

years of work before a reassembling of the fragments can be completed.

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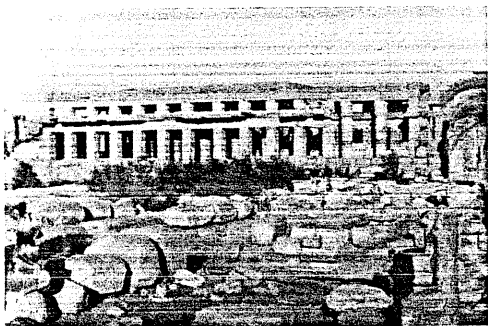
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## KARNAK IN THE CHRISTIAN PERIOD.

The temple at Karnak formed an immense complex of buildings dedicated to the worship of Amon. Today the oldest known remains go back to the Eleventh Dynasty (about 2100 B.C.) and occupy the central core known as the Court of the Middle Kingdom. From this core the temple continued to develop, principally toward the west in the direction of the Nile and toward the south, but also toward the east. This development, realized in a succession of hypostyle halls and of courts separated by enormous pylons, was only completed at the end of the Ptolemaic era. All the great pharaohs of the New Kingdom and of the Late Period contributed to this extension, sometimes usurping the monuments of their predecessors, altering them, or occupying their places. Simultaneously with these constructions, the precincts of Amon continued to grow, enclosing a large number of minor buildings.

With the decline of the pharaonic civilization, the complex became set in the situation in which we see it today. The domain of Amon then covered 30



The great festival hall of Tuthmosis III in Amon's Temple, Karnak. *Courtesy A. Sadek.*



Saint John the Baptist depicted on the fourth column on the eastern side in the festival hall of Tuthmosis III at Karnak. *Courtesy A. Sadek.*

hectares, of which eight were built over. It was in these abandoned and partly ruined monuments that the Christian population established itself from the fourth century, remaining no doubt until the eighth, after which it gradually declined. We find this situation in all the other great Theban temples. The Christians made great use of unbaked brick in their constructions, at the same time taking advantage of the existing stone walls.

From the nineteenth century down to the middle of the twentieth, archaeological excavations aiming chiefly at investigation of the pharaonic monuments gradually caused the disappearance of the Christian remains considered of minor importance, and what survives today consists of a few architectural elements in stone, either displaced (columns, lintels) or in situ in the ancient walls (niches, traces of ceilings, etc.). The relative height of the elements in position allows us to determine the level of the

floors and the height of the ceilings in the Christian installations.

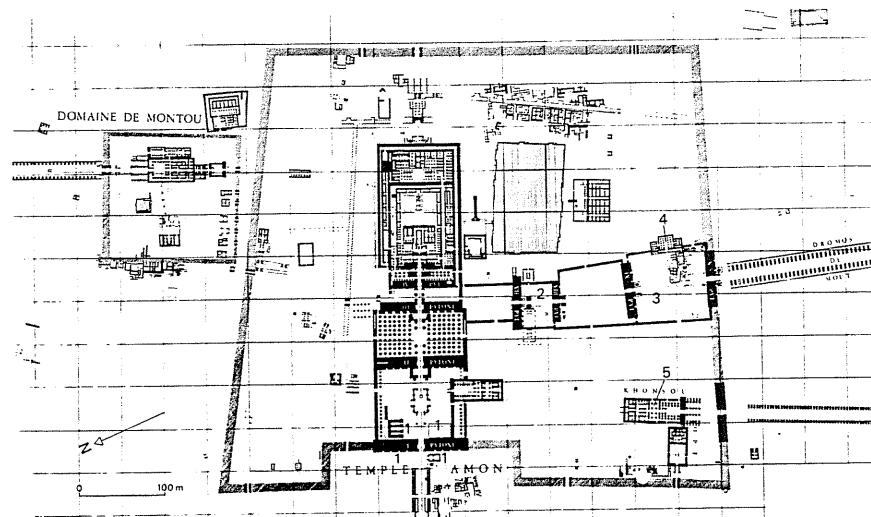
An OSTRACON from Karnak mentions a church, "the holy sanctuary of Apa Stephanos in the town of Apé." The Djeme papyri discovered at Madinat Hâbu mention a "monastery of St. Sergius" and a "monastery of Pappoutios in Apé." Archaeological investigations have allowed the conclusion that there were at Karnak at least three churches and three monasteries, although we cannot identify them with the monuments mentioned above.

A monastery was constructed on either side of the first pylon on enormous masses of unbaked brick, the remains of ramps abandoned after serving for the construction of the pylon. We can see, on either side of each tower, traces of the insertion of a regular series of wooden beams representing two or three stories. The pylon has transverse passages that served originally to attach the flagstaffs. Access to these corridors was gained by flights of steps cut in the Christian period, which allowed a passage through the towers of the pylon. There was thus a relation between the buildings on the east and on the west. Two niches in the form of conches

have been hollowed out in the east face of the south tower.

The second known monastery was situated in the courtyard between the seventh and eighth pylons. It, too, is marked by the insertion of beams for two upper stories, in the eighth pylon, and by a row of fifteen niches forming as many cupboards, which were equipped with wooden doors and shelves. The latter are generally thought to be linked with a refectory or a library. Remains of stone walls, a staircase, and shafts of columns were still in this court in 1922. They have now been removed.

A third monastery that occupied the court between the ninth and tenth pylons seems to have been destroyed by a fire. Here have been found shafts of columns, capitals with acanthus leaves, and decorated door lintels in sandstone or limestone, material deriving from the demolition of the temples. Excavation has yielded oil lamps, statuettes in terracotta, stelae, stands for water jars, and so forth. A niche adorned with a conch cut in the south face of the west tower of the ninth pylon proves that these installations were raised about 15 feet (8 m) above the ancient ground level.



Plan of the Christian remains at Karnak. 1: monastery constructed on either side of the first pylon. 2: the second known monastery, between the seventh and eighth pylons. 3: the third monastery, between the ninth and tenth pylons. 4: church connected with the third monastery. 5: hypostyle hall. *Courtesy French-Egyptian Center of the Temples of Karnak.*

The three churches of which it has been possible to find traces were all installed directly on the floors of the pharaonic monuments. We can imagine that others may have existed, built higher up near the level of the known monasteries.

The church built in the so-called edifice of Amenophis II has left practically no traces apart from the defacement of the pharaonic scenes in the hypostyle hall and some mortises under the capitals of the columns at the entrance. A few lamps and statuettes were found there. However, the name that this monument still bears, "al-Kanīṣah" (the church), confirms the presence of Christian worship there. The church was oriented east-west. It was no doubt connected with the third monastery mentioned above.

Recent investigations, still unpublished, in the temple of Khonsu have refuted the assumption that a church was established there on a north-south axis, the principal axis of the temple. It was, in fact, in the hypostyle hall that this church was situated, on an east-west axis. The alterations necessitated by its installation involved the blocking of a door to the east, the construction of a sanctuary, the reuse as an altar of a pharaonic barkstand, the installation of an ambon, and the use of a room to the north-west perhaps as a baptistery.

The enclosure at Karnak may have contained several hamlets, identified today by remains of pottery: in its southeast corner and near the temple of Ptah, in its northwest corner, and to the northwest of the temple of Khonsu. In association with this last hamlet, there must have been an oratory or sanctuary

on the roof of the temple of Opet, where there remains a niche with a conch cut into the wall.

One of the two great subsidiary complexes of Karnak, the enclosure of Montu to the north, contains no Christian traces, and the other, the enclosure of Mout to the south, has not yet yielded any.

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JEAN JACQUET

**KASSA ASRATE STELE**, Ras (1918-1974), Ethiopian nobleman, vice-president, then president of the Senate (1957-1964), governor of Eritrea (1964-1971), and president of the Crown Council. He led several missions to Egypt, mainly in 1958 and 1959, to negotiate the demands of the Church of Ethiopia for independence from the Coptic church in Egypt. He was murdered with many others by the revolutionary regime that came to power in 1974.

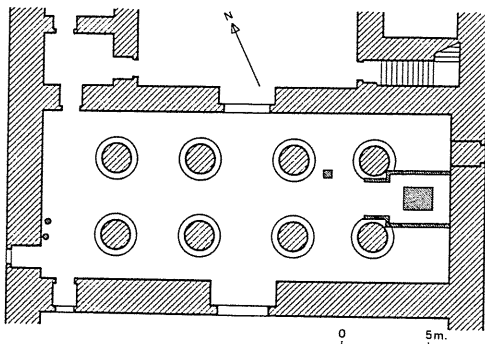
MIRRIT BOUTROS GHALI

**KAUFMANN, CARL MARIA** (1872-1951), German priest and archaeologist. His discovery and excavation of ABŪ MINĀ (1905-1907) places him among the founders of Christian archaeology in Egypt. He also explored in the Fayyūm and in Middle Egypt. His writings include several publications on Christian archaeology and on excavations and findings at Abū Minā, as well as various literary works. His autobiography is *Allah ist gross* (Freiburg, 1950).

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Remains of the church in the hypostyle hall of the temple of Khonsu, Karnak. Plan after F. Laroche-Traonecker. Courtesy Peter Grossmann.

**KAYSĀN IBN 'UTHMĀN IBN KAYSĀN**, tenth-century Melchite physician of Miṣr. He is mentioned in the *History of Physicians* by Jamāl al-Dīn ibn al-Qiṭī (d. A.H. 646/A.D. 1248). Ibn Abī Uṣaybi'ah does not devote a section to him, but he mentions him in passing when speaking of his brother, the physician Abū al-Ḥasan SAHLĀN IBN 'UTHMĀN. The brief section by Ibn al-Qiṭī may be translated: "Kaysān ibn 'Uthmān ibn Kaysān Abū Sahl was an Egyptian Christian physician, who lived in Egypt at the time of al-Mu'izz [341-365/953-975] and al-'Aziz [365-386/975-996]. He had a solid reputation, and was well known for his capacity to cure. He was in the service of the palace, where he had an honored place. He died on the sixth day of Sha'bān of the year 378, while he was living at the palace, at the time of al-'Aziz." This date corresponds to 19 November A.D. 988. He was thus a contemporary of SĀWĪRUS IBN AL-MUQAFFA', the Coptic bishop of al-Ashmūnayn.

Ibn Abī Uṣaybi'ah records that Kaysān was buried at DAYR AL-QUṢAYR, the monastery of Saint Arsenius overlooking the small town of Ṭurāh, about 10 miles (15 km) south of Cairo.

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KHALIL SAMIR, S.J.

**KEEP** (Arab., *jawsaq*), multistoried tower with defensive capabilities. It has strong walls and in most cases there is no entrance at ground level. The entrance lies at the second-floor level, and is reached by means of a drawbridge that can easily be taken in or drawn up into the keep when danger threatens. This accounts for the fact that a keep of this kind is always connected with a staircase tower, which is physically separated from it. A second staircase was required inside the tower.

In the way it is built and the purpose it served, this kind of keep is basically different from the so-called watchtower or burg of the late-Roman border defense system, a large number of which are known in the western oases and in which small troop units were stationed. The keeps in civilian settlements were used for passive defense only, and to some extent served as a protective haven of retreat for the inhabitants when danger threatened.

They were particularly advantageous in isolated settlements. If appropriate precautions were made with regard to provisions and water supply, the inhabitants of a keep of this kind would be in a position to sustain a long siege. Thus the keep was employed quite early in monastery construction and most notably in a predominant feature of the hermit colonies (lauras). The Greek monasteries on Athos are also provided with corresponding towers.

This kind of keep is first mentioned within the context of a monastic community in the Ammonius narrative (dated between A.D. 373 and 381) that deals with the tower of the lauras at Mount Sinai (Mayerson, 1980, pp. 137-40). Of course, keeps of this kind were in existence at a much earlier period. G. Welter (1954, pp. 87-93) describes several Hellenistic towers similarly constructed on the island of Chios. They differ only in certain details. Large numbers of keeps, especially from the Roman imperial period, are also known from Syria (Butler, 1919) and Palestine (Negev, 1973), among which the latter show a kind of stairway matching Egyptian examples. Other famous examples are the keeps built by Herod in Jerusalem, the impregnability of which is stressed frequently in Josephus (*De bello Judaico* 5.4, 3-5; 5.5, 8; 5.18.4).

The oldest keeps at least partially preserved on Egyptian soil were discovered in the great laura of KELLIA on the western edge of the Delta and are to be dated with certainty to the first half of the fifth century. The ground plan is divided by two inner separating walls running at right angles to each other into four large room units of approximately the same size, one of which contained the staircase. In addition to the staircase, smaller keeps generally have only a single room, or besides that only a very small side chamber. A somewhat larger room plan, in which the staircase and three additional rooms are arranged along a central corridor, is contained in the keep of hermitage No. 44 of Qusūr 'Izeila in Kellia (Mission suisse, 1983, Vol. 2, pl. 42), evidently deriving from the sixth or seventh century. The further development of the keep also belongs to this same form of ground plan. An almost identical disposition of the rooms is still apparent in the much later keep (1130-1149) of DAYR AL-MUHARRAQ (Monneret de Villard, 1929, pp. 28-33). This plan also underlies the large keeps in the Wādī al-Naṭrūn. In the keep of DAYR AL-BARĀMŪS only the proportions are varied and the inside corridor extended, to make place for extra rooms. The latest towers are the towers of DAYR ANBĀ BISHŌI and DAYR ANBĀ MAQĀR. In the first upper story both towers