Main Library BX 2465 .H513 1980

The text of "The Historia Monachorum" is translated from Greek, Latin and Syriac versions, and is presented in an extensive presentation divided into five chapters. The translated section comprises twenty-six entries, and describes the lives of some of the Desert Saints and Monks of the fourth Century in Egypt. The biographies include famous saints, such as Macarius, Paternuthius, Apollo, and John of Lycopolis. The work is concluded with notes on the text, a bibliography, chronological table, and an index of persons and places.

- Sheils, W.J. (ed.). *Monks, Hermits and Ascetic Tradition*. Blackwell, Oxford, 1985.

Main Library BV 5017 M6X 1985

A chapter of the book deals with “ascetics” in the history of the Church from the time of the Early School of Alexandria to the time of the Byzantine. Other chapters deal with “asceticism” in Medieval Brittany, the “hermits” during the time of the Crusades, and the transformation of hermitages in twelfth-century England. These chapters further discuss the eventual spread of these hermitages to Spain. The book also includes “asceticism” during different periods in Europe and the concept of the “Little Church.”

- Toussoun, Omar (Prince). *Etude Sur Le Wadi-Natroun, Ses Moines et Ses Couvents*. (A Study Of Wadi-Natroun, Its Monks and Its Monasteries), Alexandrie : Société des Publications Egyptiennes, 1931,

Main Library BX 385 N32 U8x 1931

This is a study of the monasteries and monks of the Natrun Valley, supplemented by geographical and historical descriptions. This study is divided into three parts: Part I gives a description of Wadi El Natrun and its different agricultural products. Part II deals with the Monks that dwell in the Wadi. Part III is dedicated solely to the Monasteries. Prince Toussoun pays extra attention in his descriptions to the periods before and after the Arab Conquest in 641 A.D.

- Watson, John H. *Among the Copts*. Brighton [England] ; Portland, Or.: Sussex Academic Press, 2000.

Main Library BX 136.2 .W38 2000

John Watson provides an engaging account of the history of the Copts from early Christianity to the present. Paying detailed attention to Coptic customs, Watson examines various controversial issues or incidents in the history of the Coptic people. Although at points the author seems somewhat biased in his comments, overall he maintains a balance and objectivity in his final analysis. He includes various biographies of renowned Coptic people, patriarchs, saints and monks, and tends to interject his accounts with his own personal experiences of those he interviewed or met. He demonstrates a deep understanding of Coptic and Middle Eastern culture, including Islam. He dedicates an entire chapter to the intriguing subject of monastic life and asceticism. The work retires with a detailed Coptic chronology and an index of names and subjects.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.



Courtesy of Emad Nasry

Monastic and religious life -- History -- Early church, ca. 30-600

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.). *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum*. translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of "Apophthegmata" (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title "*Stories of The Holy Fathers*". Both parts were originally published in an English translation in 1904, entitled the "*Book of Paradise*" Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by 'The Fathers' on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Bagnall, Roger S. *Egypt in Late Antiquity*. Published by Princeton University Press, 1993.

Main Library DT 93 B33 1993

This book gives a full description of life in Egypt in late antiquity. The author describes the cultural and social environment, the cities, the villages in Egypt, the people and the language at that time. Then he introduces the Christianization of Egypt and the start of Monasticism in the fourth century BC.

- Binns, John. *Ascetics and Ambassadors of Christ : The Monasteries of Palestine, 314-631*. Oxford: Clarendon Press, New York: Oxford University Press 1994.

Main Library BR 185 B56 1994

Binns offers a valuable description of the life and practices of the monks in the Palestinian desert. He provides a detailed overview of the monasteries in and around Jerusalem that were famous during the Byzantine Christian period, and a history of the accession of Emperor Constantine until the rise of the Persian Empire in 641 A.D. and up to the fall of Jerusalem. The council of Chalcedon is regarded as an important turning point and is described in detail. The author gives precise information about the conditions in which the monks lived in the region of Palestine at that particular period. This book deals in detail with the different pilgrimages of the time, the lives

of monks, their teachings and spiritual thought, and the doctrinal debates and historical developments through which the monasteries and the monks themselves had to go. The book includes a bibliography and an index.

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The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Chitty, Derwas J. (Derwas James). *The Desert a City : An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents “the Call to the ascetic life of monasticism,” and the lives of “The three Fathers” of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai’s monastic history. The author also describes the life of Sinai’s saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a “call” from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or ‘Fathers of the Egyptian Desert’) during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: ‘The History of the Monks in Egypt’ and ‘The Lausiac History’. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the author concentrates on the theme of ‘sight’ as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author’s liturgical hymns and prayers as well as a subject index.

- Habachi, Labib and Tawadrus, Zaki. *Fii Saharaa` al-`Arab wa al-Adyirah al-Sharqiyyah*. Maktabat Madbuulii, Cairo, 1993.

Main Library BX 134 E3 H3 1993

This book gives an account of the authors' journey to the Arabian desert and the Eastern Monasteries. The two authors explain, in detail, the significance of monasticism and then move on into a detailed account of a journey that took them from Cairo to Bosh. They offer a vivid description of life in the desert. The writers recount how they reached Saint Antonious Monastery and go on to give a detailed description of its surroundings and interiors. They also describe the different roads that led them from Saint Antonious Monastery to Saint Paul's Monastery. Finally, they describe their way back to Cairo and their visits to the places they passed on the Red Seacoast, giving an account of monastic life and monks, Wadi al-`Araba, and the al-Khalil Mountain.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work concludes with an epilogue, notes, bibliography and indexes to individuals and places.

- Toussoun, Omar (Prince). *Etude Sur Le Wadi-Natroun, Ses Moines et Ses Couvents*. (A Study Of Wadi-Natroun, Its Monks and Its Monasteries), Alexandrie: Société des Publications Egyptiennes, 1931,
Main Library BX 385 N32 U8x 1931

This is a study of the monasteries and monks of the Natrun Valley, supplemented by geographical and historical descriptions. This study is divided into three parts: Part I gives a description of Wadi El Natrun and its different agricultural products. Part II deals with the Monks that dwell in the Wadi. Part III is dedicated solely to the Monasteries. Prince Toussoun pays extra attention in his descriptions to the periods before and after the Arab Conquest in 641 A.D.



Courtesy of Emad Nasry

Monastic and religious life -- History -- Middle Ages, 600-1500

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.) *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum.* translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of “Apophthegmata” (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Bolman, Elizabeth S. (ed). *Monastic Visions: Wall Paintings in the Monastery of St. Antony at the Red Sea.* American Research center in Egypt, Inc. Yale University Press, New Haven and London.

Main Library ND 2863.3 M66 2002

This concise publication displays a range of wall paintings in the monastery of St. Antony at the Red Sea. The book is divided into four major parts. Part I describes the life of St. Antony as the ‘Father’ of monasticism and examines the monastery from 251 to 1232/1233 AD. It also examines the plight of the monasteries after the Arab conquest of Egypt in 641 AD. Part II describes the church of St. Antony, with its early paintings and architecture, placing specific emphasis on the paintings of a group of Egyptian Coptic artists led by a master artist Theodore. Part III portrays life in the monastery, past and present, and specifically focuses on the medieval and later inhabitants of the monastery. The author also describes the mystical and spiritual connections of icons in monastic life, and the idiosyncrasies of modern Coptic identity. Finally, Part IV examines the Coptic inscriptions in the church of St. Antony. The book includes valuable colored plates and black-and-white illustrations that show the various wall paintings in the monastery. The book is highly recommended for researchers of Coptic art.

- Ceres, Wissa Wassef. *Pratiques Rituelles et Alimentaires des Coptes*. (Ritual and Alimentary Practices of the Copts), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919- (PhD thesis presented at the Sorbonne, Paris)

Main Library PJ 2195 B5 v. 9

This study presents an in-depth examination of the beginnings of Christianity in Egypt with its rituals and alimentary practices. Various subjects are treated in this work ranging from the Christianization of Egypt, the Coptic Calendar and seasonal foods, the different markets, ceremonials within the family, the different feasts, and the various sayings and metaphors used by the Coptic people. The work is concluded by a list of the plants mentioned in the work, a Bibliography, indexes to the geographic places, the names of persons and ceremonies, an index of terms, and a general index. The dissertation is concluded with an intriguing list of Coptic cutlery.

- Chitty, Derwas J. (Derwas James). *The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*. Oxford, Basil Blackwell and Mott, Ltd, 1966.

Main Library BX 2465 C48 1966

The book includes a table of contents, list of illustrations, index to maps, an acknowledgment, and a useful list of abbreviations. The first chapter presents “the Call to the ascetic life of monasticism,” and the lives of “The three Fathers” of the ascetic life of Egyptian monasticism, namely: Athanasius, Anthony and Pachomius. The history of monasticism in Egypt and Palestine is related in chronological order and in great detail, casting light on the differences specific to each historical period and location. Many events have shaped monasticism in the Near East. Events like The Council of Chalcedon (451 AD.) are represented as a turning point and, likewise, the surrender of Jerusalem to the Arabs (638 AD.) is studied in chapter VIII, the concluding chapter of the chronological section of this book. Chapter IX is dedicated to Sinai’s monastic history. The author also describes the life of Sinai’s saints and monks as well as the pressures exerted by the Islamic authorities, and the forceful conversion of the last remaining Christian tribes to Islam. It has an epilogue and indexes of persons and places, and a subject index. A very helpful and detailed Chronological table is constituted of three columns that are placed in perspective order to each other. The first column represents events in historico-political or general events, and the second and third columns present parallel events in Egypt and Palestine. A bibliography concludes the book

- Constable, Giles. *Monastic Tithes from Their Origins to the Twelfth Century*. Cambridge University Press.

Main Library BX 2470 c6 1964

The main focus of this book is the study of the tithes paid to monks in the Middle Ages. It critically examines the history of “Monastic Tithes” from theological and canonical perspective and refers to the doctrine of tithes at the time when most monasteries had to pay them (from the seventh to the twelfth century AD). The author also deals with the possession of tithes by monasteries in the thirteenth, fourteenth and fifteenth centuries, and, finally, examines the abolition of payment of tithes by monks, and the crisis that arose due to this monastic release from tithes.

- Fedden, Romilly, 1908-1977. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on “the age of travelers” and concluded with monasticism in modern times.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity*. Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or ‘Fathers of the Egyptian Desert’) during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: ‘The History of the Monks in Egypt’ and ‘The Lausiak History’. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the author concentrates on the theme of ‘sight’ as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Labib, Mahfouz. *Pèlerins et Voyageurs au Mont Sinäi*. (Pilgrims and Travelers at Mount Sinai) Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1961

Main Library BX 387 L3 1961

This book presents a listing of the famous pilgrims that have visited mount Sinai and the Monastery of St. Catherine along with a listing of French travelers. The work is not limited to a specific period of time. The author gives a chronology of visitors from the middle ages until the nineteenth century, and specifically emphasizes the

scientific and archaeological expeditions of that time. Based on accounts of these travelers, the author gives a relatively precise estimation of the increase or decrease in the numbers of the monks throughout ages. The author also mentions the external and internal work of restoration of the monastery that has been done. The study concentrates on the different characters among the pilgrims and travelers, and the reasons and incentives that prompted them to accomplish such a long and perilous voyage. The author takes us through the different stages of monastic life from the founding of the first monastic communities in third century Egypt on the Nile Valley, to the actual construction of the Monastery of St. Catherine, which was established around the year 545 A.D. Some of the most famous figures that visited the Saint Catherine's Monastery in the nineteenth century include: Rifaud (1805-1826), Alexandre Dumas (1830), The Count of Paris (1860), Pierre Loti (1894) among others. An extensive bibliography, index to proper names, table of plates and table of contents conclude the work.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work is concluded with an epilogue, notes, bibliography and indexes to individuals and places.

- Sheils, W.J. (ed.). *Monks, Hermits and Ascetic Tradition*. Blackwell, Oxford, 1985.

Main Library BV 5017 M6X 1985

A chapter of the book deals with "ascetics" in the history of the Church from the time of the Early School of Alexandria to the time of the Byzantine. Other chapters deal with "asceticism" in Medieval Brittany, the "hermits" during the time of the Crusades, and the transformation of hermitages in twelfth-century England. These chapters further discuss the eventual spread of these hermitages to Spain. The book also includes "asceticism" during different periods in Europe and the concept of the "Little Church."

- Toussoun, Omar (Prince). *Etude Sur Le Wadi-Natroun, Ses Moines et Ses Couvents*. (A Study Of Wadi-Natroun, Its Monks and Its Monasteries), Alexandrie: Société des Publications Egyptiennes, 1931,

Main Library BX 385 N32 U8x 1931

This is a study of the monasteries and monks of the Natrun Valley, supplemented by geographical and historical descriptions. This study is divided into three parts: Part I gives a description of Wadi El Natrun and its different agricultural products. Part II deals with the Monks that dwell in the Wadi. Part III is dedicated solely to the Monasteries. Prince Toussoun pays extra attention in his descriptions to the periods before and after the Arab Conquest in 641 A.D.

Monastic and religious life in art

- *Bibliothèque d'Etudes Coptes*. Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 V. 1

Dr. Sobhy, gives a physical description of the dilapidated manuscript that is located at the Mo'allaka Church in Old Cairo. The author notes that the scribe has done the entire work and was obviously an adept craftsman. The text of the manuscript is presented in columns, followed by the translation. The original text is in Sahidiq with some dialects of Middle Egypt. The text includes many Greek words that are not spelled in the traditional way. The translator notes that the text is at times incoherent but explains that this particular trait is common among similar texts written about martyrs. The author's main objective in this study is to introduce words that are differently spelled in an untraditional manner, and to focus on new forms of grammar as presented in the manuscript. The work concludes with an index and a table of contents.

- *Coptic Icons, Les Icones Coptes, Koptische Ikonen*. Cairo: Lehnert and Landrock, 1986.

Main Library N 8189 E35 C6x 1986

This book is a catalog of Coptic Icons that are found in several churches and monasteries throughout Egypt. The churches include Al-Mu'allaqah (The Hanging Church in Old Cairo), the church of Saint Barbara, the churches of St. Mercurius (Abu Saifain), and Al-Damshiriah and St. Shenouti. Haret al-Rum and Fum Al-Khalig in the Cairo area have also been included. The Coptic monasteries of Wadi El-Natrun and Upper Egypt are presented through their fascinating icons. The specific style of Coptic icons, described as the 'Triptych' style, is also presented in this work and is constituted by a centerpiece and two side panels that fold over a center. This work includes a fascinating array of different icon styles, among which are the

Fayoum Portraits, and the different icons kept at the Coptic Museum. This catalog is trilingual (English, French, German). The book closes with a list of alphabetical names and a table of contents.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York]: Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a "call" from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Gabra, Gawdat. *Coptic Monasteries: Egypt's Monastic Art And Architecture*. with a historical overview by Tim Vivian. New York ; Cairo : The American University in Cairo Press, 2002.

Main Library NA 4850 A22 2002

In his introduction, Tim Vivian gives an overview of the early Christian era, Egyptian monasticism, and rites and ceremonies common to the Coptic faith. Gabra, the author, presents the reader with a study of Egyptian monasteries from Aswan to Wadi Al-Natrun and complemented by numerous color photographs. Architecture, wall

painting, and the processes used in their restoration are described in detail. There is a list of illustrations prior to the introduction, and the book ends with a bibliography, a glossary and an index.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

In this interesting book, Meinardus presents us with a history of the Copts and Coptic monks in Jerusalem. He provides a chronology by which the reader is invited to follow the main events in the history of the Copts and the religious communities in Jerusalem. Some of the monasteries described are: Dair as-Sultan, Dair Mar Anthunius, Dair Mari Girgis. Mention is made also of other churches such as: The Church of the Resurrection Christ, The Church of the Sepulchre of the Blessed Virgin Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

Monastic and religious life of women

- *Bibliothèque d'Etudes Coptes*. Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 V. 1

Dr. Sobhy, gives a physical description of the dilapidated manuscript that is located at the Mo'allaka Church in Old Cairo. The author notes that the scribe has done the entire work and was obviously an adept craftsman. The text of the manuscript is presented in columns, followed by the translation. The original text is in Sahidic with some dialects of Middle Egypt. The text includes many Greek words that are not spelled in the traditional way. The translator notes that the text is at times incoherent but explains that this particular trait is common among similar texts written about martyrs. The author's main objective in this study is to introduce words that are differently spelled in an untraditional manner, and to focus on new forms of grammar as presented in the manuscript. The work concludes with an index and a table of contents.

- Doorn-Harder, Pieterella van. *Contemporary Coptic Nuns*. Columbia, S.C.: University of South Carolina Press, 1995.

BX 137.3 D66 1995

This book is one of the very few books that deal with the subject of Coptic nuns. The author deals with a variety of subjects revolving around an ascetic community of Coptic nuns and convents: The Copts in Egyptian society, the monastic landscape, the ruling mothers and fathers of the Coptic monasteries and convents. The author also describes the abandoning of the mundane life by the novitiate nuns, who are not considered, according to monastic life, as "dead to the world". Pieterella Van Doorn-Harder also describes, in a very interesting style, the initiation rites, practices of the nuns and their work, the spiritual life, the saints, and the visitors. The work concludes with a listing of notes, glossary, selected bibliography, and an index of names.

Monastic libraries

- *Coptic Icons, Les Icones Coptes, Koptische Ikonen*. Cairo: Lehnert and Landrock, 1986.

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- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York: Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York] : Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Kasser, Rodolphe. *Complements au Dictionnaire Copte de Crum*. (Complements to The Coptic Dictionary of Crum), Bibliothèque d'Etudes Coptes, Le Caire : Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.7, 1964

This work was initially intended to be published in a journal but, as it has attained scholarly significance, was finally published as a separate volume. It is intended to be a supplement to complement W. C. Crum's life work (*Coptic Dictionary*, Oxford, Clarendon Press) Published nearly a quarter of a century later, it contains many additions including new words and new spellings. It has a foreward and an introduction that precede the dictionary. The work is completed by an addendum, a list of signs and abbreviations, and a list of authors' names.

- Lythgoe, Albert Morton (ed.). *The Monasteries of the Wadi 'n Natrun: New Coptic Texts from the Monastery of Saint Macarius*. Great Britain, 1973.

Main Library DT 73 N28 E92 1973

This publication was accomplished by the Metropolitan Museum of Art and consists of translations of the Coptic texts found in the Library at the Monastery of Saint Macarius. These texts include Biblical fragments, liturgical fragments, monastic, and ascetic precepts. The work includes an introduction which provides a general summary of monastic libraries, and the appendices include an Arabic manuscript in Coptic characters that reflects the presence of the Coptic language in Islamic Egypt.

- Simaika Pasha, Marcus. *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt, vol. 1, 2*. Government Press, Cairo, 1939.

SPCL Creswell Collection Z 6605 C7 S5 1939 v. 1, 2

The first volume of this book discusses the relevance of monastic libraries in Egypt, and the process by which monastic scribes produced manuscripts. The second volume provides a comprehensive index of churches and monasteries to any researcher

curious to explore them in detail. The third volume, not available at the AUC library, describes the libraries and manuscripts of the Coptic monasteries. (It may be well worthwhile checking with institutions outside of AUC to attain a copy of this highly recommended volume).

- Al-Suryani, Samaan. *Dair al-Sayyidah al-Adhraa`, al-Suryaan: Barriyyat Shihit – Wadi al-Natruun.* Matba`at Dair al-Baramuus, Egypt, 1990.

Main Library BX 178 S3 S8x 1990

The book gives a detailed description of Dayr as-Surian, its location and its different churches such as Deir al-Sayyidah al-Adhraa` (the Monastery of the Virgin Mary at al- Surya Church), al-Arba`in Church, Virgin al-Maqaarah Church and Archangel Mikhail Church. In another section of the book the author discusses the remains of some Saints such as Anba Yahnas, Kama, Marafram al-Syuryani and others. Throughout the book the reader will find information about the library, monastery museum, al-Azbawiyyah, and rare icons. The book also gives a listing of names of all the heads of the monastery and also contains a short bibliography for Anba Theophileas. Al-Suriyyaani also gives information about the role of al-Syuryan monastery in the twentieth century, and the famous travelers and foreign scientists who visited it. The book closes with a detailed map of the monastery. In addition to some representations of icons and an index, there is a collection of pictures of the first heads of the monastery. This book is recommended to researchers, tourists and travelers alike.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes.* New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Monasticism and religious orders



- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.). *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum*. translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934. **Main Library BX 2734 A64 1934**

The largest collection of “Apophthegmata” (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII).

Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, 2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Chassinat, Emile. *Le Manuscrit Magique Copte N° 42.573 Du Musee Egyptien Du Caire*. (The Magical Coptic Manuscript in the Cairo Egyptian Museum), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.4

Emile Chassinat, (Translator/Commentator) gives a physical description of the manuscript in his Introduction, noting that the manuscript has sustained some damages due to negligent storing by previous owners. He notes that this manuscript is probably a copy from another work. He comments that the scribe who was responsible for the work was a skilled calligrapher, who was not familiar with the subject he was copying and whose emendations and corrections are apparent throughout the manuscript. The work includes a translation with a commentary that is divided into twenty-three parts (from I to XXIII). Following the translation is a note concerning publication, an appendix and a term index for: Coptic, Arabic, Egyptian (Hieroglyphic and Demotic) and finally, Greek. Corrections are made for Plates 1 to 4 of the Magical Coptic Manuscript No 42.573, and a table of contents concludes the work.

- Coquin, Rene-Georges. *Livre de la Consecration du Sanctuaire de Benjamin*. (Book of The Consecration of The Benjamin Sanctuary), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 v.13 1975

A forward and a bibliography precede an extensive introduction, itself divided into seven sections. The sections range from a physical description of the manuscript, the dating and contents, as well as an analysis of the structure and unity of the text. Coquin includes a reference to the original author of the manuscript who presents

himself as 'Agathon The Priest' claiming to be the confidant of the Patriarch Benjamin who is mentioned in section five (V). The context of this work is taken from, and is influenced by, the '*Histoire des Patriarches*' (History of The Patriarchs). Following the Introduction is the actual reproduction of the Coptic text, with a translation in Arabic and French, and including numerous footnotes. Concluding this work are indexes to citations, biblical references, proper names, Greek and Latin words and Arabic vocabulary, as well as a table of contents.

- Doorn-Harder, Pieterella van. *Contemporary Coptic Nuns*. Columbia, S.C.: University of South Carolina Press, 1995.

BX 137.3 D66 1995

This book is one of the very few books that deal with the subject of Coptic nuns. The author deals with a variety of subjects revolving around an ascetic community of Coptic nuns and convents: The Copts in Egyptian society, the monastic landscape, the ruling mothers and fathers of the Coptic monasteries and convents. The author also describes the abandoning of the mundane life by the novitiate nuns, who are not considered, according to monastic life, as "dead to the world". Pieterella Van Doorn-Harder also describes, in a very interesting style, the initiation rites, practices of the nuns and their work, the spiritual life, the saints, and the visitors. The work concludes with a listing of notes, glossary, selected bibliography, and an index of names.

- Evelyn-White, Hugh G. (Hugh Gerard), d. *The Monasteries of The Wadi 'n Natrûn*. New York, Metropolitan, Museum of Art, Egyptian Expedition, 1926-[33]. New York] : Arno Press, 1973.

Main Library DT 73 N28 E92 1973 pt.1

The author describes monastic libraries in general and the monastery of Saint Macarius in particular. He gives references to these libraries from his description of newly translated Coptic texts. The author studies in detail the process by which the library started to acquire privately owned books and developed church collections. Dr. G.P.G. Sobhy edits and presents, in the latter part of this study, an Arabic manuscript in the Coptic language.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several

modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a “call” from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Goehring, James E. *Ascetics, Society, and The Desert: Studies in Early Egyptian Monasticism*. Harrisburg, PA: Trinity Press International, 1999.

Main Library BR 190 G64 1999

This very detailed and well documented work by James E. Goehring, Professor of Religion and Chair of the Department of Classics, Philosophy, and Religion at Mary's Washington College, Fredericksburg, Virginia, constitutes a fine collection of scholarly essays and deals with monasticism, late antiquity, Egyptology, and religious studies. It provides a comprehensive, detailed description of the evolution of monasticism, religious orders and the history of the early Church and Christianity in Egypt. James E. Goehring has used the full array of Papyrological documentary sources, archaeology, and traditional literary sources to produce a fine and detailed work. The foreward and preface are followed by a detailed list of abbreviations that are further divided into three parts: general, ancient sources, and a list of short titles of frequently cited works. An introduction follows the abbreviations list. The essays include interesting topics, such as ‘The Origins of Monasticism’, ‘Ascetics, Society, and The Desert’, ‘Ascetic Organization’ and ‘Ideological Boundaries’, and finally, ‘Pachomian Studies: The Later Years’. The author concludes with a copious bibliography of cited works and an index of terms.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grogorius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Kasser, Rodolphe. *Complements au Dictionnaire Copte de Crum*. (Complements to The Coptic Dictionary of Crum), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919.

Main Library PJ 2195 B5 1964 v.7

This work was initially intended to be published in a journal but, as it has attained scholarly significance, was finally published as a separate volume. It is intended to be a supplement to complement W. C. Crum's life work (**Coptic Dictionary**, Oxford, Clarendon Press) Published nearly a quarter of a century later, it contains many additions including new words and new spellings. It has a foreward and an introduction that precede the dictionary. The work is completed by an addendum, a list of signs and abbreviations, and a list of authors' names.

- Kemmerer, Winifred. *A Coptic Bibliography*. in collaboration with Elinor Mullett Husselman and Louise A. Shier. Ann Arbor: University of Michigan Press, 1950.

Main Reference PJ 2197 Z9 K3 1950

Winifred Kammerer explains in the Preface that his work is intended to provide a scholarly guide to various subject divisions in the field of Coptic studies. The author warns that some of the work between the years 1940 to 1948 is drawn from bibliographies that are generally not verified due to the constraints of World War II. This applies also to Russian and Arabic sources due to the delay that would have occurred in trying to verify these sources. A table of contents and a list of abbreviations follow the preface. The compiled bibliography is divided into five categories: General Works, Philology, Coptic Texts, History, Art and Archaeology. An index to the different terms concludes the work.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreword of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work concludes with an epilogue, notes, bibliography and indexes to individuals and places.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.

Monasticism and religious orders -- Habit

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreward of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

In this interesting book, Meinardus presents us with a history of the Copts and Coptic monks in Jerusalem. He provides a chronology by which the reader is invited to follow the main events in the history of the Copts and the religious communities in Jerusalem. Some of the monasteries described are: Dair as-Sultan, Dair Mar Anthunius, Dair Mari Girgis. Mention is made also of other churches such as: The Church of the Resurrection Christ, The Church of the Sepulchre of the Blessed Virgin Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

Monasticism and religious orders -- Liturgy

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.). *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum.* translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of “Apophthegmata” (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Coptic Church, (ed.) by K.H. Kuhn and W.J. Tait. *Thirteen Coptic Acrostic Hymns : From Manuscript M574 Of The Pierpont Morgan Library.* Oxford, England: Griffith Institute : Ashmolean Museum, 1996.

Main Library BX 137 C678x 1996

The author presents a description and translation of thirteen alphabetic acrostic hymns in Coptic Sahidic dialect. The stanzas of each hymn contain every letter of the Greek alphabet. These hymns were written for the Monastery of the Archangel St Michael at the Hamouli area in the Fayyum. The hymns praise the Virgin Mary, the apostles, and Coptic saints. The baptism, resurrection, and ascension are praised in two separate hymns. The author believes that these hymns were used during events that were of religious significance to the Coptic Orthodox Faith. In his introduction, the author explains the Sahidic dialect, the structure of the hymns, and their content. The hymns are reproduced along with an English translation and some notes. Concluding this book are a paleographical appendix, indexes to personal and geographical names, Greek loan-words, and literary references.

- Coptic Orthodox Patriarchate. *St. Mark and the Coptic Church*. Coptic Orthodox Patriarchate, Cairo, 1968.

Main Library BX 133.2 A4 1968

This book deals with St. Mark and the establishment of Christianity in Egypt. Dr. Hakim Ameen, the author of the first essay describes how St. Mark introduced Christianity to Egypt. The second chapter informs us about St. Mark's Doctrine (the one found in parts of Africa). Other chapters of the book deal with the Liturgy of St. Mark and the Theological School of Alexandria. The book also describes the Coptic Church under different rulers and its contribution to universal Christianity. The latter part of the book concludes with a brief survey of Coptic literature and art.

- Lythgoe, Albert Morton (ed.). *The Monasteries of the Wadi 'n Natrun: New Coptic Texts from the Monastery of Saint Macarius*. Great Britain, 1973.

Main Library DT 73 N28 E92 1973

This publication was accomplished by the Metropolitan Museum of Art and consists of translations of the Coptic texts found in the Library at the Monastery of Saint Macarius. These texts include Biblical fragments, liturgical fragments, monastic, and ascetic precepts. The work includes an introduction which provides a general summary of monastic libraries, and the appendices include an Arabic manuscript in Coptic characters that reflects the presence of the Coptic language in Islamic Egypt.

- McLellan, Michael W. *Monasticism in Egypt: Images and Words of the Desert Fathers*. Cairo [Egypt]: American University in Cairo Press, 1998.

Main Library BX 134.5 E4 M3 1998

This book is best described by its title 'Images and Words.' It consists of pages of plates with images. Each plate is described on the opposite page. Each description relates to a miracle performed by the Desert Fathers, or events from their daily lives or words inspired by their teachings and wisdom. The foreword of this book is by H.H. Pope Shenouda III. The *Introduction* gives a short description of Monasticism. By way of conclusion, Otto F.A. Meinardus offers a description of some of the Egyptian monasteries such as the Red Sea, Western Desert, and Upper Egyptian monasteries, as well as the Saint Catherine monastery.

- Meinardus, Otto F. A. *The Copts in Jerusalem*. Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960.

Main Library BX 134.5 J4 M4 1960

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Mary, The Church of the Nativity of the Lord Jesus in Bethlehem, and The Church of the Ascension. The book ends with a brief description of Coptic sites in Jericho, a list of Coptic Archbishops of Jerusalem, an extensive bibliography, a list of illustrations and a corrigenda of words, names, volumes and dates.

Monasticism and religious orders -- Occupations

- Ceres, Wissa Wassef. *Pratiques Rituelles et Alimentaires des Coptes*. (Ritual and Alimentary Practices of the Copts), Bibliothèque d'Etudes Coptes, Le Caire: Imprimerie de l'Institut Français d'Archéologie Orientale, 1919- (PhD thesis presented at the Sorbonne, Paris)

Main Library PJ 2195 B5 v. 9

This study presents an in-depth examination of the beginnings of Christianity in Egypt with its rituals and alimentary practices. Various subjects are treated in this work ranging from the Christianization of Egypt, the Coptic Calendar and seasonal foods, the different markets, ceremonials within the family, the different feasts, and the various sayings and metaphors used by the Coptic people. The work is concluded by a list of the plants mentioned in the work, a Bibliography, indexes to the geographic places, the names of persons and ceremonies, an index of terms, and a general index. The dissertation is concluded with an intriguing list of Coptic cutlery.

- Gabra, Gawdat. *Coptic Monasteries: Egypt's Monastic Art And Architecture*. with a historical overview by Tim Vivian. New York; Cair: The American University in Cairo Press, 2002.

Main Library NA 4850 A22 2002.

In his introduction, Tim Vivian gives an overview of the early Christian era, Egyptian monasticism, and rites and ceremonies common to the Coptic faith. Gabra, the author, presents the reader with a study of Egyptian monasteries from Aswan to Wadi Al-Natrun and complemented by numerous color photographs. Architecture, wall painting, and the processes used in their restoration are described in detail. There is a list of illustrations prior to the introduction, and the book ends with a bibliography, a glossary and an index.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural

developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.



Courtesy of Emad Nasry

Monasticism and religious orders -- Common life

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.). *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum.* translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London : Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of "Apophthegmata" (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title "*Stories of The Holy Fathers*". Both parts were originally published in an English translation in 1904, entitled the "*Book of Paradise*" Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by 'The Fathers' on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Constable, Giles. *Monastic Tithes from Their Origins to the Twelfth Century.* Cambridge University Press.

Main Library BX 2470 c6 1964

The main focus of this book is the study of the tithes paid to and by monks in the Middle Ages. It critically examines the history of "Monastic Tithes" from theological and canonical perspective and refers to the doctrine of tithes at the time when most monasteries had to pay them (from the seventh to the twelfth century AD). The author also deals with the possession of tithes by monasteries in the thirteenth, fourteenth and fifteenth centuries, and, finally, examines the abolition of payment of tithes by monks, and the crisis that arose due to this monastic release from tithes.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism.* Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and

isolation in the desert that the monks felt to be a “call” from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Gabra, Gawdat. ***Coptic Monasteries: Egypt's Monastic Art And Architecture***. with a historical overview by Tim Vivian. New York ; Cairo: The American University in Cairo Press, 2002.

Main Library NA 4850 A22 2002

In his introduction, Tim Vivian gives an overview of the early Christian era, Egyptian monasticism, and rites and ceremonies common to the Coptic faith. Gabra, the author, presents the reader with a study of Egyptian monasteries from Aswan to Wadi Al-Natrun and complemented by numerous color photographs. Architecture, wall painting, and the processes used in their restoration are described in detail. There is a list of illustrations prior to the introduction, and the book ends with a bibliography, a glossary and an index.

- Grugurius, al-Anba. ***Al-Dayr al-Muharraq***. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Kamil, Jill. ***Christianity in the land of the Pharaohs: The Coptic Orthodox Church***. New York: Routledge, 2002.

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century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.



Courtesy of Emad Nasry

Monasticism and religious orders – Orthodox Eastern church

- Binns, John. *Ascetics and Ambassadors of Christ : The Monasteries of Palestine, 314-631*. Oxford: Clarendon Press, New York: Oxford University Press 1994.

Main Library BR 185 B56 1994

Binns offers a valuable description of the life and practices of the monks in the Palestinian desert. He provides a detailed overview of the monasteries in and around Jerusalem that were famous during the Byzantine Christian period, and a history of the accession of Emperor Constantine until the rise of the Persian Empire in 641 A.D. and up to the fall of Jerusalem. The council of Chalcedon is regarded as an important turning point and is described in detail. The author gives precise information about the conditions in which the monks lived in the region of Palestine at that particular period. This book deals in detail with the different pilgrimages of the time, the lives of monks, their teachings and spiritual thought, and the doctrinal debates and historical developments through which the monasteries and the monks themselves had to go. The book includes a bibliography and an index.

- Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, c2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the

preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Meinardus, Otto F.A. *Christian Egypt: Ancient and Modern*. Cairo, 1965.

SPCL BR 1380 M4 1965

This book provides a thorough and complete picture of Christian Egypt, ancient and modern. It starts with an outline of Christianity in Egypt and covers aspects of Christian feasts and calendars, the Coptic language, and a plan of the Coptic Church. It also looks specifically at the Christian Churches of Alexandria and Cairo, and their neighboring communities. The author also dwells lengthily on the Churches and Monasteries of the desert and at Sinai, along with Christian agencies, institutes and theological seminaries in Egypt. He concludes by examining traditional sites associated with the flight of the Holy Family to Egypt.

Monasticism and religious orders for women

- Elm, Sussana. *'Virgins of God'. The making of Asceticism in Late Antiquity.* Clarendon Press, Oxford.

Main Library BV 5023 E45 1994

This book traces the origins of "asceticism", and the crucial role played by women in establishing organizational patterns in ascetic communities. The book makes the assertion that monasticism is the 'highest evolution of asceticism'. The author critically examines the evolution of asceticism in Asia Minor and Egypt; the variations of female ascetic life in these regions, the classic models, and some prominent female and male ascetics. He concludes by demonstrating how the ascetic bishops (today's saints) eventually 'reformed' these early models of communal ascetic life by dividing the order of the 'Virgins of God' into monks and nuns, thus laying the foundation for modern day monasticism. This book is important for anyone interested in early church history and the ascetic life.

Monasticism and religious orders in literature

- Anân Ishô of Bêth Abhê (Anan Isho, 7th Century AD.). *The Wit and Wisdom of the Christian Fathers of Egypt: The Syrian Version of the Apophthegmata Patrum.* translated by Budge, E. A. Wallis (Ernest Alfred Wallis), Sir, 1857-1934, London: Oxford University Press, H. Milford, 1934.

Main Library BX 2734 A64 1934

The largest collection of "Apophthegmata" (sayings of the Fathers) hitherto published. This is a revised translation, including a collection of anecdotes and proverbs, of the second part of the *Book of Paradise* as compiled by Anan Isho. It is a collection of proverbs and anecdotes deriving from monks in the fourth and fifth centuries. The first part is also published in a revised translation under the title "*Stories of The Holy Fathers*". Both parts were originally published in an English translation in 1904, entitled the "*Book of Paradise*" Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by 'The Fathers' on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism*. Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a “call” from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold*, *The Monk and the Pagan*, *The Monk and the Philosophers*, *The Monk and the Poor*. Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Kamil, Jill. *Christianity in the land of the Pharaohs: The Coptic Orthodox Church*. New York: Routledge, 2002.

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Monasticism and religious orders, Coptic

- Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, c2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo: American University in Cairo Press, 2002.

Main Library NA 4829 C64 C3713 2002

Dr. Gawdat Gabra introduces the Copts, their community in the Middle East, the Coptic Church and Coptic art in Egypt, concluding the introduction with a summary of the work presented in this book. The author describes the various sites and the discovery of the various Coptic settlements in Egypt. He gives a precise description of the churches built in Alexandria, the Delta area, and of the ancient sites of Nitria and Kellia. Capuani also deals with the monasteries of Wadi Al-Natrun, and the Coptic sites of Middle and Upper Egypt. There are also two co-authors that have shared in this work: Meinardus with his account of the history of the Coptic Church from the third century to the present time, and Rutschowskaya with a chapter that describes the Coptic artistic usage of color in icons, fabrics and wall paintings. This book includes a big number of illustrations, pictures, plans and maps of the Coptic monasteries, churches and art in Egypt.

- Fedden, Romilly, 1908-1977. *A Study of The Monastery of Saint Antony in the Eastern Desert*. Bulletin of Faculty Arts, v. 5, pt. 1.

Main Library BX 138 S3 F4x

This study begins with an introductory note followed by a bibliography. It comprises seven chapters describing the characteristics of Egyptian monasticism, and includes several maps as well as a biography of Saint Anthony and the monastery of Saint Anthony. The history of the Church until the Council of Chalcedon, in 451 AD. is described in a separate chapter. The last three chapters range in description from the Arab Conquest in 641 A.D. until the fifteenth Century. This section is followed by a section on “the age of travelers” and concluded with monasticism in modern times.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

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- Meinardus, Otto F. A. *Monks and Monasteries of the Egyptian Deserts*. rev. ed., Cairo: The American University in Cairo Press, 1992.

Main Library BX 134 E3 M45 1992

This is a revised edition of an earlier work published in 1961. It includes a table of contents, a preface, a glossary of ecclesiastical terms, a list of Coptic Gregorian months, and maps of Lower, Middle, and Upper Egypt. The author of this book discusses, in the first chapter, the life of St. Antony and his influence on Coptic Christianity. The work presents the geographical locations of the monasteries with a detailed historical description. Then the author lists the different monasteries of Egypt, and offers a list of dates on which they were founded, their existence through the centuries, and how they survived until the Twentieth century. The latter part of the book focuses on 'The Sociology of Coptic Monasticism'. Meinardus also deals with the different stages in a monk's life and the attainment of eremitic spirituality as a hermit. The work is concluded with an epilogue, notes, bibliography and indexes to individuals and places.

- Scott-Moncrieff, Phillip David. *Paganism and Christianity in Egypt*. Cambridge University Press, 1913.

SPCL BR190 S4 1913

This book begins by examining religion in Egypt from the close of the Ptolemaic era to the start of the third century. The author investigates the advent of Christianity in Egypt (from the time of St. Mark), providing literary and archeological evidence throughout. He concludes with a look at early Christian iconography, aspects of Gnosticism, and the rise of asceticism and Monasticism in Egypt.

Monasticism and religious orders, Orthodox

- Caner, Daniel. *Wandering, Begging Monks: Spiritual Authority And The Promotion Of Monasticism In Late Antiquity*. Berkeley, California; London: University of California Press, c2002.

Main Library BR 195 M65 C36 2002

The author examines the lives of the wandering, begging monks between roughly 360 and 451 A.D. and focuses on the social and cultural settings of that period, describing in detail the ascetic poverty of the begging monks, and offering a characterization of monkhood that is one of abandoned materialism and begging. Through his study, the author sheds light on the development of early Christian Monasticism and its evolution up to its institutional status in areas of Asia Minor, Syria and Egypt. Caner exposes the power struggles for spiritual authority between the official religious authorities and the ascetics. The author discusses essential turning points such as the Council of Chalcedon in 451. Daniel Caner presents footnotes and an English translation of the biography of Alexander Akoimetos (Alexander the sleepless) in his appendix. The book is concluded by an extensive bibliography and an index.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq*. Daar al-Jiil lil-Tiba'ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

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Spiritual life – Christianity



courtesy of Emad Nasry

- Anân Ishô of Bêth Abhê
(*Anan Isho, 7th Century AD.*).

**The Wit and Wisdom of the
Christian Fathers of Egypt:
The Syrian Version of the
Apophthegmata Patrum.**

translated by Budge, E. A.
Wallis (Ernest Alfred Wallis),
Sir, 1857-1934, London:
Oxford University Press, H.
Milford, 1934.

**Main Library BX 2734 A64
1934**

The largest collection of
“Apophthegmata” (sayings of
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This is a revised translation,
including a collection of
anecdotes and proverbs, of the
second part of the *Book of
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first part is also published in a revised translation under the title “*Stories of The Holy Fathers*”. Both parts were originally published in an English translation in 1904, entitled the “*Book of Paradise*” Written by Anan Isho of Beth Abhe, and divided into Book I (Chapters I-XIV) and Book II.(Chapters I-XVIII). Book I comprises sayings and words of wisdom by ‘The Fathers’ on different occupations and duties of the hermits and monks as well as their works and the miracles they have performed. Book II deals with general questions and answers on the ascetic life. It also includes inquiries by the pupils to the Holy Fathers and monks on different subjects and their answers. The book is concluded by an index of names.

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- Cannuyer, Christian. *Coptic Egypt: The Christians of The Nile*. London: Thames and Hudson; New York : Harry N. Abrams, 2001.

Main Library DT 72 C7 C3613 2001

This work is an impressive concise presentation of an “ancient order of Christians called the Copts.” The author provides the history of the early Church in Alexandria in the first century AD., which was founded by Saint Mark the Evangelist, during the Roman empire. Although Egypt has become a Muslim nation after the Arab conquest in 541 AD., the Copts maintained their tradition and rites until the present date. The work includes several fascinating colored photographs and illustrations of the Coptic frescoes in the monasteries and churches, antique textiles, mosaics and manuscripts. It presents the Coptic culture and art which drew its inspiration from the ancient Pharaohs, Greco-Roman and Christian eras. The text includes a list of excerpts from different sources about the Copts, their rites, tradition and religious practices. It also includes a list of further readings, and a list of illustrations.

- Capuani, Massimo. *Christian Egypt: Coptic Art and Monuments Through Two Millennia*. With the contributions of Otto F.A. Meinardus and Marie-Hélène; edited and introduced by Gawdat Gabra. Cairo : American University in Cairo Press, 2002.

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- Coptic Church, (ed.) by K.H. Kuhn and W.J. Tait. *Thirteen Coptic Acrostic Hymns: From Manuscript M574 Of The Pierpont Morgan Library*. Oxford, England : Griffith Institute : Ashmolean Museum, 1996.

Main Library BX 137 C678x 1996

The author presents a description and translation of thirteen alphabetic acrostic hymns in Coptic Sahidic dialect. The stanzas of each hymn contain every letter of the Greek alphabet. These hymns were written for the Monastery of the Archangel St Michael at the Hamouli area in the Fayyum. The hymns praise the Virgin Mary, the apostles, and Coptic saints. The baptism, resurrection, and ascension are praised in two separate hymns. The author believes that these hymns were used during events that were of religious significance to the Coptic Orthodox Faith. In his introduction, the author explains the Sahidic dialect, the structure of the hymns, and their content. The hymns are reproduced along with an English translation and some notes. Concluding this book are a paleographical appendix, indexes to personal and geographical names, Greek loan-words, and literary references.

- Doorn-Harder, Pieterella van. *Contemporary Coptic Nuns*. Columbia, S.C.: University of South Carolina Press, 1995.

BX 137.3 D66 1995

This book is one of the very few books that deal with the subject of Coptic nuns. The author deals with a variety of subjects revolving around an ascetic community of Coptic nuns and convents: The Copts in Egyptian society, the monastic landscape, the ruling mothers and fathers of the Coptic monasteries and convents. The author also describes the abandoning of the mundane life by the novitiate nuns, who are not considered, according to monastic life, as "dead to the world". Pieterella Van Doorn-Harder also describes, in a very interesting style, the initiation rites, practices of the nuns and their work, the spiritual life, the saints, and the visitors. The work concludes with a listing of notes, glossary, selected bibliography, and an index of names.

- Elm, Sussana. *'Virgins of God'. The making of Asceticism in Late Antiquity.* Clarendon Press, Oxford.

Main Library BV 5023 E45 1994

This book traces the origins of "asceticism", and the crucial role played by women in establishing organizational patterns in ascetic communities. The book makes the assertion that monasticism is the 'highest evolution of asceticism'. The author critically examines the evolution of asceticism in Asia Minor and Egypt; the variations of female ascetic life in these regions, the classic models, and some prominent female and male ascetics. He concludes by demonstrating how the ascetic bishops (today's saints) eventually 'reformed' these early models of communal ascetic life by dividing the order of the 'Virgins of God' into monks and nuns, thus laying the foundation for modern day monasticism. This book is important for anyone interested in early church history and the ascetic life.

- Farag, Farag Rofail. *Sociological and Moral Studies in the Field of Coptic Monasticism.* Leiden: E.J. Brill, 1964.

Main Library BX 136.2 F35 1964

Farag is concerned with the origins of Egyptian monasticism and the different motives for leading an eremitic life. Specifically the author explores monastic life during the fourth century A.D. in Egypt. He also mentions the interaction of monks with their visitors, and the social services expanded by the monks to neighboring communities and visitors of the monasteries. Farag submits that Coptic monasteries, and the monastic life, have become the subject of considerable interest in several modern literary works in Arabic language. The attraction of monasticism and isolation in the desert that the monks felt to be a "call" from heaven is critically examined. The author narrates several accounts of the mental tolerance and resilience of the hermits, to include: *The Monk and the Gold, The Monk and the Pagan, The Monk and the Philosophers, The Monk and the Poor.* Farag mentions, in detail, the convents for women in Egypt (discussed in chapter three). Chapter four and five relate the literary heritage of the desert monks and the different representations of Coptic spirituality in European literature. The book concludes with a list of abbreviations and a bibliography.

- Frank, Georgia. *The Memory of The Eyes: Pilgrims to Living Saints in Christian Late Antiquity.* Berkeley: University of California Press, 2000.

Main Library BR 190 H573 F73 2000

Georgia Frank presents us with a detailed study of the writings of pilgrims, focusing especially on their journeys to meet the holy hermits and monks (or 'Fathers of the Egyptian Desert') during the period of late Christian antiquity. Georgia Frank has studied two texts in depth: 'The History of the Monks in Egypt' and 'The Lausiac History'. Both texts have provided the author with an understanding of the historical and spiritual dimension of these pilgrimages. In a particularly insightful analysis, the

author concentrates on the theme of 'sight' as the key sensory faculty through which pilgrims recorded their experiences and which has shaped their narratives.

- Griggs, C. Wilfred. *Early Egyptian Christianity: From its Origins to 451 C.E.* The Netherlands, 1993.

SPCL BR190 G75

This book focuses on the history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in 451 C.E., when the Egyptian Coptic Church became the national religion of Egypt. Aspects such as the emergence of orthodoxy and heresy in Egyptian Christianity, autocracy in Christian Egypt and the eventual separation from Catholicism, are examined. With maps of Lower and Upper Egypt, cross references from gospels and an extensive bibliography, this book contributes to an understanding of Early Egyptian Christianity in particular and to Early Christianity in general.

- Grugurius, al-Anba. *Al-Dayr al-Muharraq.* Daar al-Jiil lil-Tiba`ah, Arab Republic of Egypt, 1992.

Main Library BX 138 E3 G45 1992

Al-Anba Grugurius introduces, in his preface, a brief history of monasticism. In chapters 1 and 2 he tells us about the Holy Family and its journey to Egypt. In chapters 3 and 4 he gives a detailed description of the monastery of Dair al-Maharraq and its history around 342 A.D. until the 12th century, in addition to its architectural developments. In chapters 5, 6 and 7 the author provides a detailed description of the preoccupation of monks, ascetics, and the eremitic life of hermits. Anba Grugurius also describes the daily social and intellectual activities of the monks. The book is concluded by the author's liturgical hymns and prayers as well as a subject index.

- Habib, Rafiq and Afifi, Mohamed. *Taariikh al-Kaniisah al-Misriyyah.* Al-Daar al-`Arabiyyah lil Tiba`ah wa al-Nashr wa al-Tawzii`, Dokki, Cairo, 1994.

Main Library BX 133.2 H33 1994

This book discusses the history of the national Egyptian cultural elites. It is divided into seven chapters that discuss Christianity in Egypt and the suppression of the Copts. The second Chapter covers the church and the Arab invasion in 641 AD. The third Chapter gives information about Catholicism, past and present. Chapter four explains Protestantism and its consignments in Egypt; Chapter five gives detailed information about the rise of the church and the political laicism; Chapter six deals with the history of sectarian strife through the centuries. In the last Chapter the writer explores the search for truth about the controversies of sectarian strife.

- Hondelink, H. **Coptic Art and Culture.** Shouhdy Publishing House, Cairo, 1990.
Main Library N 7382 C66X 1990

This book introduces Early Christian Architecture in the Nile Valley between 313 AD. and 640 AD., including the church and monastic architecture. The second chapter of the book describes and explains the significance of the Old Testament Saints in Medieval Church decoration. The book deals with the icon-painting in Egypt in general and the conservation problems of the icons. One of the authors of the book talks about the miraculous icons and their historical background. There is a brief discussion of Coptic textiles. The last chapter of the book is concerned with demons in early Coptic Monasticism.

- Ibn Al-Mukaffa, Sawirus (Bishop Of Al-Ashmunin). ***History of the Patriarchs of the Egyptian Church.*** Matbaat al-Mahad al-Ilmi al-Farancy lil Athaar al-Sharkiah, Cairo.

Main Library BX 132. S3 V.2

This volume of the series comprises the biographies of ten Patriarchs, beginning with the fifty-sixth Patriarch, Khael III (Michael I) and ending the sixty-fifth Patriarch Senouti II. These patriarchs occupied the See of Saint Mark from 880-1066 AD.

- Johnson, Janet H. (ed.). ***Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine and Beyond.*** The Oriental Institute of the University of Chicago 1992.

Main Library DT 61 L72 1992

This book includes papers presented at the Fourth International Congress of Demotist held at the Oriental Institute, the University of Chicago from September 4-8, 1990. The essays are diverse and cover Egypt during the period under the Persian Empire from 525 B.C. up to its eventual invasion by the Romans (a period of about 1000 years). This was a period in which the Egyptian majority population lived in contact with non-Egyptian populations such as Greeks, Macedonians, Romans, Jews and non-Semitic speaking people from Syria-Palestine. The papers make a significant contribution to our understanding of an important period in world history, and introduce a wide range of subjects including the study of emerging multi-cultural and multi-lingual societies.

- Kamil, Jill. ***Christianity in the land of the Pharaohs: The Coptic Orthodox Church.*** New York: Routledge, 2002.

Main Library BX 133.3 K36 2002

Jill Kamil traces the origins of Coptic Christianity from the first century AD to the present day. The author discusses some of the milestones in Egypt's history that were responsible for the shaping of Coptic faith into its characteristic form. The Holy Family in Egypt, the Desert Fathers (ancient and modern), and the discovery of the Gnostic library at Nag Hammadi, the Roman rule and the Martyr's era, are presented along with a discussion of the struggle against paganism at the end of the fourth

century, and a look at Coptic continuity aside Islam. Further discussion includes Saint Pachomius, the founding of monasticism, and the Council of Chalcedon in 451 AD. Concluding this study is an appendix containing notes on saints and martyrs, a glossary, a bibliography, and an alphabetical index.

- Meinardus, Otto F.A. *Coptic Saints and Pilgrimages*. The American University in Cairo Press, Cairo, New York.

Main Library BX 4659 E4 M45 2002

This book focuses on Coptic religious devotion. The first few chapters deal with biblical saints, martyrs, ascetics and equestrian warriors in Coptic spirituality. The latter chapters dwell emphatically on such subjects, such as the “silverless” physicians of the Byzantine churches (who treated their patients without pay), women saints, and recently discovered martyrs. Meinardus contemplates themes of the past, such as Coptic Saints, as well as miracles from modern perspective in an age of globalization. The book includes high quality colored, images of patron saints and martyrs. The text is considered a valuable source of reference source in the subject matter.

- Sobhy, P. G. (Dr.). *Le Martyre De Saint Helias et L’Encomium de l’Eveque Stephanos de Hnes Sur Saint Helias*. (Saint Helias the Martyr and His praise By Stephanos the Bishop of Hnes), - Drower, E. S. “*Water into Wine. A Study of Ritual Idiom in the Middle East.*” John Murray: London, 1956

Main Library BL 619 S3 D7 1956

In this veritable anthropological breakthrough, Lady Drower examines and compares the religious rituals of the various Eastern churches. Part I is dedicated mainly to describing the temple setting and some puzzling Eucharistic rituals like the “branch to the nose”. Part II critically examines the devotional significances of bread and wine on the altar in the Russian and Greek Orthodox, Greek Catholic and Jacobite, Nestorian and Chaldean, Coptic, and Abyssinian churches. Part III gives an account of ritual meals like the “Parsi ritual meals”(the Yansa) and the ritual meals of the Chaldeans. An interesting aspect of this book is the similarity that exists between these rituals and many others which, as the author puts it, “may emphasize the root unity of certain human concepts”.

- Ware, Kallistos; Bishop. *The Orthodox Way*. Published by St. Vladimir’s Press Chrestwood, New York, 1995.

Main Library BX 320.2 W37 1995

The author of this book describes, in a uniquely interesting way, the nature of God as a mystery, an eternity, a creator, a man, and as a prayer. The author concludes with a compelling notion of ‘God as Eternity’.

-Winlock, H.E.; Crum, W.E.; White, Evelyn. *The Monastery of Epiphanius at Thebes*. New York, 1926.

Main Library DT 57 N5

The excavation of the Vizier Daga tomb (XI Dynasty) in 1911 has revealed ruins that turned out to be the remains of the Coptic Monastery of Epiphanius. This book is a two volume set. Volume I includes descriptions of archeological and literary material from the excavation & numerous plates showing the recovered artifacts. A description of the Monastery is presented in light of the archeological find. The history of the Theban hermits, their life, language and literature are described in detail. Part II deals essentially with Coptic and Greek Papyri recovered from the excavation. These papyri contain Coptic and Greek Biblical texts, Homilies and Epistles, letters, legal and financial texts, and some school texts. The manuscripts have been carefully translated. Included are notes to the translations for each of the chapters.



Courtesy of Emad Nasry

Citations of Scholarly Articles Accessible Through the AUC Library's: *Article Indexes and Other Databases*

- Abbott, Nabia. *The Monasteries of the Fayyum*. **The American Journal of Semitic Languages and Literatures** Vol. 53, No. 1 (Oct. 1936) pp. 13-33.

This is a study that provides an annotated translation of three documents (Arabic contracts) written by Markurah; son of Kail. The first contract concerns selling some of Markurah's property to Tusanah's daughter of Bisante. The second contract pertains to selling the rest of his property to Kalhash, son of Boktor. The last contract is about Tusanah (daughter of Bisanti) deeding some of her property as a charitable grant to the Naklun and Shalla monasteries in the desert to the northeast of Bulljusuk-Bursh.

- Abbot, Nabia. *The Monasteries of the Fayyum* (continued). **The American Journal of Semitic Languages and Literatures** Vol. 53, No.2 (Jan. 1937) pp.73-96.

This article is a follow up of the one preceding it. It concerns the third contract – the one dealing with Tusanah (daughter of Bisanti) deeding some of her property as a charitable grant to the Naklun and Shalla monasteries. The article covers the contract with a historical sketch of "Fayyum" monasteries.

- Abbot, Nabia. *The Monasteries of the Fayyum* (concluded). **The American Journal of Semitic Languages and Literatures** Vol. 53, No. 3 (Apr. 1937) pp. 158-179.

This article concludes the previous two articles. It gives a brief comparison between the monastery of Naklun to that of Kalamun. It also provides explanations of some terms such as "Der" and "Tombstone". It also summarises the history of Monasteries' in the Fayyum area.

- Anderson, G. K. *Designed for Prayer: A Bibliographica Essay on Medieval Monasticism for Contemporary Designers and Gardeners*. **Cistercian Studies Quarterly** Vol. 36, No. 4 (2001), pp. 457-471.

This article examines medieval monastic precedents for gardening and design. Role of monastic gardens from their origins in Egypt through the late medieval period of Benedictine monasticism in Western Europe; Examples and symbols that give meaning to contemporary Christian contemplative garden design; Elevation of manual labor as a way of salvation. (Citation and abstract retrieved from EBSCO database)

- Anderson, Jeffrey C. *The Illustration of Cod. Sinai. Gr. 339*. **Art Bulletin** Vol. 61, No. 2 (June 1979), pp. 167-185.

The article examines the Middle Byzantine manuscript at Saint Catherine's Monastery on Mount *Sinai*, the *Cod. gr. 339*. Text of the manuscript by 4th century Cappadocian Father, Gregory of Nazianzen; Decorative impulse behind the design of the manuscript. (Citation and abstract retrieved from EBSCO database)

- Brakke, David. *The Making of Monastic Demonology: Three ascetic Teachers on Withdrawal and Resistance*. **Church History** Vol. 70, No.1 (March 2001), pp.19-48.

Examines the construction of monastic demonology in three sets of writings whose authors most likely developed their views of demons apart from that of the book 'Life of Antony.' Principles of difference discussed in the book; Views on the letters of Ammonas, the disciple of Antony; Works of *Paul* of *Tamma*, a Coptic-speaking monk of Middle Egypt. (Citation and abstract from EBSCO database). The writer discusses understandings of the conflict with demons in fourth- and fifth-century Egyptian monasticism with reference to the letters or treatises attributed to Antony the Great, his disciple Ammonas, and Paul of Tamma. He argues that, stylistically, these writings are closely related to the tradition of wisdom literature, based equally on such biblical books as Proverbs and Sirach and on such Egyptian texts as the Instructions of Ankhsheshonqy. He points out, furthermore, that they all adapt earlier views on the demonic role in philosophical self-cultivation to the new monastic projects of the fourth century. He demonstrates that the three authors all construct differing theories of demons and argues that this shows the diversity of ends for which such "ambiguous and anomalous" beings could be employed. He insists that despite their differences, the authors all articulate their demonologies to address such tensions as unity versus difference, solitude versus community, and desert versus city, tensions that were created by monastic withdrawal. (Citation and abstract retrieved from Humanities Full Text database)

- Coleman, Simon; Elsner, John. *The Pilgrim's Progress: Art, Architecture and the Ritual Movement at Sinai*. **World Archaeology** Vol. 26, No.1 (June 1994), pp.73-89.

Focuses on the material culture of sixth-century monastery of St. Catherine at Mount Sinai. Anthropological and archeological approaches in examining the relationship between material culture and religious experience; Influence of the *arts*, architecture and inscriptions at the monastery on rituals possibly reflecting spiritual transformation. (Citation and abstract retrieved from EBSCO database)

- Farag, F. Rofail. *The Usage of the Early Islamic Terminology as a Constituent Element of the Literary Form of a Tenth-Century Christian Arab Writer: Severus Ibn al-Muqaffa*. **Journal of the American Oriental Society** Vol. 99, No. 1 (Jan.–Mar. 1979), pp. 49-57.

The arabization of the Copts of Egypt and the process of change which in a few centuries made Coptic Egypt into an Arabic and Muslim land-following the conquest of Egypt by the Arabs in A. D. 642-was slow. This process proceeded first through the immigration and settlement of Arab ethnic elements, beginning with the armies of conquest and their reinforcements and secondly, through the assimilation of the native Coptic population of which large sections converted to Islam in order to escape the pressure of taxation, or as a result of bloodily repressed revolts. The result was that at the latest, from the 10th century onwards, the majority of the Copts spoke and understood only Arabic, as attested by the 10th century Coptic historian Severus Ibn al-Muqaffa himself, at least in central and lower Egypt, while in upper Egypt, the local dialect (Coptic) endured for a longer period. This study helps us to assess the extent to which Arabic culture, and specifically, Islamic terminology, affected a Coptic writer like Ibn al-Muqaffa. He was a Coptic author who wrote Arabic as a cultural trait, but not at a linguistic level. Here we have two confrontations: Coptic indigenous culture as against the spoken and written Arabic language. In this study we examine the Islamic and cultural traits in Ibn al-Muqaffa's main work: "The History of the Patriarchs of the Coptic Church of Alexandria," including adaptations from the Qur'an, combinations of Biblical and Islamic expressions, and the religious-commercial terms he adopted. (Citation and abstract retrieved from JSTOR database)

- Goehring, James E. *Withdrawing From the Desert: Pachomius and the Development of Village Monasticism in Upper Egypt*. **Harvard Theological Review** Vol. 89, (July 1996), pp. 267-285.

The writer argues that the Pachomian monasteries of upper Egypt were not a product of the desert movement and that they challenge the widespread portrayal of Egyptian monasticism as a mainly desert phenomenon. He contends that Pachomian monasteries were not located in the distant desert or even on the land where the desert starts but in or close to the towns and villages whose names they bore. He maintains that their communities indicate an evolutionary path from the earlier, less organized kinds of urban asceticism represented in the apotactic movement to the later, more structured monasteries of the Byzantine period. He asserts that the Pachomian monasteries illustrate the steady and innovative rise of asceticism in the villages and towns of Egypt. (Citation and abstract retrieved from Humanities Full Text database)

- Harlow, Mary; Smith, Wendy. *Between Fasting and Feasting: The Literary and Archaeobotanical Evidence for Monastic Diet in Late Antique Egypt*. **Antiquity** Vol. 75, No. 290 (Dec. 2001), pp. 758-768.

Fasting was an important element of early Christian behaviour in Egypt. In spite of a wealth of Late Antique monastic sources describing acts of fasting, the reality must be that food was consumed at regular intervals. To date, discussion of monastic dietary practice has been largely a historical debate. Although we do not discount this approach and will use it ourselves, this paper departs from this academic tradition by incorporating new archaeobotanical evidence from the recent excavations of the 5th-7th-century AD monastery at Kom el-Nana, Middle Egypt into the study of monastic diet. It is our belief that the use of independent forms of evidence (in this case written sources on attitudes to fasting and archaeobotanical evidence) is the best way forward to answering fundamental questions about what monastic diet was like in Late Antique Egypt. Reprinted by permission of the publisher. (Citation and abstract retrieved from Humanities Full Text database)

- Maccoull, L. S. B. *Paul of Tamma and the Monastic Priesthood*. **Vigiliae Christianae** Vol. 53, No. 3 (Aug. 1999), pp. 316-320.

Interprets the Coptic writings of *Paul* of *Tamma* who is becoming known as the founding epoch of Egyptian monasticism. Style of his writing; Use of the Jeremiah verse by Didymus in fourth century Egypt; Monastic virtues emphasized by *Paul* in 'On the Cell' and 'On Humility'. (Citation and abstract retrieved from EBSCO database)

- Saleh, Marlis J. *Government Intervention in the Coptic Church in Egypt During the Fatimid Period*. **Muslim World** (Hartford, Conn.), Vol. 91, No. 3/4 (Fall 2001), pp. 381-397.

During the Fatimid period in Egypt, the Christian Coptic Church suffered from government interference on a number of vital church matters such as relations with daughter churches in Nubia and Abyssinia, appointments to ecclesiastical offices, and even church doctrine. In many cases, this interference was the result of parties in an internal church dispute bringing the matter to the attention of the government. The attitude that fostered this habit had serious effects on the morale and spiritual state of the Coptic community. Furthermore, appeals by Christians for Muslim intervention in their internal affairs rarely produced the results for which the petitioner had hoped. Ultimately, the Coptic Church's battle to maintain its identity and integrity against this interference involved a struggle not against the outside forces of a hostile and unjust government but against itself. (Citation and abstract retrieved from Humanities Full Text database)

- Skeat, T. C. *The Last Chapter in the History of the Codex Sinaiticus*. **Novum Testamentum** Vol. 42, No. 4 (Oct. 2000), pp. 313-315.

This work deals with the discovery of Old and New Testament manuscripts at the Monastery of Saint Catherine in Mount Sinai, Egypt in 1975. Accounts on the visit of Biblical scholar Constantine Tischendorf to the monastery in 1844; Efforts of the monks in securing the manuscripts. (Citation and abstract retrieved from EBSCO database)

- Sumner, Claude. *From Africa and Back*. **New Political Science** Vol. 23, No. 3 (Sept. 2001), pp. 429-439.

This paper intends to continue the work of the late Cheik Anta Diop and to bring it into modern times, limiting itself to the case of Ethiopia and of its philosophical literature expressed in gɔ̃< ɔ̃ z language. Cheik Anta Diop claimed that the source of Greek philosophy is the cosmogony of ancient pharaonic Egypt. This paper would like to show that the philosophy which had such a remarkable development in the Greek-speaking world (Ionia, Magna Graecia, continental Greece) came **back** to its place of origin, to **Africa**, to Egypt during the late Hellenistic period. It travelled from Egypt to Abyssinia first with works written in Egypt, by Ethiopian scholars living in the Skete monastery, and translated from Greek to gɔ̃< ɔ̃ z then with works like The Book of the Philosophers and The Life and Maxims of Skɔ̃ndɔ̃s, gɔ̃< ɔ̃ z works translated and adapted from the Greek via Arabic. This cultural impact comes to an end as far as gɔ̃< ɔ̃ z philosophical literature is concerned with the Treatise of Wäldä 0ɔ̃ywät in the early 18th century.[ABSTRACT FROM AUTHOR] (Citation and abstract retrieved from EBSCO database)

- Walton, John. *Swanning in the Steps of Hippocrates*. **BMJ: British Medical Journal** Vol. 299, No. 6715 (13, Dec. - 30, Dec. 1989), pp. 1589-1591.

Relates the experience of the author on a medical tour in Greece and Egypt. Occurrence of family atmosphere during travel; Nocturnal passage in the wall of the Corinth Canal; Description of the monasteries in Mount Athos peninsula. (Citation and abstract retrieved from EBSCO database)

Articles Available at the AUC Library

- Kamil, Jim. *He of the Two Swords: the Monastery of Saint Mercurius*. **Cairo Today** vol.11, no.1, pg. 54-57, January 1990.

MAIN Periodicals DT 139 C36.

This article provides a short, but detailed, account of the monastery's restoration and renovation. It offers a full description of the monastery, conveying the general structure of Coptic monasteries and their significance in the Coptic religion. Saint Mercurius is located in Old Cairo and is thus easily accessible to visiting researchers.

- Keath, Lee. *A Monk's Life at the Monastery of St. Anthony in the Eastern Desert*. **Egypt Today** vol. 16, no.11, pp. 112-117, November 1995.

MAIN Periodicals DT 139 C36.

The article is an excellent source of discussion on monastic life. An interview with Father Deuskoros provides information regarding a monk's dress, his communal and individual duties, his reasons for joining the monastery, his initiation, and his compelling journey into complete seclusion. A background of Saint Anthony's monastery is also included.

- Romain, Gisela. *Abu Mina: The German Archaeological Institute's Excavation of an Ancient Pilgrimage Site*. **Aujourd'hui l'Egypte** no. 1, pp. 75-79, Spring 1990.

Main Periodicals DT 43 A92.

This article provides a brief history of the church at Abu Mina, including a background of the site's patron saint, St. Menas. It relays the relevance of the church as a pilgrimage site, and includes archaeological data regarding objects unearthed during the 1990 excavation. A well-detailed plan of the complex is also provided.

- Skalova, Zuzana. *New Discoveries of Coptic Icons through Restoration*. **Ajourn'd'hui l'Egypte** no. 34, pp. 71-97, May/June 1996.

MAIN Periodicals DT 43 A92

This article, published by the Egypt-Netherlands Project for the Conservation of Coptic Art, discusses a history of icon restoration in the Nile Valley. Included are specific case histories involving alterations to re-use an artwork, modernize an icon, or visually stress elements of an image. Also included is a comparison of Greek icon collections, lists of artists' materials, and the traditional process by which Coptic icons are produced.

- Weir, Hilary. *Part I of Links in an Unbroken Chain: Alexandria: the Intellectual Birthplace of Christianity*. **Cairo Today** vol. 5, no. 3, pp. 64-68, January 1984.
MAIN Periodicals DT 43 E36

The first in a series of four essays discussing the beginnings of Christianity in Egypt, this article traces the origins of Coptology to Saint Mark's arrival in Alexandria (c. A.D 45). Egypt as the birthplace of monasticism is briefly mentioned. Diocletian's persecution of the Christians in Egypt (c. A.D. 284), theological disputes and heresies (i.e. The Chalcedon) regarding the nature of Christ, and the first introduction of monasticism in the Western world are also discussed.

- Weir, Hilary. *Part II of Links in an Unbroken Chain: "The Oldest Places of Christian Worship": The Early Churches*. **Cairo Today** vol.5, no.4, pp. 60-64, February 1984.

MAIN Periodicals DT 43 E36

This, the second essay in a series of four, analyzes early Christian architecture in Egypt (4th century A.D.). Monuments such as the Basilica of St. Menas and the White Monastery are examined in detail. The usurpation of pharaonic monuments for places of Christian worship, and the emergence of an Egyptian/Coptic style in architecture are also discussed. Photos and structural plans are provided.

- Weir, Hilary. *Part III of Links in an Unbroken Chain: Coptic History and Monuments*. **Cairo Today** vol.5, no.3, pp. 64-68, March 1984.

MAIN Periodicals DT 43 E36

The third article discusses the history of the Coptic churches of Old Cairo. Monuments examined include the Roman fortress of Emperor Trajan, the Church of Abu Sarga (St. Sergius), and the Convent of St. George. The article also discusses the usurpation of architectural elements from Graeco-Roman buildings, the Coptic influence in Islamic architecture, the significance of haikals (sanctuaries) and reliquaries, and Cairo's relevance to the Coptic religion.

- Weir, Hilary. *Part IV of Links in an Unbroken Chain: The Desert Fathers: St. Antony and St. Paul*. **Cairo Today**, vol.5, no.4, pp. 56-61, April 1984.

MAIN Periodicals DT 43 E36

The final article examines the beginnings of monasticism in Egypt. The life of St. Antony- the father of monasticism- including his daily routine of labor and self-discipline and his encounters with St. Paul are discussed. A history of the monasteries of St. Antony and St. Paul, and a brief discussion of the expansion of monasticism into northern Europe and Ireland, are also given.



Prepared By: Laurence Mofteh
Head, Reference Services

Annotated By: Nermine Rifaat: Reference
Adib Sourial: Assistant Reference
Librarian
Achiri: Graduate
Malak Yousry: Staff

Language Editors: Bjorn Curley: Graduate
Helen Chan: Special Projects

Text Editor: Laurence Mofteh

Designed By: Laurence Mofteh

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