

# The Significance of Tinnis as a Prominent Christian Center

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## Abstract

This paper aims to highlight the significant religious status of Tinnis as a prominent Christian hub. Tinnis is an island located in Lake Manzalah. The island houses an archaeological site known as "Tell Tinnis", the ruins of the Islamic city "Tinnis", which was once prosperous during the Middle Ages. Tinnis was a diocese, the bishopric of Thennesus, under the Patriarchate of Alexandria. Classical sources and prior research focused on Tinnis in the Islamic Middle Ages, and little is known about Tinnis as a Christian city. A theoretical descriptive approach has been applied to understand if Tinnis was religiously prominent. The study emphasized the Christian religious significance of Tinnis. It was represented at the councils of Ephesus and Chalcedon in the fifth century, and it was depicted in the mosaics of the churches in Jordan, and on medieval maps. Tinnis has been listed as one of the Catholic Church's titular bishoprics since the nineteenth century.

## Keywords

Tinnis Island, Thennesus, Bishopric, Titular Bishop.

## Introduction

Tinnis "Thennesus" was a bishopric in the ancient city of "Thennesus" in the Roman province of Aegyptus, in the ecclesiastical territory of "Pelusium"<sup>1</sup>. Today known as Tall-Tannis "Kom-Tannis", it is an uninhabited hill that stands upon the ruins of a town in the Late Roman province of Augustamnica Prima<sup>2</sup>. It is said that Jesus Christ, peace be upon him, passed by it on his travels and saw a marshy, salty, desolate land with salt water surrounding it. Therefore, he prayed for its people by generating a livelihood for them<sup>3</sup>. Tinnis had sufficient ecclesiastical importance to be the seat of an archbishop belonging to the Patriarch of Alexandria<sup>4</sup>.

Tinnis was known in historical sources by the Arabic name "سینت". Due to the abundance of reed-built fishermen's huts that were present, Yaqut Al-Hamwy described with the name "Dāt-al'-Aḥṣās" "صاصخالا تاذ" Reed Cottages<sup>5</sup>. It was described in a tenth-century Hebrew text as "the city of Isle of Hanes which is situated in the sea and) at (the tongue of the nahal of Egypt which is called NELAO", and it was given the Hebrew name "Hines" at an early date<sup>6</sup>. Gascoigne argues that only from the eleventh century, Tinnis was given the Hebrew name Hanes. It was a purposeful attempt to connect the settlement with a biblical town to justify its legal status for occupation<sup>7</sup>.

Historical sources and classical works of Arab travelers and geographers, such as Al-Yaqoubi, Al-Qazwinie, Al-Maqdisi, Nasir Khusraw, Yaqut Al-Hamawi, Al-Maqrizi, Ibn Bassam Al-Tinnisi, and others, wrote extensively about Tinnis. They highlighted Tinnis' geographical location, its popularity in the medieval era, particularly the Fatimid era, and its eventual demise in 1227. Also, previous studies have thoroughly addressed Tinnis in the Islamic eras, from the Islamic conquest until its demise in the Ayyubid era; these studies emphasized the importance of its archaeological mounds and buried treasures.

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1 Michel Lequien, *Oriens Christianus*, in *Quatuor Patriarchatus Digestus* 549 (1958),

2 Zinkow, Antoni. 136,

3 Yaqut al-ḥamwy, *Kitab Mu'ajam al-Buldan*, vol. 2, Beirut, darṣader. 51 (1977),

4 Henri Munier, "Vestiges chrétiens à Tinnis", *Annales du Service des Antiquités de l'Égypte* 1872 : (1919),

5 Al-ḥamwy, *Kitab Mu'ajam*. 51,

6 Norman Golb, "The Topography of the Jews of Medieval Egypt", *Journal of Near Eastern Studies*, 24 no) 3, July 1965, 266 : (1965 <https://doi.org/10.1086/371819/>)

7 Gascoigne, "The Impact of the Arab", 49,

It was said that the city was just of minor significance before the Islamic conquest<sup>8</sup>, and it was no more than a humble fishing community living on an island in the middle of a lake<sup>9</sup>. Little is known about Tinnis before the Islamic conquest.

**Henri Munier** 1919 (discussed the Christian ruins in Tinnis in "Vestiges Chrétien a Tinnis"). He argues that the only Christian vestiges of the entire long past of Tinnis, is one of the large columns with a vague gray silhouette of a man dressed in a long tunic. Munier read the inscription with the name of the martyr Procopius of Caesarea in Palestine. His cult was widespread in the Byzantine provinces, and this small discovery of Tinnis shows that his worship was not ignored in Egypt.

The research hypothesis was that Tinnis was of Christian religious significance before and after the Islamic conquest.

This paper includes an overview of the geographical location and historical background of Tinnis, and then presents John Cassian's visit to Tinnis, who was the first to mention Tinnis. Next is the discussion of the bishopric of Tinnis, the depiction of the city on the mosaics of some churches in Jordan and medieval maps, and its connection to the sacred pilgrimage route. The discussion then shifts to the Christians of Tinnis, churches, and lastly highlights the titular bishops of Tinnis.

## Research question

The classical sources and previous studies focused on the Tinnis and its fame in the Middle Ages, as well as the importance of its archeological mound and buried treasures. It was believed that Tinnis was little more than a little fishing village on an island in the center of a lake before the Islamic conquest in 642. Regarding Tinnis as a prominent Christian center during the Byzantine era and after the Islamic conquest, hardly much is known. Was it religiously prominent? The point of this study is to highlight its Christian religious significance.

## Research methodology

This study attempts to shed light on the significant religious status of Tinnis as a Christian center. A theoretical approach has been used to comprehend Tinnis' significance and offer a deeper understanding of the city's role as a Christian hub from its inception until its decline. The method was based on a desktop investigation.

## Geographical Location

Tinnis was a town in the Late Roman province of Augustamnica Prima<sup>10</sup>. The city of Tinnis was standing on a sand island<sup>11</sup>, between Damietta and Al-Farama, where the mound is now known as Tall Tinnis<sup>12</sup>. Tinnis Island is located approximately seven kilometers southwest of Port Said<sup>13</sup>, in the northeastern sector of Lake Manzalah<sup>14</sup>, on the way to the navigation line of the El-

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<sup>8</sup> Blouin", *God Is in the Marshes*. 47 "

<sup>9</sup> Al-Ḥusayni, *Al-Khabar al-naḥs*. 288 ,

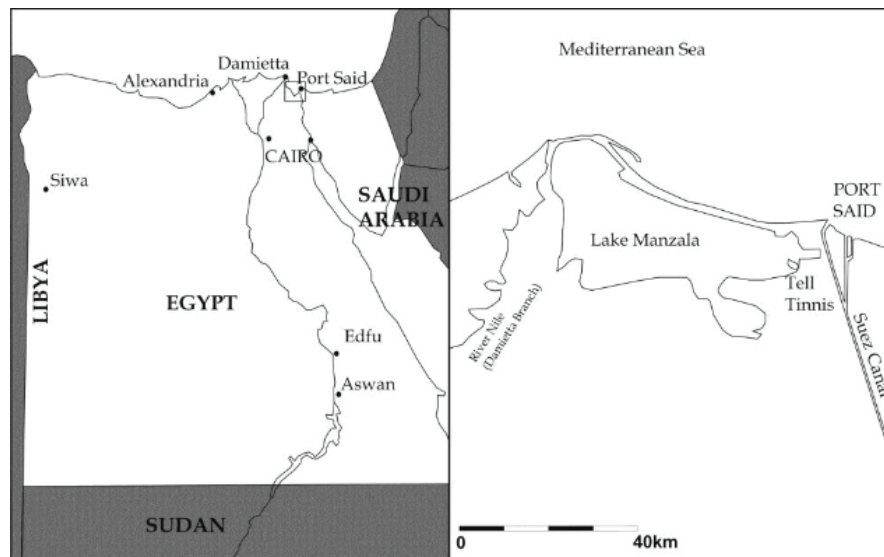
<sup>10</sup> In the mid 4<sup>th</sup> century, the formerly Aegyptus Herculia was divided into two smaller administrative units: Augustamnica Prima (north) and Augustamnica Secunda (south). (Pelusium at the eastern end of the Nile Delta was the metropolis of Augustamnica Prima with the rank of archdiocese and the administrative center. See Leszek Zinkow, "Antoni Muchliński: (1808-1877) Refleksje Orientalisty o Sytuacji Kościoła Koptyjskiego w Pierwszych Dekadach XIX Wieku". M. Małecka-Kuzak, A. Zhyrkova, M. Podbielski Red", (*Ex Oriente Lux*. "Kościoły Wschodu i Zachodu Na Przestrzeni Wieków / Churches of the East and West Throughout the Ages, Kraków, s. 136 : (2017). <https://www.researchgate.net/publication/318534367/>

<sup>11</sup> Jean-Daniel Stanley", *Submergence and Burial of Ancient Coastal Sites on the Subsiding Nile Delta Margin, Egypt*, *Méditerranée*, (no) 104. April. 65 : (2005) <https://doi.org/10.4000/mediterranee.2282>.

<sup>12</sup> Abu Ṣalih, the Arminin, *The Churches and Monasteries of Egypt And Some Neighboring Countries*, (tr. Evetts), Oxford: Clarendon Press; 16 (Gascoigne, et al). *The Topography* 85 "

<sup>13</sup> Alison Gascoigne", *An Archaeological Survey of Tell Tinnis, Manzala, Egypt*, *Antiquity*, 2005, 79.303 online project gallery, <http://archive.antiquity.ac.uk/projgall/gascoigne303/> /Accessed February ; (2022, 13 Tariq al - Ḥusayni, *Al-Khabar al-naḥs fī tārikh waāthār jazirat tinīs*] *The Precious News about the History and Antiquities of Tinnis Island*, [al-Qāhira, 1. edition, 1411h = 1990].

Manzahl Canal ,which connects Port Said to El Mataria -Dakahlia<sup>15</sup>.



Map (1) The Location of Lake Manzalah and Port Said ,in Archaeological Prospection Services of Southampton, *Report on the Geophysical Survey at Tell Tinnis ,Governate of Sharqiyya ,Egypt ,unpublished* ,April.4 ,(2012

Lake Manzalah was previously known as Lake Tinnis <sup>16</sup>,the largest of the coastal lagoons .It is located on the northern shoreline of the Nile Delta at latitudes 318000–318300 N and 318160–328200E <sup>17</sup>.The northern border of the lake is a narrow sandbar that separates the lake from the sea .The Nile Damietta Branch borders the lake to the west ,the Suez Canal to the east, and farmed land to the south<sup>18</sup>.It is linked to the Mediterranean via an outlet at El Gamil ,approximately 5 kilometers west of PortSaid<sup>19</sup>.

## Historical Background

The theologian Jean Cassian was thefirst to mention Tinnis in his conferences under the Coptic name” ΘΕΝΝΟCΟC “. ”ΘΕΝΝΗCΟC “(It was the first point of his entrance into Egypt) c.385–400 <sup>20</sup>(,it was known as Thennesus<sup>21</sup>.

Without any evidence ,some scholars believe that Tinnis dates back to times before the Roman Empire ,possibly even the

15 Al-Husayni ,al-Khabar al-nafis.64 ,

16 Kamal Shaltout ,and Tark Galal” ,Ecosystem of Lake Manzala/13140 .10:(2007) “,RG2.1.2044.1448.

17 Gamal El Saeed ,Alaa El-Hazek ,Mohamed Azzat ,and Noha Fathallah“ Investigating the Improvement of Water Circulation of the Egyptian Northern Lakes ,Case study”, Al-ManzalaLake ”International Journal of Applied Science and Engineering Research 3 no) ,5.October .85-94 :(2020 ISSN2581-7876 :

18 Ahmed ,and Hussien” ,Eutrophication ;2 “,Shaltout ,and Galal” Ecosystem.7 “,

19 Gamal El-Shabrawy ,and Germoush Mousa” ,Seasonal changes and abundance of rotifers in a shallow Manzalah lake) Egypt“( Ecohydrology & Hydrobiology ,14 no) 3 .January .244:(2014,1 <https://doi.org/10.1016/j.ecohyd.2014.06.001>.

20 Alison Gascoigne” The Water Supply of Tinnis .Public amenities and private investments“,in Bennison A .,Gascoigne A. )Eds ,( Cities in the Pre-modern Islamic World ,The Urban Impact of Religion State and Society ,Londres-New York ,Routledge, ;161:(2007)Katherine Blouin” .God Is in the Marshes :Late-Antique Asceticism and the Northeastern Nile Delta “ .Journal of the Canadian Society for Coptic Studies) 11 September .47 :(2019 ,<https://doi.org/10.5913/jcses.2019.75377755>.

21 J.M .Mouton” ,Tinnis “,in :Encyclopedia of Islam ,Second Edition ,Ed .P .Bearman ,Th .Bianquis ,C.E .Bosworth ,E .van Donzel ,W.P .Heinrichs ,The Patronage of the International Union of Academies ,x T-u) ,Leiden ,Brill.531 (2000 ,

Pharaonic era .There is no evidence to support its existence before the third century <sup>22</sup>.Most likely ,there was no settlement of this size and significance .The 2012 borehole coring survey revealed no evidence of pre-Roman material culture<sup>23</sup>.

John Cassian attributed the location of Tinnis to flooding after an earthquake ,which turned a once-rich agricultural hinterland into salt marshes <sup>24</sup>.On July 21 ,365 ,a severe earthquake in Crete caused a tsunami affecting the eastern Mediterranean coast, particularly Egypt's low shoreline coasts ,pushing the sea into the area that is now Lake Manzalah<sup>25</sup>.

Since ancient times ,marginal wetland environments have been systematically exploited .Under Roman rule ,they were used for resource extraction ,agricultural activities ,and cattle ranching ,with taxes imposed .The northern delta's swamps and lakes contained many villages that likely existed before the 365 AD earthquake ,which refers to long-term environmental processes rather than sudden seismic events .So ,the origin of Tinnis is believed to be in swamp villages with delta environments .With time ,the island's dimensions have changed ,with the surrounding lowlands disappearing<sup>26</sup>.

At the end of the third century ,the Roman Empire provinces were reorganized during the Diocletian era) 284–305,( administrative authority was transferred to smaller territorial units ,and many cities became government centers .Tinnis was supposedly separated from the province that it was associated with and given a separate organization .Thus ,Tinnis's origins might have been in" Byzantine times "at the end of the third century<sup>27</sup>.

In the Byzantine Era ,the island served as a major commercial port <sup>28</sup>.Cassian states that the town's existence is attributed to maritime trade <sup>29</sup>;he mentions that ,given no arable land ,the inhabitants were limited to commerce <sup>30</sup>.In Cassian's days ,Tinnis had surely been occupied for some time because it was already a major port and bishopric by the late fourth century <sup>31</sup>;he says it was Oppidum<sup>32</sup>.

In 606 ,it was first identified as the capital of a constituency separate from Damietta in George of Cyprus 'depiction of the

## **Roman world <sup>33</sup>.He described it as follows:**

*"Thennessus ,this was an island in the lagoons at the north-eastern corner of the Delta ,and is described as a city by John Cassianus in his account of his visit to Egypt at the end of the fourth century .It was only logical to separate such a town from the nome to which it was presumably attached under the old regime and give it a separate organization when cities were established. The origin of the city may therefore be dated with confidence to the end of the third century<sup>34</sup>".*

In 642 ,after the Arab conquest ,Tinnis grew in importance ,becoming the provincial capital and giving its name to the lake

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22 Alison Gascoigne ,The Impact of the Arab Conquest on Late Roman Settlement in Egypt ",PhD .Dissertation) ,University of Cambridge ,March ;46 (2002 Christelle Desbordes ,and Philippe Brissaud",Au Nord De Dibgou ,La Majestueuse Tinnis, Reine Des Îles Du Menzaleh ".CSFFT.5 :(2016) ,

23 Alison Gascoigne",TinnisFrom Ancient Town to Archaeological Site ".In :Gascoigne A) .Eds ,(The Island City of Tinnis :A Postmortem ,Institutfrançaisd'archéologie Orientale) ,Cairo :American University in Cairo Press.7 ,(2020 ,

24 Gascoigne",The Water Supply.161",

25 Christelle Desbordes ,and Philippe Brissaud",Dibgou etl'histoire du lac Menzaleh ,CSFFT no.8 :(2015) 8 .

26Gascoigne ,The Island City of Tinnis.9 ",

27 Desbordes ,and Brissaud",Au Nord ;5 ",Gascoigne ,The Impact of the Arab ;4 ,Gascoigne ,Tinnis From Ancient Town.8 ,

28 Gascoigne",Archaeological Survey".

29Gascoigne",The Water Supply.161 ",

30 Siméon ,Vailhé",Thennessus ,"The Catholic Encyclopedia .14 ,New York :Robert Appleton Company .1912 ,[http://:www.newadvent.org/cathen14567/a.htm](http://www.newadvent.org/cathen14567/a.htm)

31 Blouin" God Is in the Marshes.47 ",

32 Gascoigne ,The Impact of the Arab ;49 ,Gascoigne ,Tinnis From Ancient Town .8 ,The term" Oppidum "may be use refer to" settlement "larger than a village .See ,Cartwright",Oppidum ".World History Encyclopedia .June .2024 ,5 <https://:www.worldhistory.org/oppidum> )/Accessed on Jun.(2024 ,6

33 Desbordes ,and Brissaud".Au Nord De Dibgou.6",

34 Arnold Hugh Martin Jones ,The Cities of the Eastern Roman Provinces) Oxford ,Clarendon Press.344 (1971 ,

surrounding it<sup>35</sup>. During the Islamic period ,it was a prominent city known for its luxurious fabrics<sup>36</sup>. In the Tulunid era ,Tinnis was one of the Egyptian ports and its frontiers had tariffs on internal trade and foreign trade passing its port<sup>37</sup>. During the Fatimid era ,the city reached its peak of prosperity .Since the end of this era ,the menace of the Normans and the Crusaders has been threatening Tinnis and the northern coast of Egypt ,becoming the first target of the Crusaders<sup>38</sup>. In 1192 ,Saladin issued an order to evacuate its occupants for fear of being captured by the enemy ,and he relocated them to Damietta .In 1227 ,Sultan al-Malik al-Kamil ben Ayyub had destroyed the city ,fearing that the Franks might occupy it<sup>39</sup>.

# The Visit of John Cassian to Tennesus

St. John Cassian was born in the territory of Scythia Minor–Dobroudja <sup>40</sup>, around 355–357, and received a classical education. He moved to Palestine in 380 and lived in Bethlehem's monasteries <sup>41</sup>. Cassian and Abbot Germanus, after their early years at a Syrian monastery, longed for greater grace and decided to seek Egypt and the remotest desert of Thebes to visit saints whose fame had spread worldwide <sup>42</sup>. They boarded a boat off the coast of Syria and proceeded southwest, and they made their first trip to Egypt. Their point of entry into Egypt was Thennesus <sup>43</sup>.

Cassian in his Conf. 11 ,with the title” On Perfection “,started the script with the description of Thennesus.

“And so we came by a very lengthy voyage to a town of Egypt named Thennesus ,whose inhabitants are so surrounded either by the sea or by salt lakes that they devote themselves to business alone ,and get their wealth and substance by naval commerce as the land fails them ,so that indeed when they want to build houses ,there is no soil sufficient for this ,unless it is brought by boat from a distance<sup>44</sup>”.

Upon their arrival in Thennesus, the local bishop had recently passed away, and the ceremony to appoint his successor had already begun<sup>45</sup>. According to Cassian, Archebius, the bishop of Panephris, was in Thennesus to elect a new bishop<sup>46</sup>. Archebius<sup>47</sup>, as he learned of their aspiration to seek holy fathers in even more isolated regions of Egypt, welcomed them kindly and

 $\sigma_{\text{eff}} = D_1 \frac{1}{L} + \frac{1}{L^2} [D_2 - D_1] D_1 \approx \frac{1}{L} [D_1 + \frac{1}{L} (D_2 - D_1) D_1] = 0.66$ 

36 Al-Husayni ,Al-Khabar al-naʿis.287.

37 Muhammad Jamal al-Din Surur ,Taryh al-dawla al-fatmya fyMaṭr al-qahra ,dar al-fekr al-ʿAraby.41 ,(1966,

38 Al-Husayni ,Al-Khabar al-nafis.105 ,

39 Al -Maqrizi ,Al-slwkw lemʾrft dwal al-mwllwk] The Behavior for Knowing the Countries of Kings [ ed .Muhammad Mustafa Ziada ,vol) 1 .alqahra :(1936 ,Mamdouh Maghazi“ ,Ġarat Nwrman ʿaqlwħwaly madynt tinnis al-maʿryha548-573) AH1154- / 1177AD ( : (moħawlwħa leltaʿsyr] “ ,Norman Sicilian Raids on the Egyptian City Tinnis 573-548) AH 1177-1154/AD (an Attempt at Interpretation,[Journal of the Faculty of Arts) ,21 ,Benha University.18-19 ,(2009 ,

40 The province Scythia Minor –Dobroudja ,now is Romania and Bulgaria .See Joshua Daniel Schachterle ,*Exercising Obedience :John Cassian and the Creation of Early Monastic Subjectivity* PH.D) University of Denver4 ,(2019,

41 Cassian was the force behind the founding of Eastern monasticism in the Western Church ;he is regarded as one of the desert fathers ,he passed away in 435 in Marseilles .For more information about John Cassian ,see :Stoyan Chilikoy ,St. John Cassian and the orthodox teaching of the divine grace ,[www.orthodoxwiki.net/John\\_Cassian](#) ,165 ;(2007) 1 ,[www.orthodoxwiki.net/John\\_Cassian](#) 27-1 . “ 03/04”900000000000 ,[www.orthodoxwiki.net/John\\_Cassian](#) ;271.2-144.82 .Zinkow”,AntoI Muchliński ;136“,Costa ,John Cassian’s Response to Augustinianism,

42 John Cassian, *Conferences of John Cassian*, Christian Classics Ethereal Library, 186, <http://www.ccel.org/ccel/cassian/conferences.html> Accessed on March. (2024), 15

43 Blouin“ „God Is in the Marshes.47“

<sup>44</sup> Cassian, *Conferences*.187.

45 Vailhé” ,Thennesus “

46 Columba Stewart ,Cassian the Monk ,David Steinmetz ,edit ,Oxford Studies in Historical Theology) ,New York :Oxford University Press :9 ,(1998 ,Cassian,Conferences.187.

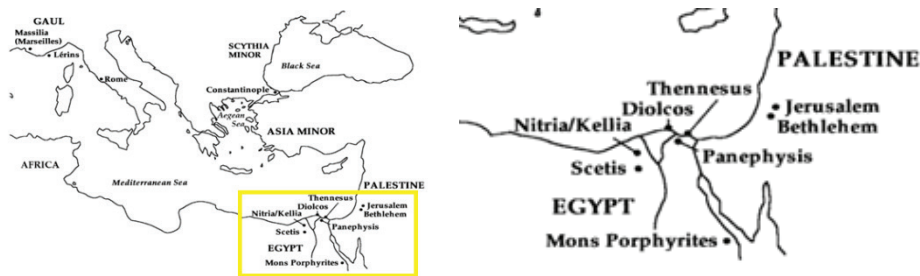
47 Archebius ,a former anchorite ,was then bishop of Panephrisys a” nearby of Thennesus “Archebius was elected bishop after what he estimated to be 37 years of anchorite failure ,and he continued to uphold monastic discipline after his election .See, Stewart ,Cassian the Monk,9 .

graciously<sup>48</sup>. He offered to take them to Panephris<sup>49</sup>.

Under his guidance, they traversed a desolate salt marsh district, where many of the villages were in ruins and the people had fled because of the inundations that had flooded the country and turned the rising land into islands. Thus, the holy hermits were afforded the desired solitude<sup>50</sup>.

John Cassian and his companion Germanus lived as ascetic monks in the Nile Delta for around 15 years c. 385–400. (About 60% of the Cassian Conference took place in the Lake Manzalah area, where Cassian gained a deep understanding of monasticism<sup>51</sup>. He studied the East's ascetic tradition and wrote "Conferences with the Egyptian Ascetics"<sup>52</sup>.

He provided evidence of the significant role that these "deserts" played in the rise of late-antique asceticism. Lake Manzalah's geography was intricately linked to the socioeconomic and religious environment of the time, featuring wet, salty areas inhabited and conceptualized as deserts. The conferences recorded community and spiritual reactions to the sudden environmental transformation in the Lake Manzalah area before or during his visit<sup>53</sup>.



Map (2) the places associated with John Cassian, including the Egyptian cities he visited.

In: Stewart, *Cassian the Monk*. 2,

Cassian intended to give Gaul's monks a clear image of life in Egyptian monasteries, so, the Institutes and Conferences were replete with geographical, biographical, and anecdotal data<sup>54</sup>. His testimony is credible due to its similarities with geomorphological dynamics and relevant historical data<sup>55</sup>. The descriptions of places and people can often be paired with other sources, indicating that they are generally beneficial<sup>56</sup>.

## The Bishopric of Thennesus "Tinnis"

Bishopric is "the territorial jurisdiction of a bishop"<sup>57</sup>. The careful recording of several Christian bishops' names and affiliations to various cities, particularly in the lists of councils of Ephesus and Chalcedon in the fifth century AD, helps to recognize these sites<sup>58</sup>. The list of Egyptian bishoprics mentions a town located between Thmoui and Damietta, its name offers the following

<sup>48</sup> Cassian, *Conferences*. 187.

<sup>49</sup> Stewart, *Cassian the Monk*. 9,

<sup>50</sup> St-Takla.org. "Nicene and Post-Nicene Fathers, Ser. II, Vol. XI: Sulpitius Severus, Vincent of Lerins, John Cassian, Full Text at St-Takla.Org", <https://st-takla.org/books/en/ecf.211/2110281/html>

<sup>51</sup> Blouin, "God Is in the Marshes". 47,

<sup>52</sup> Chilikov, "St. John Cassian",

<sup>53</sup> Blouin, "God Is in the Marshes". 47,

<sup>54</sup> Stewart, *Cassian the Monk*. 7,

<sup>55</sup> Blouin, "God Is in the Marshes". 47,

<sup>56</sup> Stewart, *Cassian the Monk*. 9,

<sup>57</sup> Vocabulary.com Dictionary, s.v. "bishopric", <https://www.vocabulary.com/dictionary/bishopric>. Accessed on April, 27, (2024)

<sup>58</sup> Gascoigne, "The Impact of the Arab"; 53, Brissaud, and Dibsordes, "L'Histoire". 6,



equality: ΘΕΝΝΕΣΣΩ = ΘΕΝΝΕΣΣΙ = سينت قنيدم<sup>59</sup>.

Tennesus) Θεννησος( was the old Episcopal see of the Roman province of Augustamnica Prima in the civil diocese of Egypt<sup>60</sup>. It was a suffragan of the Pelusium archdiocese<sup>61</sup>, under the Patriarchate of Alexandria<sup>62</sup>. The earliest records of the diocese date back to the end of the fourth century<sup>63</sup>. When Cassian arrived at Thennesos, it was the time of the ceremony as the new bishop was elected<sup>64</sup>.

By the early 5th century, Tinnis was surely a bishopric that belonged to the Patriarch of Alexandria<sup>65</sup>. Worp states that based on the documentary papyri from Byzantine Egypt between 325 and c. 750, Timm and Fedalto listed Tinnis "Thennesos" as a bishopric<sup>66</sup>. It participated in the Council of Ephesus in 431 and the Council of Chalcedon in 451<sup>67</sup>. Timm attributes the bishops Herakleides 431, and Heron 451 to Thennesos<sup>68</sup>.

Ecumenical church councils were significant events; they brought together hundreds of delegates, about 20 imperial officials, and about 300 bishops or their representatives and lower clergy from all over the Roman Empire and even outside of it. However, frequently the gathering lasted many months until a resolution was reached or participants dispersed due to disagreements<sup>69</sup>.

On November 19, 430, Emperor Theodosius II sent a letter to all the empire's metropolitan bishops, summoning them to Ephesus on the feast of Pentecost the following year to address the doctrinal questions presented in the Cyril-Nestorius controversy. Each metropolis was allowed a small group of suffragans. It incorporated the name of the ruler of the Western Empire, Valentinian III, to give the summons an ecumenical character<sup>70</sup>.

The council of Ephesus was essentially divided into two groups: the allies of Cyril of Alexandria, with whom the papal delegates later sided. And the group of bishops from the civil diocese of Oriens arrived late, and they fiercely disagreed with the decisions that Cyril's side had presented as a *fait accompli*<sup>71</sup>.

The Pope, Leo I, advocated convocation of an ecumenical council in Italy, denouncing the Council of Ephesus as a "council of robbers." The council gathered on October 8, 451, and the council Dioscorus was ordered by the imperial commissioners to take the stand as a defendant for heresy and violence done at the Council of Ephesus 449<sup>72</sup>. It is worth noting that the Council of Chalcedon condemned the bishop of Tinnis Heron "because he didn't anathematize the patriarch Dioscorus"<sup>73</sup>.

59 Emile Amélineau, *La Géographie de l'Égypte à l'époque Cote*. 507, (1893),

60 Michel Lequien, *Oriens Christianus*, in *Quatuor Patriarchatus Digestus*. 549, (1958),

61 Vaillhé, "Thennesus".

62 Munier, "Vestiges chrétiens"; 72, Desbordes, and Brissaud, "Au Nord De Dibgou. 5 "Gascoigne", *Archaeological Survey*. "

63 Blouin "God Is in the Marshes"; 47, "Cassian, *Conferences*; 186 Gascoigne, *The Impact of the Arab*; 53, Brissaud, and Dibsordes, "L'Histoire. 6",

64 Michel Lequien, *Oriens Christianus*, in *Quatuor Patriarchatus Digestus*. 549, (1958),

65 Desbordes, and Brissaud, "Au Nord De Dibgou"; 5, "Gascoigne, Tinnis from Ancient Town. 10,

66 Klaas A. Worp, "A Checklist of Bishops in Byzantine Egypt) A.D. -325 .C.", (750 .aus : *Zeitschrift für Papyrologie und Epigraphik*. 308 : (1994) 100

67 Desbordes, and Brissaud, "Au Nord De Dibgou"; 5, "Gascoigne, Tinnis from Ancient Town. 10, Following the Council of Nicaea 325) AD, (Christians in the two parts of the Roman Empire continued to pursue the true definition of faith endlessly. A new discussion over the very nature of Christ emerged at the councils of the fifth century. During the early half of the fifth century, two significant ecumenical churches councils, Ephesus I (431) and Ephesus II, (449) were held. The recently formed groups represented two contradicting ideologies; one supported a one-nature Christology, while the other supported a two-nature Christology. See : Hagit Amirav, *Authority and Performance : Sociological Perspectives on the Council of Chalcedon* (AD), (451 Göttingen : Vandenhoeck, and Ruprecht. 31-32, (2015),

68 Worp, "A Checklist of Bishops. 308",

69 Amirav, *Authority and Performance*. 35,

70 Vasilije Vranic, "The Christology of Theodoret of Cyrrhus : The Question of Its Development "PhD .Diss., Marquette University . 26, (2009), [http://epublications.marquette.edu/dissertations\\_mu.182/](http://epublications.marquette.edu/dissertations_mu.182/)

71 Peter Bruns, Richard Price - Mary Whitby, *Chalcedon in Context . Church Councils*, 400-700 Liverpool : Liverpool University Press. 27, (2009),

72 Vranic, "The Christology of Theodoret. 73", [http://epublications.marquette.edu/dissertations\\_mu.182/](http://epublications.marquette.edu/dissertations_mu.182/)

73 Vaillhé, "Thennesus"

The Council of Chalcedon represented an established pattern of imperial patronage over ecumenical church gatherings ;a notable novelty reveals itself in Chalcedon that the majority of the sessions were led by lay officials rather than by ecclesiastical figures<sup>74</sup>.

Tinnis was referenced in the Coptic » Notitiaepiscopatum «,the official documents that provide the list and hierarchy of a church's metropolitan and suffragan bishoprics <sup>75</sup>.Timm also attributes the bishop Isaak 458–459 to Thennesos<sup>76</sup>.

After the Arab conquest in 642 ,the cathedral was converted into a mosque <sup>77</sup>.The historical sources focus on church concerns with the event ,demonstrating a substantial religious commitment among the town's population ,and highlighting the spiritual importance of Tinnis <sup>78</sup>.In the ninth century ,the patriarch of Antioch ,Dionysius visited Thennesos <sup>79</sup>,and around 870 ,the monk Bernard was warmly welcomed by the population ,which were mostly Christian<sup>80</sup>.

After Pelusium became less important ,the episcopal see was relocated to Tinnis ,and bishops became known as bishops of Tinnis and Damirah <sup>81</sup>.Tinnis 'Chruch was powerful enough to take up Pelusium's dying ecclesiastical office<sup>82</sup>.

The Bishop of Tinnis ,Michael ,is considered the first successor of Severus ibn al-Muqaffa as the editor of the series of biographies of the History of the Patriarchs .In 1051 or 1058 ,Bishop Michael wrote the fifth series ,comprising biographies 56-65) from Michael II to Shenouda II ,880-1046 .(Most scholars have assumed that Mikha'il wrote in Arabic ,due to the relatively good Arabic style of these biographies<sup>83</sup>.

Gascoigne states that Tinnis continued to be a significant Christian hub ,and several Coptic and Greek Orthodox bishops by name were recorded in the history of the patriarchs up to the late eleventh century .She adds that the ecclesiastical sources mentioned the conflicts between different churches ,emphasizing Greek influences over the city <sup>84</sup>.It is worth noting that the bishop of Tinnis was present at the council of 1086<sup>85</sup>.

## Depicting Tinnis on Churches Mosaics Pavers

In the sixth century ,church construction in Jordan and Palestine was thriving ,with over 150 churches uncovered ,primarily featuring mosaic flooring .Pavers are often used as the topographic motifs from specific cities<sup>86</sup>.Selecting particular cities within the topographical compositions inside the ecclesiastical spaces was to deliver messages beyond merely urban pride .Egyptian towns linked to Nilotic imagery were major religious ,political ,and economic hubs<sup>87</sup>.

Madaba map mosaic

The most well-known Byzantine-era paving in the Near East is the Madaba Map mosaic <sup>88</sup>.It was uncovered as early as 1884<sup>89</sup>.

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<sup>74</sup> Amirav ,Authority and Performance.35 ,

<sup>75</sup> Vailhé” ,Thennesus.“

<sup>76</sup> Worp” ,A Checklist of Bishops.308 “,

<sup>77</sup> Taqi-Din Al-Maqrizi ,Al-Mawa'iz wa'l-I'tibar fi Dhikr al-Khitat wa'l-Athar] Admonitions and Lessons from the Accounts of Cities and Regions ,[edits .Muhammad Zein hum , and Madiha Al-Sharqawi) ,elqahra :maktabat Madbwy.499 ,(1997 ,

<sup>78</sup> Gascoigne ,The Impact of the Arab53,

<sup>79</sup> Heinrich Gelzer ,GeorgiiCypriiDescrip .orb .romani) Leipzig.113-14 ,(1890 ,

<sup>80</sup> Titus Tobler ,and Auguste Molinier ,Itinera Hieroso lymitanaet Descriptiones Terrae Sanctae Bellis Sacris Anterioraet Latina Lingua Exarata Sumptibus Societatis Illustrandis Orientis Latini Monumentis) ,Geneva :Fick.113 ,(1879 ,

<sup>81</sup> Michel Van Esbroeck ,Epimachus of Pelusium ,Saint ,CoptEnc ,Macmillan ,New York966 ,1991 ,a.

<sup>82</sup> Gascoigne ,Tinnis from Ancient Town.10 ,

<sup>83</sup> Johannes den Heijer ,History of the Patriarchs of Alexandria ,CoptEnc ,Macmillan ,New York1240 ,

<sup>84</sup> Gascoigne ,Tinnis from Ancient Town.10-11 ,

<sup>85</sup> Desbordes ,and Brissaud” ,Au Nord De Dibgou.11 “,

<sup>86</sup> Eckersley” ,Putting Christians.1 “,

<sup>87</sup> Eckersley” .Putting Christians.39 “,

<sup>88</sup> Andrew M .Madden” ,A New Form of Evidence to Date the Madaba Map Mosaic “ ,Liber Annus.495 :(2012) 62

<sup>89</sup> Rainer Warland“ ,Die Mosaikkarte von Madaba und ihre Kopie in der Sammlung des Archäologischen Instituts der Universität Göttingen Originalbeitrag” ,Georgia Augusta41:(1999) ,71,



Madaba lies thirty km southwest of Amman ;it gained bishop status by 451/AD <sup>90</sup>.It served as the administrative center for Arabia's bishoprics and appears to have been a thriving Christian hub throughout the Byzantine era<sup>91</sup>.

The mosaic's remaining section is approximately 5.60 to 10.50 m) fig.1 .(It displays a map of the Holy Land that stretches from the Jordan River just south of Galilee to the Nile Delta and from the Mediterranean coast close to Gaza as far east as Kerak. More than 150 inscriptions provide information about the various geographical characteristics ,including mountains ,deserts, seas ,and towns.



Figure (1) Madaba Map Mosaic ,Jordan

In Macro-Typography” ,Madaba Map online at last ,2018-03-26 “,Jean-Baptiste Piggin .<https://macrotypography.blogspot.com/2018/03/madaba-map-online-at-last.html>) Accessed on May(2024 ,26



Figure) 3 (Depiction of Egyptian Sites in Lower Egypt ,Madaba Mosaic

In :Joanna Kociszewska” ,Mapa z Madaby “,Instytut Gość Media ,January 31 ,2010 .<https://biblia.wiara.pl/doc/422851>. Mapa-z-Madaby/13) Accessed on Juni 26 ,2024.(

Tinnis was one of the sacred cities listed on the Madaba mosaic in Jordan) Figs.2 ,3 .(It was illustrated as an enclosure in the lower part of the mosaic <sup>92</sup>,known as” ΘΕΝΝΗCOC“.

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<sup>90</sup> Eckersley” ,Putting Christians.128 “,

<sup>91</sup> CanneauClermont” The MādēbaMosaic“.Palestine Exploration Quarterly ,29 no) 3 .July 215 :(1897 <https://doi.org/10.1179/peq1897.29.3.213>.

<sup>92</sup> Desbordes and Brissaud” .Au Nord De Dibgou.5“,

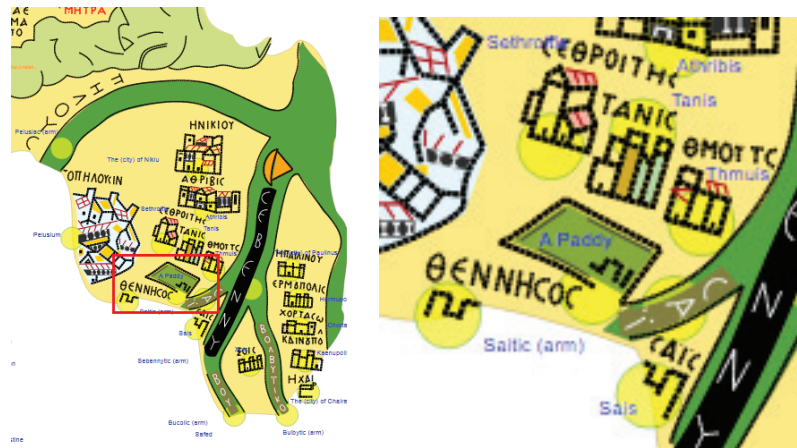


Figure) 3 (Part of the digital plot of Madaba Mosaic showing the Nile Delta of Egypt ,in Jean -Baptiste Piggin“ ,Introduction to the Madaba Mosaic Map ”,The Library of Latin Diagrams ,<https://www.piggin.net/plold/Chorography/madabaMosaic.htm> ).#Accessed on May 26 ,2024(

## St .Stephen church mosaics ,Umm al-Rasas

Umm al-Rasas is located southeast of Madaba ,about 30 kilometers<sup>93</sup>. It was a prominent Christian center throughout the Byzantine period and continued to thrive during the early Islamic period<sup>94</sup>.

The site of Umm al-Rasas may has been a large monastic complex ,it consists of a walled area forming a fortified camp with two towers .It includes two churches ,a paved courtyard ,and another paved chapel ;the site may have been a large monastic complex <sup>95</sup>.The site has Outstanding Universal Value and is listed on the World Heritage List<sup>96</sup>.

The church of St .Stephen was constructed in 718-19AD ;it is part of a complex of several buildings and was excavated between 1987 and 1989<sup>97</sup>.Dedicatory inscriptions on both sides of the presbytery altar refer to the mosaists Stauranchius and Euremius who tiled the church in 756 AD <sup>98</sup>.Staurachios of Hesbanis was the first mosaist in the area to have a confirmed place of origin<sup>99</sup>.

The unearthed mosaic pavement of the church was created in the Umayyad era in 785AD ,on top of an earlier mosaic floor dating back to 587AD <sup>100</sup>.The inner border of the mosaics depicts ten Egyptian Cities and describes much of the accompanying imagery as Egyptian flora and animals” Nilotic <sup>101</sup>“.These Deltas ’cities are also listed on the Madaba mosaic map<sup>102</sup>.

Tinnis is depicted in the St .Stephen ,Umm al-Rasas church mosaics among the ten northern Egyptian settlements within

93 Michele Piccirillo” ,The Mosaics at Um El-Rasas in Jordan“,*The Biblical Archaeologist* ,51 no) 4 .December .208 : (1988<https://doi.org/10.2307/3210072/>

94 Manuela Lehmann and Mohamed Kenawi“ ,Cities of The Delta on The Mosaic of The Church of St Stephen ,Umm El-Rasas, Jordan ”,In :Ayman Wahby and Penelope Wilson) eds (.The Delta Survey Workshop :Proceedings from Conferences held in Alexandria (2017) and Mansoura ,(2019) Oxford ,Archaeopress Egyptology.225 :(2022) ,41

95 Piccirillo”,The Mosaics.208 ”,

96 ”Um er-Rasas) KastromMefa’a“(UNESCO World Heritage Centre ,<https://whc.unesco.org/en/list/1093/> )Accessed on March.(2024 ,5

97 Eckersley”,Putting Christians on the Map.67-8 “,

98 Lara Tohme ,Umm Al-Rasas in Islamic Art in the Mediterranean Exhibition Trails ,Museums With No Frontiers. <https://explore.museumwnf.org/themes/t/1-c-jo/l/32-m/806-lan-en/tab-description> ) .Accessed on March.(2024 ,22

99 Piccirillo”,The Mosaics213 “

100 Lehmann and Kenawi” ,Cities of The Delta226 “

101 Eckersley” ,Putting Christians on the Map;8–67 “ ,Piccirillo”,The Mosaics.227 “,

102 NizarTurshan ,andNassar Mohammad” ,A Mosaic of the Book of Daniel in the Yallamun Church ,51 “no) 2 .May,28 .343 : (2011<https://grbs.library.duke.edu/article/download.12861/6355/>

”Nilotic “scenery) Fig. 4<sup>103</sup>.(

“In the northwest corner is the city of Thenesos) ΘΕΝΕCOC (,it has a circular-plan building with a tiled oblong dome supported by three columns .Three square windows above the columns suggest a clerestory in the drum .A small ornament tops the structure .On either side of the building are two towers .Each has a rectangular door ,and two rows of three windows .The watch post is topped with square crenellations<sup>104</sup>”.



Figure) 4 (St .Stephen ,Umm al-Rasas ,illustration of Tinnis) Thenesos(, In”Thenesos ,St .Stephen ,Umm Er-Rasas .Art Destination Jordan “,<https://universes.art/en/art-destinations/jordan/umm-er-rasas/st-stephen-complex/nilotic-scenes/thenesos>) .Accessed on January 10 ,2024(

## Depicting Tinnis on Medieval Maps

Medieval maps are formulaic representations of established religious doctrine .Additionally ,they may represent political opinions <sup>105</sup>.Even though Tinnis was demolished in 1227 ,it was depicted on some medieval maps ,indicating its significance. Oxford Outremer map

The Oxford Outremer map was most likely created or reproduced by the notable historian and mapmaker Matthew Paris ,who died in 1259 CE <sup>106</sup>.The map displays a region generally bordered north from the Orontes River valley ,south with the Nile Delta ,and west by the Mediterranean shoreline .It illustrates Damascus ,the Sea of Galilee ,and the anti-Lebanon mountain range in the east) Fig.5 <sup>107</sup>.(The location of Tinnis has been determined speculatively in the Outremer Map<sup>108</sup>.

<sup>103</sup> Lehmann and Kenawi” ,Cities of The Delta<sup>225</sup> “

<sup>104</sup> Eckersley“ ,Putting Christians on the Map.305“ ,

<sup>105</sup> TobiasHrynicky“ .On England’s Green and Pleasant Land :Matthew Paris’s Map of Britain as a Reflection of the Levant ”.*Cartographica :The International Journal for Geographic Information and Geovisualization* ,58 no) 2 .June .64 :(2023 ,<https://doi.org/10.3138/cart.2022-0020->

<sup>106</sup> Center for Medieval Studies ,Oxford Outremer Map Project  
<https://medievaldigital.ace.fordham.edu/mapping-projects/oxford-outremer-map-project/> /Accessed on May(2024 ,22

<sup>107</sup> Nicholas Paul” ,Introducing the Outremer Map – Oxford Outremer Map “ ,n.d.<https://medievaldigital.ace.fordham.edu/oxfordoutremermapproject/introducing-the-outremer-map/> /Accessed on May(2024 ,20

<sup>108</sup> Interactive Map” ,Oxford Outremer Map Project “ ,<https://oxfordoutremer.ace.fordham.edu/neatline/fullscreen/interactive-map#records> ).55/Accessed on May(2024 ,20

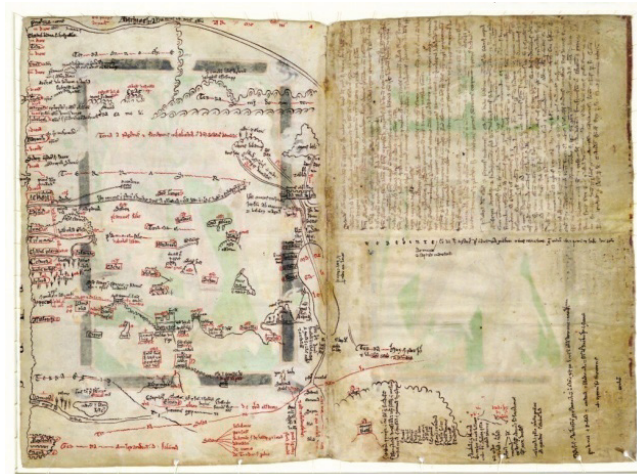


Figure) 5 (Oxford Outremer Map ,digital trace overlayed on the original map image.  
In Rachel Butcher ,and Tobias Hrynicky ,Oxford Outremer Map ,Digitally Enhancing the Map,  
<https://medievaldigital.ace.fordham.edu/oxfordoutremermapproject/digitally-enhancing-the-map/>/Accessed on May 28,  
2024(



Figure) 6 (the digitalization and interpretation of the Oxford Outremer Map ,Tinnis's spot was determined speculatively in  
the southwestern corner ,and to its left is the city of Damietta.  
In Butcher ,and Hrynicky” ,Oxford Outremer Map“ ,

The monk Matthew Paris represented the layout and the graphic interpretation of Tinnis Island in the Oxford Outremer Map” ,Castrum in lacu/lac] us” “[?Castle in the lake/lake ,(the last word in the text is ambiguous .It is worth noting that Lake Manzalah is a vast lagoon ,and the lack of other major lakes that suit the map’s” lacu lacus “more closely suggests that it is maybe Tinnis) .Fig .6 ,7 (However ,the variations in the topography that Matthew Paris presents are still speculative<sup>109</sup> .

109 PhilippeBrissaud” ,Des Croisés Dans Le Delta Du Nil “ ,CSFFT.51 ,(2017) ,



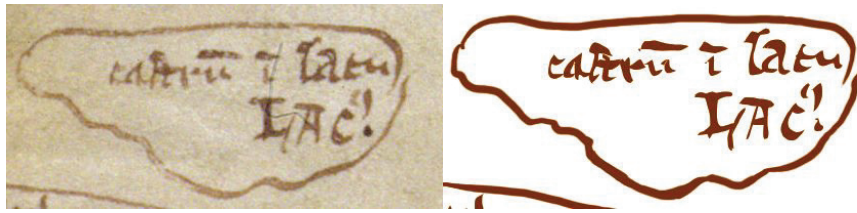


Figure) 7 (the representation of the layout and graphic interpretation of” Casrum in Lacu /Lacus “represented in Oxford Outremer Map ,and identified as Tinnis ,based solely on the location ,lake north of Damietta.

In :Oxford Outremer Map” ,Mysteries of the Map ,Oxford Outremer Map “. <https://medievaldigital.ace.fordham.edu/oxfordoutremermapproject/mysteries-of-the-map> ) ./Accessed on May 28 ,2024(

The Oxford Map was likely a collaborative project depicting England and the Holy Land as mirror images ,reflecting contemporary politics ,expressing political horror at Jerusalem’s fall in 1244 ,and supporting a new English-led crusade<sup>110</sup>.

### Mappa Mundi

One of Britain’s finest medieval treasures is the Mappa Mundi ,which is said to be the largest medieval map to have completely survived .The map ,which is kept in Hereford Cathedral and measures 64 by 52 inches (on a sheet of vellum ,is thought to have been written by Richard of Haldringham or Lafford in English Gothic writing in the late 1290s) .Fig.8 .(Mappa Mundi is a visual depiction of the outside of the world ;it describes the world in terms of spirituality and geography .It features Biblical illustrations ,depictions of classical learning ,and legend<sup>111</sup>.



Figure) 8 (The Hereford Mappa Mundi Map ,circa 1300 .Gouache and ink on parchment .158 × 133 cm.

In :Francisco Franco-Sánchez“ ,Karen C .Pinto ,Medieval Islamic Maps .An Exploration ,London :of Chicago Press ,2016 ,(139

<sup>110</sup> Tobias Hrynicky“ ,On England’s Green and Pleasant Land :Matthew Paris’s Map of Britain as a Reflection of the Levant ”,Cartographica :*The International Journal for Geographic Information and Geovisualization* ,58 no) 2 .June .64 :.(2023<https://doi.org/10.3138/cart2022-0020->

<sup>111</sup> Ben Johnson” ,The Hereford Mappa Mundi “.Historic UK, <https://www.historic-uk.com/HistoryUK/HistoryofEngland/The-Hereford-Mappa-Mundi/>

The map depicts the Nile Delta ,along the Mediterranean 'African coast) Fig.9 (.The small domed towers stand close to one another as if everyone chose to live by the sea <sup>112</sup>.Tinnis was represented among these towers with the name Tafnis <sup>113</sup>.Gascoigne states that the crusader sources identified Tinnis as the spot of the biblical city of Taphnis .She argues that» Tafnis «might better be equal to Tinnis ,not refer to» San al-Hagar/Tanis «as Westrem concludes<sup>114</sup>.



Figure) 9 (Details from Figure 8 show the location of the city of Tafnis” Tinnis “on the shore of the Mediterranean Sea.

#### Tinnis on the Sacred Pilgrimage Route

Bernard the Wise passed Tinnis in 870 AD during his itinerary to the Holy Lands ,stating that he was warmly welcomed by the population ,which was mostly Christian<sup>115</sup>.

From the thirteenth century ,medieval road plans connected London to significant cities and pilgrimage sites ,making it an easy travel route .Western European pilgrims ,crusaders ,and traders traveled to the Mediterranean ,and the desire to see Jerusalem and its sacred sites influenced medieval culture<sup>116</sup>.

In 1345 ,the pilgrim ,Niccolo di Poggibonsi arrived in Tinnis <sup>117</sup>,and the French traveler Gilbert de Lannoy reached in the 1420s .Both mentioned that the abandoned island was used as a trade base on the main road from Cairo to Jerusalem<sup>118</sup>.

Noe Bianco describes Tinnis under” Tunifi “in his Journey from Venice to the Holy Sepulcher and Mount Sinai circa 1527, saying it was a beautiful ,abandoned city built on the Nison River .They could not approach the land ,due to the unfavorable water conditions .He mentions that he bought fish that would feed twelve people ,and then they went to Alexandria<sup>119</sup>.

#### Churches of Tinnis

During the Islamic era ,the majority of Coptic Christians in the city significantly influenced the number of Christian places

<sup>112</sup> Gabriel Alington ,*The Hereford Mappa Mundi ,A Medieval View of the World* ,Trowbridge :Cromwell.32 ,(1996 ,

<sup>113</sup> William Bevan ,and Henry Phillott ,*Mediaeval Geography ,An Essay in Illustration of the Hereford Mappa Mundi* ,)London :Stanford ,Cornell University Library.88-89 ,(1873 ,

<sup>114</sup> Gascoigne“ ,Tinnis from Ancient Town.16“

<sup>115</sup> Tobler and Molinier ,*Itinera Hierosolymitana*.113 ,

<sup>116</sup> Blue Networks” ,How London Was Linked to Jerusalem 12-06-2012 “,<http://bluenetworks.weebly.com/how-london-was-linked-to-jerusalem.html>.

<sup>117</sup> Mouton” ,Tinnis ;532 “Desbordes ,and Brissaud”.Au Nord De Dibgou7 “

<sup>118</sup> Gascoigne“ ,Tinnis from Ancient Town ;17“ Desbordes ,and Brissaud” .Au Nord De Dibgou7 “

<sup>119</sup> NoèBianco ,*Viaggio da Vinegia al Santo Sepolcro & ,al monte Sinai ,con disegni de paesi ,citta ,porti ,chiese ,e santiluoghi con additione di genti& ,animali ,chesitrouano da Vinegiafino al Santo Sepolcro con illamento di Gierusalem .Nuouamente aggiunto ,1538*,[http://books.google.com/books?id=JOsXRYj8WSYC&hl=&source=gbs\\_api](http://books.google.com/books?id=JOsXRYj8WSYC&hl=&source=gbs_api)

Year) 1538 Accessed on May(2024 ,6



of worship and their concentration in the city's suburbs<sup>120</sup>. According to Ibn Bassam, Tinnis had 72 churches until 1012–1013, (and Al-Hakim bi'-Amr Allah ordered their destruction and replacement with mosques). He also mentions that there were churches in the northern suburbs<sup>121</sup>.

#### The basilica church

Survey 2012 satellite imagery identified a large basilica church east of an open plaza (fig. 10); (the only clear indication of a late antique town center). The church, measuring 45 by 25 meters, has a three-aisle layout, likely constructed between the fifth and sixth centuries. The structure is unclear if it represents the cathedral church, which was reportedly converted into a mosque after the Arab conquest of the town<sup>122</sup>.

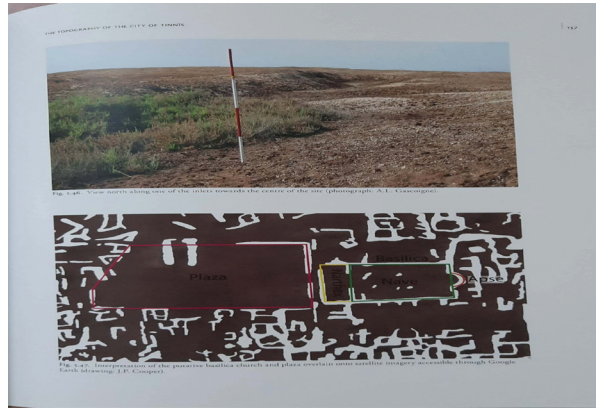


Figure) 10 (the satellite image of the putative basilica church and plaza, Google Earth, drawing: Cooper. In: Gascoigne et al., the Island City of Tinnis, 137.

## The Christians of Tinnis

Tinnis was the birthplace of the saints, Agathon the stylite at the time of the conquest<sup>123</sup>. Agathon was born in Tinnis<sup>124</sup>, not in Tanis. San al-Hajar “, the ancient Pharaonic town<sup>125</sup>. In the Coptic lectionary, a group of monks known as the stylites included Simeon the Stylite, Agathon the Stylite<sup>126</sup>.

The only source of info regarding Agathon is the SYNAXARION, which provides a summary of his life on 14 Tut, the most likely date of his death<sup>127</sup>. According to the Synaxarion, St. Agathon the Stylite was from the city of Tannīs, his father was Matra, and his mother was Mariam. He was consecrated as a priest at the age of 35. He left the city and went to Mareot, before continuing to the desert. Agathon read about Abba Simon the Stylite regularly and considered living alone. He left for the city of Sakha in the province of Gharbia, where he stayed in a little church. The believers constructed a space for him on a pillar,

120 Al-Husayni, Al-Khabar al-nafis p.287.

121 IbnBassam “, Anīs al-jalīs. 184 :

122 Gascoigne ,et al” .The Topography of the City.97. “

123 Gascoigne ,TinnisFrom Ancient Town.10 ,

124 ÉmileAmélineau ,La geographic de l’Egypte à l’époquecopte) ,Paris ,ImprimerieNationale .507 ,(1893 ,[https://:doi.org/10.11588/diglit.5344](https://doi.org/10.11588/diglit.5344).

125 René-Georges Coquin” ,Agathon the Stylite ,Saint “,CoptEnc ,Macmillan ,New York68 ,1991 ,b69-a.

126 Youhanna Nessim Youssef” ,Coptic Liturgical Texts Relating to Agathon the Stylite “,CuestionesTeológicas ,48 no109 .)January. 152 : (2021 ,1 [https://:doi.org/10.18566/cuetco.v48n109.a10](https://doi.org/10.18566/cuetco.v48n109.a10). Stylites were solitaries who opted to live on the tops of pillars and spend their days under the restraints that came with it ,practicing asceticism . This practice became increasingly prevalent in Eastern regions in the later part of the fourth century. See ,Thurston ,Herbert” .Stylites) Pillar Saints “(The Catholic Encyclopedia . Vol . 14 .New York :Robert Appleton Company> . 1912 ,[http://:www.newadvent.org/cathen14317/b.htm](http://www.newadvent.org/cathen14317/b.htm)<

127 Coquin” ,Agathon the Stylite.69 “,

and he ascended on it<sup>128</sup>. Agathon established the canonical hours in Scetis. The ancient practice was that Vespers and the night office were recited simultaneously<sup>129</sup>.

St. Agathon the Stylite lived for 100 years, spending 40 in the world, 10 in the desert, and 50 in solitude on the pillar, and he departed on the 14th Tūt<sup>130</sup>, his commemoration is on January 8, according to the Greek calendar<sup>131</sup>.

After the Islamic conquest 642, Umar ibn al-Khattab prohibited Arab soldiers from engaging in activities that would divert them from jihad. The city's Arab tribes settled in the eighth century<sup>132</sup>, with Copts being the majority until the ninth century or possibly longer<sup>133</sup>. They were mostly involved in hunting and textile activities<sup>134</sup>. It is worth mentioning that the Tinnis region's linen textile industry thrived during the Coptic and Islamic eras, with fabric weavers being Copts<sup>135</sup>. Al-Idrisi 1100–1165 indicated Christian artisans' dominance in textiles until the 12th century<sup>136</sup>.

During the Patriarchate of Mena II) 956–974, (tensions between Christians and Muslims happened in the city. It was reported that the conflict was between the governing Islamic elite over religious issues, and problem-solving by Christians and Muslims was impressive<sup>137</sup>.

The city's religious and racial character changed due to the increasing number of Muslim soldiers and a mix of Arab tribes among the civilian Coptic community<sup>138</sup>. According to the geographer Al-Bakri 1014–1094, (there were around 10,000 Coptic Christians<sup>139</sup>. The populace was known for their happiness, lightheartedness, and leisurely lifestyle, enjoying activities like drawing, embroidering, decorating, and dying. They are kind welcoming tourists, who smile, and express satisfaction with their lives<sup>140</sup>.

#### Christian Remains from Tinnis

In 1912, permission-granting excavations in Tell revealed granite and marble columns that had long been in the ruins of a church that had been turned into a mosque. Two of the gray marble columns with the highest 4 meters, two others, 3, and 50 meters, the fifth one was broken into two sections, in addition to a column base and a capital with acanthus leaves<sup>141</sup>.

During the scientific expedition on the order of Bonaparte, undertaken in 1798, General Andréossy Darcy made an exploration of Lake Manzalah, he says:

“We found in this city) Tinnis, (next to one of the doors, two vertical bases filled with two inscriptions, one Greek the other Latin. We also found in one of its mosques a column of dark, intersecting marble bearing Greek inscriptions, late, and some extended damage to it<sup>142</sup>”.

Munier studied one of those columns; it has a vague gray silhouette of a man dressed in a long tunic, above his head some words. Munier has read the inscription”: O AΓΙΟC ΠΡΟΚΟΠΙΟC “the martyr Procopius of Caesarea in Palestine, who confessed the

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128 Youssef, Coptic Liturgical Texts. 151 “,

129 Coquin, Agathon the Stylite. 69 “,

130 Youssef, Coptic Liturgical Texts. 151 “,

131 The Orthodox Church in America, Venerable Agathon of Egypt “, <https://www.oca.org/saints/lives-2024/03/02/100638/venerable-agathon-of-Egypt>. Accessed on October. (2024), 25

132 Desbordes, and Brissaud. Au Nord De Dibgou. 10 “

133 Gascoigne, The Impact of the Arab 53 “

134 Al-Husayni, Al-Khabar al-naḥs 355, 353 “

135 Al-Qusi, Mn aḥḥar el mudn el eḥlamya el mndtra: Tinnis “, el meḡla el Ḥrabia lel Ḥlwm elḥnsanya 1, no 72. (1981) 2.

136 Desbordes and Brissaud. Au Nord De Dibgou. 11 “

137 Gascoigne, Tinnis from Ancient Town. 11 ,

138 Al-Husayni, Al-Khabar al-naḥs 355 “

139 Al-bakry, al-maḡreb fy ḡekr belad afreqya we al-maḡreb, Baghdad, maktabt al-moḡana, n.d. 18 (

140 Shams al-Dīn Muḥammad I bn Bassam al-Tinnisi, Anīs al-jalīs fī akhbar tinnīs] The Genial Companion to the Affairs of Tinnis, [ed, G. al-D. Al-Shayyal, Majalla al-Majma ‘al-Ilmi al-Iraqi, 14 Baghdad :Iraqi Academy. 189, 183 : (1967)

141 Munier, Vestiges Chrétiens a Tinnis. 74 “,

142 Ḥlwm al-ḥamla al-frnsya, mawswḥt wsfmaḥr, Encyclopedia of description of Egypt, [trans. Zuhair Al-Shayeb, Vol), 3. al-qahra, al-hyaḥa al-maḥrya al-Ḥamh lel ketab 42, (1992 ,

faith under Diocletian. He states that it was the first time in Egypt that the name of this martyr appeared, where his cult was widespread in the Byzantine provinces. Munier thinks this evidence demonstrates that this saint's worship was not ignored in Egypt. Perhaps one day the excavations will give proof of his popularity on the banks of the Nile. He said that this column may be the only Christian remains of the entire long past of Tinnis<sup>143</sup>.

Gascoigne noted that the circumstances of the discovery of the stone, the location, the shape of the church / mosque, or the placement of the columns, were not addressed. Munier's publication states that the carved stone was kept at the Cairo Museum, however, volumes of the *Journal d'entrée* ranging from 1912 to 1919 do not record columns from Tinnis<sup>144</sup>. Perhaps future excavations will reveal Coptic remains that confirm the religious importance of Tinnis as a Christian center.

#### The Titular Bishops of Tinnis

Since the 16th century, the Catholic Church established the so-called titular bishop of a diocese that is either nonexistent or cannot be officially managed; these men were regularly assigned to assisting posts in already-existing dioceses. This was especially related to Muslim expansion into the territory of the former Christian states in the Levant and North Africa<sup>145</sup>.

Remarkably, Popes appointed a titular bishop to the Diocese of Tinnis, even though the city had vanished. It has been listed as one of the Catholic Church's titular bishoprics since the 19th century.

Zinkow states that the orientalist Antoni Muchliński traveled to Egypt in 1834–1835. In 1858, he issued a short report, "Excerpt from a Trip to the East", on the traditions and contemporary realities of Coptic society in the northern region of the Nile Delta. Muchliński's published works include the Biblical and Christian history of Tanæa, a land and diocese in Lower Egypt. He also states that the priest Antoni Fijałkowski, a friend of Muchliński, was appointed on June 25, 1858, titular bishop of the diocese of Tanæa, or perhaps rather Tenaean) Thennesus<sup>146</sup>.

Muchliński indicated that he obtained some superficial knowledge regarding the titular diocese of Fijałkowski, who was not already acquainted enough with the place of his new formal domain. Muchliński's speculations contain inaccuracies; he links the Episcopal see to Tanis), Τάνις, (although Diocese Thennesiens is referring to Thennesus. It was a small settlement not far from the one he presumed, which was mentioned by John Cassian, and does not exist today<sup>147</sup>.

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143 Munier", *Vestiges Chrétiens à Tinnis*. 74 "The Holy Great Martyr Procopius" Neanius "is native of Jerusalem, his father was a Christian, and his mother was a pagan. He advanced in government service of Emperor Diocletian. Neanius was sent to Alexandria to persecute the Church, he was transformed into a follower of Christ. He was held under guard and in chains sent to Caesarea of Palestine, and was thrown into a dark prison, and gave him the name Procopius. Repeatedly, the Romans tortured him to renounce Christ. His mother was executed after she became a confessor, and Procopius became the first martyr at Caesarea, (303) after Flavian sentenced him to beheading by the sword. See, *Orthodox Church in America*, "Great martyr Procopius of Caesarea, in Palestine", July, 2000, 8 <https://www.oca.org/saints/lives-2000/07/08/101966/greatmartyr-procopius-of-caesarea-in-palestine>.

144 Gascoigne, *Tinnis From Ancient Town*. 19,

145 Zinkow", Antoni Muchliński. 135"

146 Zinkow", Antoni Muchliński. 135, 131"

147 Zinkow", Antoni Muchliński. 136"

Table (1) The Titular Bishops of Tinnis” Thennesos “in the 19<sup>th</sup> to 20<sup>th</sup> century.

Bishop Titular The	Appointed of date The
Smyth Clement Timothy	1858 Feb ١٩ : 1857 Jan 9
Fialkowski Anton	1860 Mar ٢٣ : 1858 Jun 25
Joseph Marie Jordan	1890 Mar ١ : 1878 Apr 5
Altamira Echenique Carlos	1922 Nov ٢٧ to 1914 Dec 10
Deschamps Emmanuel-Alphonse	1940 Jun ٢٣ : 1925 Feb 6
Gagnor Pietro Giuseppe	1945 Oct ٣٠ to 1941 Feb 1
Gracias Valerian	1950 Dec ٤ to 1946 Apr 11
Arco’D Agostino	1952 Mar ٢٩ : 1951 Feb 3
Pardo Rodríguez Aníbal Luis	1953 Jun ١٧ : 1952 Jun 6
Gasbarri Primo	1971 Oct ١٦ : 1953 Jul 30

In David Cheney” ,Thennesos) Titular See] (Catholic-Hierarchy ,1996-2023 “[<https://www.catholic-hierarchy.org/diocese/d2t79.html>] .Accessed on May(2024 ,2

## Conclusion

Tinnis is an island located in Lake Manzalah ;it houses the ruins of the Islamic city” Tinnis “,which was once prosperous during the Middle Ages.

Tinnis dates back to the Byzantine era .The theologian Jean Cassian ,was the first to mention Tinnis in his conferences under the Coptic name ΘΕΝΝΟΚΟC” Thennesos “.Tinnis Island’s isolation in the delta marshes played an important role in the social and religious life of the community.

Tinnis was supposedly separated from the province that it was associated with and given a separate organization after the Roman Empire provinces were reorganized during the Diocletian era) 284–305 .(It was Oppidum ,and was identified as the capital of a constituency separate from Damietta in George of Cyprus ’depiction of the Roman world .The island served as a major commercial port in the Byzantine Era .Following the Arab conquest in 642 ,Tinnis gained in importance ,becoming the provincial capital and lending its name to the lake surrounding it.

Tinnis was a Roman Catholic bishopric within the ecclesiastical province of Pelusium in the Byzantine Era under the Patriarchate of Alexandria .Tinnis was represented in Ephesus Council 431 ,and Chalcedon 451 .It is worth noting that the bishop of Tinnis ”Thennesos “attended the council of 1086 ,several centuries after the Islamic conquest .The religious significance of Tinnis is reflected in that ,in the 6th century ,it was listed in the Madaba mosaic map in Jordan as one of the sacred cities .It is depicted in St .Stephen’s Umm al-Rasas church mosaics) 718-19 ,(among ten northern Egyptian settlements within Nilotic scenery .Tinnis was depicted on medieval maps ;its location has been determined speculatively in the Outremer Map c.1200-59 and illustrated in Mappa Mundi 1290 .The city was also on the sacred pilgrimage route .The Christian artisans excelled in the textiles in Tinnis that became famous worldwide .They were known for enjoying the activities of drawing ,embroidering ,decorating ,and dying .It is worth noting that in the 19<sup>th</sup> and 20<sup>th</sup> centuries ;Thennesos was listed as a titular bishopric in the Catholic Church ,with titular bishops assigned despite its demise in the 13th century.

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