



## INDEX



Names of people and places appear as used by the authors, with indications of variants if they have been used in other essays. Page references are to the pagination of the book as a whole, given at the bottom of the pages, rather than to the pagination of each essay, given at the top. For convenience, the overall pagination is briefly summarized here and can be found on the Table of Contents. Summary: 1–24, Innemee; 25–38, Brenningmeyer; 39–38, Maguire; 39–70, Moussa; 71–82, Schrunk; 83–96, Stewart 97–108; van Doorn–Harder 109–128; Bolman 129; Brakke 131; Brooks–Hedstrom 133; Goehring 135; Kotsifou 137, Krawiec 139, Schroeder 143; Appendix 145–246. References to illustrations appear in bold type.

If you find errors or have questions about this index, please let me know at [egypt@umn.edu](mailto:egypt@umn.edu). Thank You

### Akhmim (Panopolis):

- Modern weaving at, 193 n.23
- Monasteries near, 77, 146, 156
- Papyrus possibly from, 170, 184
- Pottery from, 161–164
- Traditional (“pagan”) learning at, 156
- Silk fragment from, 50

### Alexandria

- Authority in church hierarchy, 77
- Capital city, 146
- Catechetical school of, influence today, 114
- Mint of, 157–159; 185, 187, 188, 189
- Pottery use, 85

### Anchoretic, see Monastic establishments, types

### Animal skin: (see also Apron; Clothing types, shaggy shawl, shawl; Dionysian-Christian connections)

- Antony the Great wearing 62 n. 59
- melote*, definition, 49, 153, 193 n. 21;  
worn by Elijah, 50, 62 n. 55; Elisha, 62 n. 55; John the Baptist, 48, 49, 50, 62 n. 55; Monks, 44 (shawls), 48 (shawls), 49;
- Satyr 49, 61 n. 54
- schema*, definition of, 43, 193 n. 21  
*see also* Apron

### Ankh(s):

- Cross and, 168
- Grid of, 65 n. 88
- Hood, Ankh-like, 64 n. 62
- Knot, Ankh-like, 46
- on Textiles, 151
- on Stele, 75 n. 19, 58 n. 24
- Tree of Life, relation to, 55, 57 n. 19, 65 n. 86

### Antony the Great (see also Athanasius):

- Desert tradition 97 (see also Athanasius)
- Dying daily, 42
- Earliest image of, 62 n. 59
- Importance to Copts today, 114

### Invoking Elijah (Elias), 49

- Praying, 99
- Inspiration of, 146
- Seeing soul guide 56 n. 4
- Singing Psalms, 101
- Strength against demons, 62 n. 55
- Traditional headgear, 123
- Wearing animal skin, 62 n. 59

### *Apothegmata*, 99, 105

### Apron, monastic (see also Animal skin, *schema*):

- “Badge of monastic identity,” 44
- Cuirasse in shape of, 58 n. 25
- in Depictions of Elijah and Elisha, 43
- Dye as indicator of importance, 44
- Excavated at three monasteries, 44
- Given to new monk, 43
- “Goatskin hanging from the shoulder” in rule of Pachomius, 43
- Use in burial, 44
- Use in Palm weaving, 44

### Arab Conquest, effects of: 147

- Arabization, follows Islamization, 155
- Church, break in traditions, 110; “continued vigor” of, 1
- Coinage, 159
- Language, 155
- Monasteries, 157
- Pottery, 149
- Textiles, 154
- Tunic form, 54

### Arabic language, see Languages, Arabic

### Architecture (see also Gate):

- Church, Deir al-Surian, remodeling, 4, 5, 11 n. 14; Red Monastery, 6–7, 11 n. 14;
- Monastic habitation, types, 160
- Monastic layouts, possibilities, 27–28, **37 fig.4**
- Oratories, Kellia, 104
- Roman qualities, dominance of, 160

## INDEX

- Asceticism, ambiguities in:  
 Archaeology compared to texts, 150, 153  
 Textual evidence, inconsistencies in, 192 n. 14
- Aswan, *see* Monastic establishments, Sites, St. Simeon; Pottery production
- Athanasius:  
 on Antony the Great, 56 nn. 4 and 6; 62 n. 59  
 Attributed work cited by Shenute, 92, 80 n. 23  
 Depiction of desert in *Life of Antony*, 97 “Martyrdom of the Conscience,” definition attributed to, 115
- Augustine (of Hippo), *see* Clothing and Identity, Ecdicia; Monastic rules
- Bacchic, *see* Dionysian-Christian connections; Dionysian motifs; Paganism
- Banat Maryam (Daughters of St. Mary), Beni Suef, 110, 116, 118
- Basil, *see* Monastic rules
- Basketry in monasteries (term includes mat, rope weaving):  
 Common practice, 52, 152, 175  
 “Leave the mind free” 89  
 Palm weaving, aprons used in 44  
 Palm curing as metaphor, 102  
 Rope weaving and prayer, 47
- Bawit, *see* Wall Painting, Sites
- Bible: *see* Books; Demons; Prayer; Shenute, Use of Bible
- Body:  
 Importance in prayer, 103, 104, 105  
 “Murality” when clothed, 64 n. 59  
 Posture of penitance, 45
- Books, Christian use of, (*see also* Demons; Prayer):  
 Ceremonial Display, 155–156  
 Liturgy, 169, 171–172  
 Memorization, 102  
 Study, scholarly use, 103, 156, 171, 172
- Books, Forms and materials:  
 Covers, 155–156  
 Decoration, 155; of Kacmarcik Codex, 172  
 Paper, 184  
 Parchment 155  
 Papyrus, 155  
 Roll and codex, 155
- Books, Ownership:  
 Individual, 102, 103  
 Monastic, Early Collections, 156; Eleventh Century, White Monastery, 156; Thirteenth to Fourteenth Centuries, St. Antony’s, 157.
- Books, Production and Distribution:  
 Monastic domination of religious industry, 155–156  
 Role of St. Antony’s Monastery, 170–171
- Books, Types (by content):  
 Christian,  
 Apologetics, 154  
 Liturgies, Bilingual, 169, 171–172, 184, **244 fig. 54**  
 Scriptures, 102, 103, 131  
 Classical, Texts from Dishna 156
- Bread, *see* Food
- Caesarius, *see* Monastic Rules
- Ceramics, *see* Pottery
- Citizenship, Roman: 146  
 Names, effect on, 169
- Clothing, Decoration:  
 Braiding on cloak, 153  
 Clavus bands on tunic, 48, 49, 53  
 Design principles for decoration on tunics, 64 n. 77, 151 (layout formula)  
 Fringe on aprons, 43–44; on cloak, 153, on shawls, 51, 53; on tunics, 53  
 Medallion, probably for tunic, 165–166  
 Roundels (Tapestry), 59 n. 38, 64 n. 61, on shawl, 51, on tunic, 63 n. 66  
 Tassels on cloak, 153
- Clothing, Evidence and Interpretation:  
 Archaeology, 41, 43–44, 151  
 Images, literal or symbolic, 51; for the world to come 41, 44 (*see also partial list*, Clothing, Images of  
 Monastic Rules, 39  
 Terminology, Problems with, 57 n. 10, 193 n. 21  
 Textual mentions, ideal, literal and metaphorical: 39, 43  
 Shenute’s Descriptions, 153
- Clothing and Identity:  
 Ascetic identity, 121  
 Funerary bridal dress (Macrina), 40, 74 n. 5  
 Monastic identity, badge, 44; maybe “no standardization of dress,” 51  
 Martyrdom, preparation for (Pelagia and Perpetua), 74 n. 5  
 “Robes of the Blessed,” 39–40, 42  
 Status: High, 51, 59 n. 31, 63 n. 68; Spiritual, 45, 121

## INDEX

- Clothing, Images of:  
 Hangings (loop-pile), orans figures, 39–43  
 Mosaics in Porec, 48–49, 53  
 Panel Painting of Apa Abraham, 51, 52  
 Relief of St. Menas, 42  
 Sakkara (Saqqara), wall paintings, 48  
 Sinai, mosaics of apostles and monks, 48, 49  
   icon of John the Baptist, 49  
 Stele of “Pachomius,” 50, 53  
 Stele of “Shenute,” 44–45, 58–77 n. 30)  
 Throne of Maximian, Ravenna, 48–49  
 Washington ivory, satyr 49, 61 n. 54,
- Clothing, Types (see also Animal skin, Apron, Tunic)  
 Belt (sash, tie), 40, 42, 43, 44, 45–48, 59 n. 31, 78 n. 39  
 Cloak, 42, 43; Shenute’s 152, 153  
 Footware, 44  
 Hood, 45, 50, 51, 62 ns. 39, 40, 42, 44, 45; 64 n. 62  
 Knot: as sign of safety, 46; in drawstring tie, 47; in belt or shawl, 59 n. 38  
 Mantle (see also cloak, shawl) 40, 46, 48, 50, 53, 57 n. 10, 58 n. 27, 61 n. 49, 63 n. 68  
 Shaggy garment or shawl, 48, 49, 62 n. 57  
 Shawl, 44, 48, 49, 69, 53; 59 n. 38, 61 nn. 48–50, 62 n. 58, 63 n. 66  
 Skullcap, 123  
 Tie, see Belt  
 Veils, 123
- Coenobitic, see Monastic establishments, Types
- Coinage, Design 235–242 figs. 37–52.  
 Obverses, 173–174  
 Reverses, 174  
   Cross on, 159, 174, **242 fig. 52**  
   Deities on, 174, Jupiter (Zeus), 186, **236 fig. 39**; Jupiter’s eagle, 186, **235 fig. 38**; Victory (Nike), 158, 173, 186, **236 fig. 39**, **239 fig. 46**, **240 figs. 47, 48**, **241 fig. 49**, **242 fig. 51**  
   Gender differences in, 186  
 Inscription invoking length of reign, anniversary wishes:  
   174, 187, 189, **238 fig. 44**, **241 fig. 50**  
 Military subjects; 174, Camp gate, 187, **237 fig. 41**; Soldiers with standard, 187, **237 fig. 42**, **238 fig. 43**  
   Soldier with horseman (Virtus), 188, **239 fig. 45**
- Personifications, Female figure 174, 186, 196 n. 65, **236 fig. 40**; Tyche 185, **235 fig. 37**; Virtus, see Military subjects above  
 Religious change in, 158, 159
- Coinage, Production:  
 Coiners, 159  
 Continuity after Arab conquest, 159, 193 n. 27  
 Diocletian’s reform, 157–158  
 Greek Imperials, 157, 173, **235 figs. 37, 38**  
 Independence of Mint, 157 188  
 Interruption of production, 159  
 Inspirational Coppers, 159
- Copt(s), Coptic, term: 150, 151, 191 n. 7, 192 n. 15
- Coptic language, see Languages
- Coptic Orthodox Church today (see also Desert; Dimyana; Irini; Islam, effect on Christians):  
 Calendar, 146; 191 n. 4  
 Kyrillios VI, 110, 114, 116, 117, 120  
 Martyrdom, early 114–115, modern 115  
 Matta el-Meskeen, 114, 116, 117  
 Monastic piety, adopted by laity, 115–117  
 Monastic revival, 110–112, 117, 125  
 Popular piety, restraint of, 113, 120–122 Shenuda III, 109, 110, 124, 125, 146 (“present patriarch”)  
 Sunday Schools for laity, 110, 112, 121, 122
- Council of Chalcedon: 147, 157
- Cross(es), Representations:  
 on a Book cover, 59 n. 32  
 on Book pages, 155  
 on Coins, 159, 174  
 on Monastic skullcaps 123  
 on Papyrus, 170, **230 fig. 32**  
 in Sculpture, 42, 57 nn. 18, 19  
 on Sealings, 59 n. 32  
 on Textiles: 42–43, 60 n. 44, with Dionysiac motifs 167; in the Minneapolis Institute of Arts, 167–168 **226–228 figs 28–30**  
 in Wall paintings at Kellia, 104, 167–168; at Sakkara, 167–168
- Cross(es), Three-dimensional: 175,  
 Hand-held, **243 fig. 53**, **244 fig. 54**  
 Monumental jewelled, on Golgotha, 168  
 Staff-mounted, **243, fig. 53**; **244, fig. 54**  
 Woven leather pendants, 123, 175, **243 fig. 53**

## INDEX

- Cultural currents (see also Languages)
- Arabic:
    - Arabization, 155
    - Christian literature, 171
    - Coins, 159
  - Byzantine:
    - Coins, 159, 190
    - Medieval Copts and Greeks, 171
    - Monastic and ascetic garb, 39
    - Wall painting at St. Antony's, 171
  - Greek (*see also* Dionysian-Christian connections; Paganism, Dancing figures, Mysteries of Dionysos)
    - Church hierarchy, 156
    - Classical literary tradition, 156
    - Coin legends, 157, 159, 185–186, **235 figs. 37–38**
    - Liturgies, 170, 171
    - Pottery, Motifs, 149, 162, **210–213 figs. 5–9, 214 fig. 11, 215 figs. 12–13**
    - Textiles, Motifs, 151, **223–225 figs. 25–27**
    - Texts, survival of, 168–169, **232–234 figs. 34–36**
  - Islamic (*see also* Arab Conquest):
    - Islamicization, 155
    - Wall painting, Deir al-Surian, 11 n.11
  - Pharaonic survivals (*see also* Ankh):
    - Textiles, broad themes, 151
    - Osiris, possible cult of, 166
  - Roman
    - Architecture, 160
    - Coinage, 157–159, **236–242 figs. 39–51**
    - Fine tableware 148–149, **207–209, figs. 1–4**
  - Syrian:
    - Deir al-Surian, rebuilding inscription, 4
    - Monastery of St. Antony, Syrian period, 171
    - Moses of Nisibis, 4, 5
    - Syrian Fathers' influence today, esp. Isaac of Nineveh, 114
  - Demons, danger from
    - Antony the Great, struggle, 62 n. 55
    - Apotropaic (“defensive”) motifs on many objects, 59 n. 32; rare on monks' clothing, 45
    - “Biblical formulae,” as weapons 101, 131
    - Desert as demons' homeland, 97
    - Humility as protection, 131
    - Monks, competition with pagan priests and magicians, 131; under siege, 98
    - Struggle in imagination of Copts today, 125
    - “[U]nstructured” lives as weakness, 102
  - Desert (see also Demons):
    - Ambiguities—Ideal and actual use, 97, 110
    - “Ascetic landscape,” development of, 135
    - “Desert Mothers,” 114
    - Place of struggle and hardship, 98
    - “Reclaiming desert” today, 117
    - Women in the desert today, 110, 114, 118–119, 125
  - Dimyana:
    - Martyrdom, 115
    - Monastery today, 118
  - Dionysian-Christian connections:
    - Dancing, Christian and Gnostic contexts, 194 n. 38
    - Motifs on clothing, inverted meanings, 50
    - mixed religions, 53, 167, 194 n. 39
    - Monks frolic like satyrs, 50; harvest like Bacchic figures, 49
    - Monks' clothing, habit linked to Dionysos and John the Baptist, 48–49 (*see also* Animal Skin)
    - Pachomius as donkey, 62 n. 59
    - Satyr and Christ, 61 n. 54
  - Dionysian motifs, *see* Paganism, Dancing figures, Mysteries, Vines
  - Dishna, source of manuscripts, 156
  - Elijah (Elias): 43, 44, 50, 51, 58 n. 21, 23, 62 nn. 55, 39; 63 n. 72
  - Elisha: 43, 44, 58 nn. 21, 23; 62 n. 55, 63 n. 72
  - Evagrius:
    - Anxieties, 101
    - Approval of Selling Book, 103
    - Desert, 98
    - Prayer, Imageless 105; Mystical, 105; One Hundred Prayers, 99
  - Food in Monastic life:
    - Communal meal, 45, 88–89
    - Fasting today, 116–117
    - for Outsiders at the gate, 89
    - Service in monasteries today, 123–124
    - Food production:
      - Bread ovens, at St. Simeon, 87
      - Lay bakers and monks make bread, at St. Epiphanius 87
      - Reference, “Food growing, preparing and serving,” 93, n. 38
      - Wine-making installations, at St. Simeon, 87

## INDEX

- Gate:  
 Artistic convention, 39, 40, 42,57 n. 14  
 Metaphor from Rev. 22, 39  
 Site of ritual, 41,57 n. 14
- Greek language, *see* Languages
- Gregory (of Nyssa), *see* Clothing and Identity,  
 Funerary bridal dress (Macrina)
- Hangings:  
 Curtains, 167, 182, 194 n.40; 226–228  
 figs. 28–30 **\$BOLD**  
 Design from sculpture,56 n. 1  
 Furnishing fabric,56 n. 6  
 Subjects, Orans figures (Loop-pile hangings)  
 39–43; Secular, 43; Traditional (“pagan”)  
 and Christian, 43
- Isaac of Nineveh, importance in modern Church, 114
- Islam, effect on Egyptian Christians:  
 Conversion, 147, 155  
 Painting of the Annunciation, 11 n. 11  
 Women in the Church today, 111–114, 122,  
 124
- Irini, Mother:  
 Adopting Pachomian rule, 123  
 Appearing to show approval, 122  
 Fasting, 116  
 Founding a desert monastery 118–120  
 Restoring a church, 117
- John the Baptist (*see also* Animal skin, Desert,  
 Dionysian-Christian connections): 50, 51,58  
 n.21;61 nn. 49, 55, 62 nn. 55, 39, 41
- John Cassian:  
 Animal skins,62 n. 55  
 Ecstatic prayer, 102  
 Later influence in the West 105  
 Monologistic prayer, 101
- John Climacus (John of the Ladder): 39, 43, 52
- John of Gaza:99–102
- Kacmarcik Codex: 157, 170-172, 184, **232-234 figs.**  
**34–36**
- Kellia (*see also* Crosses, Pottery):26, 104, 150, 159.  
 168, 174
- Languages  
 Arabic:  
 in Church documents, 155, 170  
 on Coins, 159  
 in Government Documents, 155  
 Spoken in Egypt, 147  
 Translations of Greek liturgies, 171
- Coptic:  
 Inscription, 5  
 Literature, Shenute’s impetus 156  
 Medieval survival, 170–171  
 Modern revival, bilingual books, 169, **244**  
**fig. 54**  
 Written language for new Christians, 154
- Greek:  
 Classical (“pagan”) texts 154  
 Coin legends, 157, 159  
 Dishna papyri, 156  
 Elite status, 154  
 Macedonian month name 169
- Latin:  
 Coin legends, 157  
 Literature, 154  
 Names taken by citizens, 169  
 Official status, 154
- Syriac:  
 Inscription at Deir al-Surian, 4  
 Monastery of St. Antony, Syrian period  
 171  
 Moses of Nisibis, 4, 5
- Latin language, *see* Languages
- Macrina, *see* Clothing and Identity
- Magic (*see also* Demons, Apotropaic motifs):  
 Combining motifs, reason for, 167  
 Geometric patterns, possible use of, 163  
 Importance, 194 n. 39  
 Magicians and monks, competition of, 131
- Martyrs, Martyrdom:  
 Asceticism as martyrdom,75 n.14, 115  
 “Era of Martyrs” in calendar, 146; in modern  
 Church,114–115  
 Gates in martyrs’ stories,57 n.14  
 Proper adornment of,56 n.5  
 “Social martyrs” today, 125
- Mattay and Yacqub, builders at Deir al-Surian, 4
- Melania the Younger, *see* Clothing types, Hairshirt
- Melote*, *see* Animal skin
- Mercurius, painter at Deir Amba Bishoi, 9
- Monastic community, General formative forces:  
 Prayer with labor 99–100  
 Reliance on tradition, 110  
 Spaces, axial and convex 26–27  
 “Unconditional removal from the world,” 110
- Monastic community, Shenute’s formative policies:  
 Accepting external authority,73,77  
 “Cooperative spiritual striving,” 75–94  
 Model, feminine space, 143



## INDEX

- Monastic community, Destabilizing forces:  
 External hierarchy, 119–120  
 Interpersonal relationships, 101  
 Physical hardship, 98  
 Troublemaking, 41  
 Unclean behavior, 75, 143
- Monastic establishments, Types:  
 Anchoretic (Eremitic), 99, 146  
 Coenobitic (Cenobitic), 97, 99, 146  
 Comparisons by John of the Ladder, 43; by Pachomius, 56 n. 7  
 Degrees of privacy and community, 25  
 Idiorhythmic, 123  
 Monastic federation, 146, 191 n. 6
- Monastic establishments, Sites (alphabetized by proper name or descriptor, as authors cite them)  
 Deir al-Abyad near Sohag, see White Monastery, separate entry  
 St. Antony near Red Sea, literary activities, 170–171; paintings, 174  
 Deir el Bahri at Thebes, aprons, 44  
 Deir Amba Bishoi near Sohag, see Red Monastery  
 St. Epiphanius at Thebes, apron, 44  
 St. George in Khatatbah, 121  
 St. George in Ruzaiqat, 121  
 St. Mercurius (Abu Seiffein), modern nuns at, 115, 118  
Kellia, see separate entry  
 St. Jeremiah (Apa Jeremias) at Sakkara, pottery, 86–87, stele, 50  
 St. John the Little in Wadi Natrun, pottery, 133, 150  
 St. Macarius (Makarias the Great) in Wadi Natrun (Scetis), 114, 117  
 Deir el Medinah at Thebes, aprons, 44  
 Deir Abu Mina (St. Menas) in the Delta, pottery, 83, 85, 150, revival, 117  
 Deir el-Naqlun in the Fayoum, pottery, 87  
Red Monastery near Sohag, paintings, 6–9, 11 n. 13  
 Deir Amba Shinuda, see White Monastery, separate entry  
 Deir al-Surian in Wadi Natrun, paintings, 1–6  
 St. Simeon at Aswan, pottery, 87  
White Monastery near Sohag, see separate entry
- Monastic hospitality:  
 Driven away, 102  
 at Kellia, 26
- Modern, guidance, 111; meal service, 123–124; refuge, 112, 114  
 White Monastery, charity, 159; refugees, 159  
 visitors 27, 28, 89
- Monks and Laity, economic relationships:  
 “Constant Interaction,” 90, 93  
 n. 30, 137  
 Employing lay workers 87, 159  
 Leasing pottery works, 87, 89, 92 n. 19  
 Obtaining pottery by exchange or gifts, 85, 86, 133  
 Obtaining fine cloth, 153  
 Selling cloth, 152, pottery, 88  
 Weaving on “commercial scale,” 93 n. 30
- Pachomian monasteries (*see also* Animal skin, Apron, Tunic; Dionysian-Christian; Prayer, General, Relation to Work)  
 Banishment of monks, 41  
 Ceremony at gate, 41  
 Dionysiac frolic at, 50  
 Model for Red and White Monasteries 6  
 “Pachomian” rule today, 123–124,  
 Prescribed clothing, 43, 44, 45, 48, 50  
 Rule, 41, 43, 47, 87, 123, 146; *see also* Basketry, Clothing  
 Women at, 40; today 123
- Pachomius (*see also* Clothing, images of):  
 Calling coenobites royal servants, 58 n. 24  
 Founding coenobitic monasticism, 123, 146  
 Praising communal life, 56 n. 7  
 Vision of Gate to Paradise, 41–42
- Paganism:  
 Coin reverses, 158, 173, 174, 185, 186  
 Dancing figures, Dionysiac and Egyptian, 166–167, **223–224, figs. 25, 26**  
 Devotional panel paintings, 51  
 Holy man, 51, 56 n. 3, 61 n. 54  
 Mysteries of Dionysos, 166  
 Mysteries of Osiris, 166  
 Mythology on hangings, 43  
 Pagan-Christian polarity questioned, 194 n. 39  
 Pagan environment in modern Coptic imagination, 125  
 Practices among Christians, 72  
 Priests and magicians competing with monks, 131  
 Senatorial togas of pagan Rome, 53  
 Survivals in late antiquity, 146  
 Tradition of dead soul escort (Anubis), 51, 63 n. 70

## INDEX

- Vines from vessels, Dionysiac, 166, **223 fig. 25**, **225 fig. 27**
- Painting, *see* Panel Paintings, Wall Paintings
- Palladius:  
     82 prayers, 99  
     monk selling Bible, 107 n. 34  
     monks' poses at prayer, 107 n. 6  
     monks' fulling and leather working, 58 n. 26
- Panel Paintings: 51–52
- Panopolis, *see* Akhmim
- Patron saints: 120
- Pilgrimage, pilgrims: 85, 92 n. 8; 121, 150
- Popular piety, *see* Coptic Orthodox Church
- Pottery, Potters' sources:  
     Asian technique, 149  
     Hellenistic motifs, 149, 162  
     Indigenous shapes, motifs, 148, 192 n.10  
     Roman shapes, technique, 148–149
- Pottery, Production:  
     Aswan area, 83, 87, 148  
     Aswan fabric, 93 n. 28, 196 n. 5  
     Industrial organization, types of, 88  
     Monastic production more coenobitic than eremitic? 151  
     Pottery making installations at monastic sites, 83, 92 n. 10; at St. Jeremia, 83, 86, 88; at St. Simeon, 83, 87, 88, 93 n. 23  
     Production Centers, 83  
     Production stimulated by pilgrims? 85  
     Shipping, 88  
     Workers, Identity of *see* Monks and laity
- Pottery, Use at monasteries:  
     at Aswan (St. Simeon), 87  
     at Deir el Naqlun 87  
     at Kellia 84–86, 93 n. 34  
     at Sakkara (St. Jeremia) 86–87  
     at Wadi Natrun (John the Little), 133  
     Similar to urban centers, 133, 150
- Pottery vessels (primarily by function):  
     Amphorae, 163–164, 181, 194 n. 33, **222 fig. 24**  
     Ampullae (pilgrimage flasks), 92 n. 8, 150  
     Beakers, 162, 177, 178, **215 figs. 12–13**, **212–213 figs. 7–10**  
     Bowls, 89; 176–177, 178, 179, 180, **207–211 figs 1–6**, **214 fig. 11**, **217–219 figs. 16–21**  
     Coptic terms, identification of, 89; 93 n. 29  
     Jars, 178–179, **216 figs 14–15**  
     Plates, 89, 93 n. 37  
     Water jars, 148, 163, 180–181, **220–221 figs. 21–23**  
     Water jugs, 93 n. 41
- Pottery, Wares (primarily by surface treatment):  
     Coarse wares 148, 163–164  
     Glazed 90, 133, 149–150, 162, 179–180  
     Fine tableware, 148  
     Painted White and Red Slip 89, 149, 162, 176–179  
     Plain Red Slip, 89, 149, 161–162, 176
- Prayer, General (*see also* Prayer, Liturgical, Prayer, Mystical):  
     Common format, 99, 101  
     Continuous, 98, 115, 116  
     Contradictions in theory, 105  
     Crossed devices on clothing “an implicit part of the prayer,” 48  
     Defense against demons, 101  
     Depictions (Orans figures), 40–41  
     *Euche*, 99, 102, 104;  
     at Gate, 41  
     *Melete*, 99, 101, 102, 104
- Images and prayer:  
     Imageless prayer, 105  
     Importance of images 104–105, 161  
     in Church today, 10  
     in Oratories, 104
- Monologistic, 101, 104–105  
     Inscription in Oratory, 104  
     Use of Biblical texts 101, 105, 116; especially Psalms, 41, 99, 101, 109, 116
- Posture and Gesture (*see also* Body):  
     “athleticism,” 103–104  
     emphasis in texts, 103  
     Orans position, 41  
     Sign of Cross, 103
- Relation to Work  
     Angel's Advice to Antony, 99  
     Compatibility with various crafts, 89, 100, 101  
     John of Gaza, 100  
     Pachomian Monks, 85, 100  
     Texts inscribed at monastic sites, 104–105
- Prayer, Liturgical:  
     Arabic, use of, 171  
     Brevity, urged, 101

## INDEX

- Canonical hours: format 99, 100, 104;  
 Eucharist, Present day, 112, 115, 122  
 Liturgy of St. Basil 171; of St. Gregory 171  
 Singing, 122; avoided 100, 106 n. 18; present  
 day, 122
- Prayer, “Mystical” or wordless:  
 “blue luminosity,” 102 (sapphire light), 105  
 ecstatic, 102  
 rarity, 101
- Sakkara (Saqqara), *see* Clothing, Images of;  
 Cross(es), Representations; Monastic Sites;  
 Pottery, Use
- Shenute (Shenoute) (*see also* Clothing, Images of;  
 Food; Monastic community, Shenute’s policies):  
 Abbot, 141  
 Chronology, 72  
 Clothing, 152, 153  
 Construction of church, 153, 160  
 Construction of monastery, 118  
 Travel to Ephesus, 72, 80 nn. 16, 17, 19  
 Withdrawal to desert, 46
- Shenute’s use of Bible:  
 Monastery as feminine space, Old Testament  
 models, 143  
 Moral exhortations, Old and New Testament  
 support, 92, 75
- Shenute’s writings: 137  
 Coptic literature, contribution to, 156  
 Cultivated environment, reflection of, 156  
*Canons and Discourses*, different audiences,  
 71  
 Scholarship on, 78 n. 1, 79 n. 7
- Canons*  
 Evidence for monastic organization, 141  
 Prophetic rhetoric (“letters”), 143  
*Who But God is the Witness*, 79 n. 5
- Discourses*:  
 Heresies, 71, 78 n. 3, 79 n. 9  
 Jews, pagans, 72  
*I am amazed*: 71, 79 n. 4  
*I have been reading the Holy Gospels*:  
 citation of work attributed to  
 Athanasius, 92, 80 n. 27,  
 Importance of hierarchy, 73  
 Marriage for priests, 73–92  
 Problems in and outside monastery, 72–91  
*We Will Speak in the Fear of God*, 72
- Tapestry weave (*see also* Hangings, Textiles,  
 Materials, Tunic):  
 Importance with dyed threads, 151  
 Loop pile variant, 42  
 Polychromy, 57 n. 20  
 Woven into garments, 53, 152  
 Bands for clothing 45, 48, 53, *see also*  
 Clothing decoration, Roundel; Medallion  
 Woven as separate bands, 60 n. 44
- Textiles, Industry:  
 Dye, Purple, luxury 51  
 Dyes, Innovations in, 151  
 Dyeing as metaphor, 39, 43  
 Dyeing as indication of importance, 44  
 Fulling and leather working by monks, 58 n.  
 26  
 Gender roles in production, 152  
 Long-term survival of industry, 154, 193 n. 23  
 Monastic production 60 n. 44, (*see also* Monks  
 and Laity)  
 Suitable activity for monks, 89  
 Trade, Domestic 151  
 (*see also* Monks and Laity)  
 Trade, foreign, 151; Exports to Ireland? 168  
 Exports to Mecca, 154, 192 n. 15  
 Urban workshops, 152
- Textiles, Materials (*see also* Animal skin):  
 Artificial fleece, 49  
 Leather, 47, 58 n. 26  
 Linen, garments, 47; properties, 53  
 Silk, Introduction of, 192 n. 16; Figured  
 fragment 50  
 Wool, garments, 45, 51; properties 52–53,  
 151
- Textiles, Motifs, Sources:  
 Christian, 153, 167–168; (*see also*  
 Crosses)  
 Hellenistic 151, 165 (*see also* Paganism,  
 Dancing figures)  
 Pharaonic, *see* Ankh; Paganism, Mysteries  
 of Osiris
- Texts, *see also* Books
- Texts, Documentary:  
 Cultural mix in, 169  
 Hands, scribal and other, 169  
 Materials, 168–169  
 Types, 154, 169, **229–231 figs. 31–33**
- Tunic (*see also* Clothing, Decoration):  
 Colors of, 40, 49, 51, 53, 58 nn. 21, 22  
 Construction, 46



## INDEX

- Decoration, Placement, 64 n.77
  - Post-Conquest, 54
  - Short, 42 Sleeves, 51, 54
  - Tucks, 46–47
  - Tunic *exomis*, 48
  - Two for each Pachomian Monk, 45, 52
  - Variations of style, 49, 51–54.
- Wall Painting, Dating methods:
  - Iconography, 4, 9
  - Inscriptions, 4–5, 9
  - Relation to church construction, 4, 5, 6
  - Strata on walls, 2, 9
  - Style, 3–4
  - Technique, 4, 9
- Wall Painting, Sites:
  - Bawit, 2, 4
  - Deir al-Surian, Wadi Natrun 1-6; **13-24 figs. 1-12**
  - Kellia, 104, 174
  - Nubia, 2
  - Red Monastery, Sohag, 6–9, 129
  - Sakkara, 2, 4
  - White Monastery, Sohag, 104, 129
- Wall Painting, Study and Conservation Issues:
  - Aesthetics, 10
  - Destructive investigation, 9–10,
  - Deterioration of paintings, 2
  - Loss of context, 2
  - Non-invasive methods, 10
  - Venice Charter, 10
  - Work at Deir al-Surian, 9-10
  - Work at Sohag Monasteries, 11 n. 13, 129
- Wall Painting, Subjects:
  - Abgar with the Mandylion (Deir al-Surian), 5, **24 fig.12**
  - Angels (Red Monastery), 7
  - Annunciations (Deir al-Surian), 1, 3, 5, **13 fig. 1, 14 fig. 2**
  - Archimandrites (Red Monastery), 7
  - Architectural motifs (Deir al-Surian), 3, **19 fig. 7**
  - Ascension (Red Monastery), 7
  - Christ enthroned (Red Monastery), 7
  - Christ in glory (Red Monastery), 7, 8
  - Conversion of the Chamberlain (Deir al-Surian), 5, **18 fig. 6**
  - Conversion of Constantine (Deir al-Surian), 5, **23 fig.11**
  - Crosses, Deir al-Surian, 2, **17 fig. 5; 23 fig. 11 top**; Kellia 104, 173
  - Geometric patterns, Deir al-Surian, 2
  - Dormition, layer 4, Deir al-Surian, 3
  - Galaktotrophousa*, layer 2, Deir al-Surian, 3, 4, **21 fig. 9**
  - Nativity, layer 4, Deir a-Surian, 3
  - Patriarchs, Red Monastery, 7
  - Saint Andrew and the Cannibals, Deir al-Surian, 5, **22 fig. 10**
  - Saint Barnabas, Deir al-Surian, **19 fig. 7**
  - Saint Collouthos, Deir al-Surian, 3, **20 fig. 8**
  - Saint Luke, Deir al-Surian, **19 fig. 7**
  - Virgin enthroned, Red Monastery, 7
- White Monastery:
  - Clothing production and use at, 152–153
  - Conservation needs, 129
  - Coptic literature, role in, 156
  - Economic relationships, 137
  - Federation, structure for, 141
  - Female model for, 143
  - Foundation, 191 n. 6
  - Library, 156
  - Names, 191 n. 3
  - Plan, in 2003, 25-31; map reference, 191 n. 6; subsurface mapping, 31 n.3
  - Relation to region, according to Shenute, 94–95
  - Satellite images 36–37 figs. 3–4

