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2. A conoid seal of reddish stone with a bore. The design is unintelligible (Fig. 2). Diam. 0·025; h. 0·013. The place where it was found was not recorded.

3. A hemispheroid of black agate with a bore unskillfully wrought (Fig. 3), diam. 0·025; h. 0·02. Some signs are engraved on its flat side.

4. A hemispheroid of chalcedony (diam. 0·025; h. 0·018) with a bore and the same designs as No. 3 (Fig. 4).

5. A hemispheroid of chalcedony (diam. 0·025; h. 0·018) with a bore and the same signs as Nos. 3 and 4 (Fig. 5).

These two latter stones are much scratched.

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The technical characteristics of seal No. 1 are similar to those of the seal from Bory, district of Sharopan, province of Kutais, which was published by Professor E. M. Pridik (Materiały po Archeologii Rosijskii, 34, p. 107, Pl. IV, 9). This latter seal was wrongly attributed to the Siberian group by Professor E. M. Pridik and to Coptic art by F. T. Smirnov (op. cit.). Both seals, as well as seal No. 2, are similar to Hittite seals, e.g. those published by D. G. Hogarth (Hittite Seals, Oxford, 1920, Pl. II, 66, 67, 68, 72; Pl. IV, 102, 103; Pl. V, 116, 117), and to Aegean seals (op. cit., p. 19; Bossart, Alt Kreta, 2. Taf. 327 a, b, c; and Furtwängler, Die antiken Gemmen, III, p. 33, Figs. 9-12). I hope that future exploration in Transcaucasia and Asia Minor will prove that there is in the Aegean world a stratum of culture allied to that of Western Asia, specially to that of the Hittites; philological evidence for such a connection has been brought forward in the works of Professor A. Fick, Meillet and others.

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OXFORD EXCAVATIONS IN NUBIA

By F. Ll. GRIFFITH, M.A.

WITH PLATES XL-LXXX

(Continued from Vol. XIII, p. 93)

XLIX. THE CHURCH ON THE MEROITIC MASTABA-FIELD

A conspicuous mound at the south-east end of the Meroitic mastaba-field proved on excavation (in 1909-10) to contain a small Church measuring about 13 metres by 8, built upon a heap of sand and rubbish formed around the mastaba 1063 with the smaller mastabas 1064, 1065, 1066, 1090 and 1094. Part of the walls and floor of the Church was planted practically on the remains of the large and high 1063, but elsewhere rested on rubbish. In the course of the clearance and subsequent demolition evidence of at least two periods of construction was found, but the ruin of the Church was complete; the walls seldom reached a metre in height, and the east and west ends, having no support from 1063, had disappeared through denudation of the sand heap. All parts were of crude brick. The axis of the Church was 25 degrees south of east by the magnetic compass in the spring of 1911.

The general plan of the Church is in Pl. XLII, 6. Pl. XLIII, 2 shows those parts only that appeared in the latest repair; the narthex having almost entirely gone, a typical restoration of it is merely indicated; the staircase to the gallery was doubtless as usual in the southern member. The south door was clear, but the length of the remnants of the north wall make it difficult to place the north door to correspond to it; perhaps this is due to a skew in the walls not allowed for in the measured plan.

The outer sides of the apse north and south were quite straight and clean, indicating that they had not been joined to the east wall. Portions of the foundations of the latter were found at a lower level 60 cm. behind.

1. See Vol. XI, Pl. XIV, for their position towards the south-east corner of the northern group of mastabas.
the apace; it was thus clear that there had been a passage behind the tribune connecting the two sacristies, an arrangement not previously recorded in the Farsas district between Ihalfa and Ibrim, although it is characteristic of the churches examined by Mr. Somers Clarke south of the Second Cataract, and is common again northward from Ibrim to the First Cataract.

The foundations of the east wall consisted of a footing of headers on edge with remains of a wall above; they had been laid deep in the sand heap owing to the support of the mastabas not extending so far. It must be for the same reason that the original floor (the only one recognisable) in the north sacristy or prothesis was as much as 85 cm. below the level of the north aisle.

The south aisle was broader than the north aisle. The arches of the arcades must have been very small, large additions having been made to the original square piers; the south-east arch began to curve at 1·10 m. Against the north-east pier of the nave and the haikal screen was a small low platform, 19 cm. high, which from its position must have served as the pulpit. The altar, square and solid, without any cavity at the back, was of crude brick whitewashed; only 32 cm. remained of its height.

The greatest height of the ruined walls was 1·16 m., and at several points there were remains of plaster and whitewash. The walls of the apace remained to 67 at the east end, but the middle of the curve had been destroyed almost to the foundation: they had been refaced with mud and replastered with stucco. The outermost coat preserved traces of red and yellow paint on a white ground. The plaster, of which sand was the chief ingredient, was yellowish in colour. No traces of tribune-seats could be found, but the condition of the floor of this and of the haikal will be described later.

The floor of the Church sloped up from east to west with a step up at the screen.

The remnants of the exterior walls of the Church showed no signs of alteration. The interior, on the other hand, had been much pulled about to produce the final form: it would seem that the inside as well as the roof of the original Church had been ruined by collapse or Moslem ravages, or had been intentionally removed before rebuilding, so that the foundations of pillars and walls lay upon earlier foundations of the same character, often separated by a little sand or rubbish between. The main apace wall on the other hand, like the outer walls, did not show these signs of reconstruction. The early work which was retained or covered up in the new scheme is shown in Pl. XLIII, 1; compare the general plan, Pl. XLIII, 6. The simple, nearly square, pillars of the nave and consequently much wider arches, the position of the altar, and the level of the floor are among the most distinctive features of the original Church. The clearing away of the later sloping floor revealed the early floor with later additions to the piers, etc., resting on or above it, and a few walls, etc., cut down and hidden by the later floor. In places the walls and early floor rested almost immediately on the brickwork of the large mastaba 1063.

The early floor was of one level throughout except that there was a step down into the eastern sacristies. In the north aisle the old floor was 28 cm. below the new one. The piers of the arcade were slightly larger than the square pillars which were later built on their foundations, but without the side additions. Against the west face of the north-east pier was the foundation of the ambo or pulpit with the base of what must have been a niche on its south side. A short angulated projection from the north wall screened the entrance to the prothesis from the aisle, but apparently there was no screen between the nave and the altar. Across the front of the apace was a narrow wall. This, upon which the later altar rested in part, may have been a footing for a floor and tribune-seats. Behind it was a row of bricks laid on edge, and against them other bricks, the whole apparently making a floor and outline for the seats, which would then have rested on sand and rubbish contained by the bricks. The position of the original altar was shown by the stumps of canopy-supports left in the floor, nearly, but not quite, symmetrical with an altar still standing at the spot. This altar was probably not the actual one for which the canopy was designed but one somewhat later and larger on the same spot: it was afterwards absorbed in the floor of the final scheme and a new altar built nearer the apace.

1. See Pl. XLII, 1.
2. See many church plans from this district in Mileham's Churches in Lower Nubia, and Somers Clarke's Christian Antiquities in the Nile Valley. In the following seasons, however, Mr. Woolley recognized the same arrangement in the Nahindiff Church; see Vol. XIII, p. 62 and Pl. XLI.
4. As at Debrekhi (Mileham, Churches, Pl. 8).
The altar (Pls. XLI, 3, XLIII, 1) consisted of three walls of burnt bricks with a slight footing of small stones on the open (east) side to complete the pocket. The top of the altar was destroyed; the interior was filled with sand in which we found a coiled band of bronze and a bent rod of iron much decayed. It is not easy to explain these even as relics of the saint or the instruments of his martyrdom, though they may have been less important articles forgotten and overlooked at the destruction and rebuilding.

Thick curved fragments of fine smooth red pottery, as if from a large basin, the inside polished and boldly ornamented with large impressed lozenges (Pl. XLII, 3), were found near the later altar: Mr. Blackman at once suggested that they had formed part of an altar canopy or ciborium, a suggestion that was proved right when the supports for the same or an earlier canopy were afterwards discovered. These were of unpolished terracotta and of two shapes; the back supports were nearly semi-circular and were probably plain: the front pair were of flattened section and with a band of diamond pattern down the front (Pl. XLIV, 6-8).

Between this original church and the taking on of its final form various alterations would seem to have been made. The probable reconstruction of the altar on the old site has just been noticed: it seems also as if the pillars of the arcades rebuilt after the first destruction had stood alone for some time before large additions were made to them by the unskilful builders of late days in order to reduce the arches and solidify the construction.

The additions generally had a footing of bricks on edge resting on sand above the old floor. These bricks on edge were froged with curved impresses of the fingers to hold the mortar and prevent slipping (Pl. XLIV, 3).

At the entrance to the haikal there was a rough pavement of red bricks which was slightly overlapped by the walls at each side and reached into the haikal as far as the old altar, the latter forming a step up to the new altar (Pl. XLI, 2); when these bricks were removed it was found that below them the doorway and the whole of the sanctuary except the space occupied by the early altar had been paved with large thin baked tiles (Pl. XLI, 3); the surface of these was much worn, but here and there seemed to preserve traces of glaze and encrusting painting by inlaid clays,

such as is seen in some of the glazed ware of the Mameluke period in Egypt. Near the north-west corner of the altar there was found still in position protruding to the floor surface the base of a pillar to support the canopy, and on removing the tile pavement the other three pillar bases appeared, not quite symmetrically placed with the altar as it stood and therefore apparently older. 1

The history here is fairly clear. The ciborium or canopy of the altar belonged to the original Church; after it had been destroyed, the altar was rebuilt and the floor round it tiled. Next a new altar was constructed nearer the tribune, and the old altar was absorbed in the slope up to it, which slope was roughly paved with red bricks. Finally the reduction of the haikal arch by additions to the square pillars took place, the additions covering part of the paved approach to the altar.

Large thick burnt tiles 29 × 62 × 8 cm. were used to strengthen the sides of the doorways, set upright and buried in the wall; one such was found behind the face d of the doorway to the north sacristy, another behind the corresponding face in the south sacristy.

Finds. In the aisle at the north entrance of the haikal a large piece of decorated stucco was lying face upward in the late floor. (Pl. XLIV, 1, 2; cf. Pl. XLI, 2.) The stucco backed with mud was impressed with zigzag lines, ground white, coloured bands in the following order: yellow, pale purple, yellow, red, pale purple, yellow, red, yellow, pale purple, red. The length of the two principal fragments together was 53 cm.; and their appearance suggested that they had formed part of the rounded tympanum over a door, but the original shape was not certain and it is not easy to fit them to any opening.

The circular base of a small rude column in sandstone was found near the ambo.

A piece of stone, with cross and monogram (Pl. XLII, 4), laid as a footing for the addition to the east of the south-east pillar, was evidently half of a door-lintel; one end had been holed to receive the pivot of the door. L. 68, h. 21, thickness 12 cm.

Part of one of the front supports of the altar canopy with pattern impressed (see above) formed a footing for the north addition to the narthex wall; it fitted on to one of the bases found in the haikal (Pl. XLIV, 8).

1. In the plan, Pl. XLIII, 1, the actual altar is shown with the uprights touching the corners, but this is not quite true to fact.
Shallow pan of coarse reddish ware with a kind of binding pattern incised round the edge, the interior divided by a narrow cross into four compartments, each of which however communicates with the next by a perforation through three of the dividing walls (Pl. XLIV, 5): this curious object, found sunk in the later floor of the nave near the north-west pillar, may have been a vessel for holy water, the cross being the essential symbol, and the perforations made to prevent the cross from dividing the water. If so it must have been originally placed on a stand. It measures 48 × 41 × 8 cm. externally, depth 6 cm.

Tombstone of Theoria the deacon (Pl. XLII, 1).

Plain circular lamp of blackish ware (Pl. XLII, 5), buried inside the north-east pillar.

From the rubbish to the south-east of the Church, between it and the Christian tomb 1070, came two clay sealings bearing a cruciform design (Pl. XLII, 2, XLIV, 4), and the neck of a jar with four handles.

That the Church on the Mastaba was dedicated to S. Isidorus seems probable from the wording of the tombstone of Theoria. Its poor remains were eventually all cleared away by us in excavating the Meroitic Mastabas which lay beneath. The graves about it are described in the next section.

L. CHRISTIAN GRAVES IN THE MEROITIC CEMETERY

In the great Meroitic cemetery Christian tombs occur (Pl. I, 1) on the south side of the Church on the Mastaba and thence westward to the site of the Temple of Tutankhamun, the last evidently chosen as being a few feet higher than the surrounding level. There are several criteria by which the Christian graves can be distinguished from the variable Meroitic graves among which they lie: (1) Presence of Christian symbols and absence of the ordinary Meroitic furnishings; (2) use of whitewash, which is extremely rare in Meroitic graves; (3) corpses extended on back with heads to west (common also in Meroitie); (4) orientation nearly to east 110°-120° (290°-300°), while the usual riverward or east-and-west lie of Meroitic graves is south-south-east 140°-150° (320°-330°).

The leading types are two. In the earlier type, of which there is a group lying west of the Church on the Mastaba and two examples at a distance in the region round the Temple, the grave was entered from the west and contained amphorae, etc. In the later type, to which belongs a group on the south side of the Church on the Mastaba, the grave was entered from the east. The two types are:

(a) Usually two or more parallel vaults separated by party walls neatly built in a pit with narrow space for access along the west ends of the vaults. The entrances are of the full width of the vaults (Pl. XLVII). A single vault is also found with similar access, and there may be traces of a superstructure. No skeletons found, but remains of pottery and other deposits. Evidently this is an early type, perhaps of the sixth and seventh centuries, between the fall of paganism and the first Moslem invasion.

(b) A well on the east, nearly square, with ledge for a stone slab to close it, gives access to a vaulted chamber through an arched door which is also blocked; chamber made to contain many skeletons (Pl. XLV). No antiquities. Indications of a superstructure, flat and rectangular or lofty with dome (1). Superstructure and interior of chamber whitewashed.

At a few metres south-east from the Church are four graves, all of the later type b; axis 295°-300°, that of the Church being 295°, and that of the Meroitic Mastabas about them 305°-320°, mostly 310°.

1070. Flat-topped rectangular superstructure of bricks whitewashed on the outside, resembling those of the Western Cemeteries 4-8, but larger, about 2.50 × 1.00 metre, vaulted chamber about 1.00 deep containing remains of about six skeletons lying one on another. Well as in 1077; in it lay a round-topped stela of pinkish sandstone, perhaps originally made for a Meroitic grave. Axis 300°. On the stela is a Coptic inscription (Pl. LI, 18), rudely engraved and unfinished, 'By the providence of God the blessed Apa Epiphanius died...'. The formula is common on Nubian stelae 2 but I do not see how to complete the text from the remains in my copy and a photograph.

1077. Vaulted chamber about 1.75 wide and 2.00 long in a pit, the well lined with bricks and plastered (Pl. LI, 1-3). Wall bases of superstructure remaining have doors in north (1 south and west walls (probably domed?). Chamber contained fifteen skeletons with heads to west. The door blocked by a stone slab and plastered brick. Axis 290°.

1078. (Pl. XLV, 1.) Interior of vaulted chamber 75 x 1-60, well broader at the top but reduced by the ledge to the same width. Interior mud-plastered, outside mud-plastered and whitewashed. Chamber contained remains of three skeletons. Axis 295°.

1079. Resembling 1077, chamber contained sixteen or more bodies (Pl. XLV, 2). Axis 295°.

Further west and reaching to the Temple are scattered graves of type a, their axis about 290° contrasting sharply with those of the Meroitic graves around them. With them are some miscellaneous graves which are probably also of early Christian date.

1183. (Pl. LI, 4, 5.) About twenty metres south of the Church, a single vault of type a. Pit cut in the mud, 1-35 deep, with ledge down sides at 60 from the floor for bricks of vaulting. The chamber is 2-20 x 1-05 and 1-35 high to inner apex of vault, which is level with the modern surface. At the west end a ledge 60 above the floor forms a deep step into the unclosed chamber, and a wall plastered and whitewashed is built on the west end of the vault. The interior of the vault also is whitewashed. Axis 290°. Open and empty.

1132, 1133. (Fig. 1.) Shallow rectangular structure, 1. 2-75, w. 2-45, with walls of single bricks laid lengthways, divided into two parallel graves by a broad wall of bricks laid transversely, axis 285°. In the northern division, 1132, were the skeletons of three adults and a youth, heads to west, level with the top of the walls, and below these, separated by about 10 cm. of earth, another skeleton at the bottom. Nothing remained to show how the grave had been covered over. The structure and orientation suggest Christian age. The distance from the Church is about twelve metres.

1134. About ten metres south of the last is a fine example of type a. A row of four parallel tunnel vaults A-D, about two metres long, one metre wide and 1-20 high, have been built with party walls, and the whole enclosed by bounding walls (Pl. XLVI, 1, 2; L, 2). The vaults are backed against the eastern wall, whereas the western wall rests on the vaults, being built flush over their ends. The bodies were therefore inserted from the west end and the entrances were afterwards bricked and plastered (Pl. L, 3). The outer side walls were then continued westward in the same direction (axis 288°) for seven or eight metres and a second row of vaults begun backed against the west ends of the first, as if a family cemetery was intended, but only one vault (E) was actually constructed at the north end of this row. All the vaults had been broken into from the east end or from the top and no contents were found. The space enclosed by the walls contained several Meroitic graves with antiquities at a lower level and on a different axis (Pl. XLVI, 1).

1137. (Pl. L, 2.) A similar vault constructed with its south side against the north wall of the first row, but not very neatly and with axis 280°. East and west walls as in 1134.

Beyond these again to the south-west and about eighty or a hundred metres from the Church were two groups 2044-1-2317 and 2384 A-C of type a, on the site of the Temple of Tutankhamun. The former (Pl. L, 4) are a pair of tunnel vaults with party wall, each 90 wide inside, the walls of stone with vaults of four crude bricks in the arch, the height from floor to top of roof 90, entrance at west end, but no west wall, the party wall carried upward 27 cm. in brick; axis 290°. In the southern grave (2044, Pl. XLVII, 2) two amphorae (Pls. XLVIII, 2, 3, LI, 7, 8), no other contents.

2384 A-C is a group of three well-built vaults of type a, similarly divided by party walls and backed against the east wall, a plastered west wall built flush over the west ends. These and the side walls are carried

1. The narrow peg-bottomed amphora approaches the type seen in Pl. LIII, 2. None of these occur in the Roman pots published by Petrie from Middle Egypt, Ebers, Pl. XXXIV, etc.
up further as a superstructure, still reaching to about 70 above the vaults. A cross is rudely incised above each entrance in the mud plaster of the west wall (Pl. XLVIII, 1). A contained three plain red pots (Pl. LI, 14, h. 9); B was empty. Inside and in approach to C were two broken mud sealings with cross (Pl. LI, 13). Its position is in the north colonnade of the pillared court of the Temple of Tutankhamun displacing the second southern column at the west end. The axis was not noted.

Next to 2317 on its north side was a Meroitic 'foot-niche' (?) grave 2318, lying east and west with well-entrance at the west end and blocking wall. This had apparently been adapted in Christian times (axis 290°) and contained a pottery coffin (Pl. LI, 19), l. 2-19, shaped for the shoulders with head-niche, the foot end also slightly turned over. There was no lid, but in and about the coffin lay fragments of several slabs of coarse pottery which had evidently been used to cover the coffin although they did not fit it. On one of the slabs (Pl. LI, 9) was incised an equal-armed cross and other designs.

In the rubbish of a small sloping Meroitic cave grave 2319 (axis 325°), just behind the above-mentioned 2318 and perhaps belonging to it, a broken flattened amphora of Christian type was found, h. 65, with rosette on side (Pl. XLIX, 5). A little further south-west again in the rubbish of a Meroitic grave 2303 (axis 330° with remains of brick vault and foot-niche) there were found a cup and circular lamp with spout and feed-tube (Pl. LI, 15-17).

Grave 2332 (Pl. XLIX) produced a quite exceptional group of antiques which puts it very near, if not in, the Christian period of Nubia. It is described as a much denuded grave tapering to foot-niche or a small cave-grave, the floor sloping slightly upwards to a sidd of bricks, axis 320°. It contained the lower half of a skeleton, extended, hands on pelvis, head to entrance which, if I remember rightly, was to the west. Between the legs just above the knee and passing under the left femur lay a collection of objects as follows: a bronze spoon, l. 14 cm.; a small ampulla of brownish ware with a Bes-face moulded on each side, h. 7; three cones of pinkish clay, h. 3-5; horn- or hook-shaped object of bronze, almost semi-circular, hollow, perhaps part of a handle, l. 4; bronze disk (scale-pan ?) pierced with four holes, d. 5; lump of pinkish composition resembling that of the cones; mass of rusted iron with socket, perhaps the head of a mattock. The spoon is now in the Pitt-Rivers Museum at Oxford and most of the other objects are in the Ashmolean Museum.

It seems probable that there was here one of the varieties of balance with a single scale-pan, of which the horn-shaped object may have formed a part, while the cones may have served as weights. A well-preserved cone weighs 438 grams = 28-37 grammes, i.e. the Roman ounce. The others, less perfect, weigh 386 and 367 grains respectively; perhaps as much as 20 grains could be added to each, but they would seem to be unsatisfactory weights. It will be recollected that a weight of the early Meroitic period proved to be the Egyptian half-deben. 1

2376 lay north to south over the filled-up cutting before the entrance of 2384 A, and should therefore be contemporary or later, although the contents as described point rather to paganism. It was a small oval trough grave cut into the gebel, partly through and partly under a column-base of the Temple. It contained the bones of four children extended on back, side by side, heads to south. The westernmost had necklace of blue glass ' Hathor and Neb (1) ' amulets 2 divided by double spheroids of silvered glass, and round the right upper arm a string of blue and white rings and red tubular beads of paste. The second had an anklet of large blue glass beads and necklace of mixed small beads with two eye-beads of glass. The third had a necklace of small blue and white paste and gilt glass ring-beads.

Probably other Christian graves beyond those above enumerated, being among the latest and shallowest in the cemetery, have been weathered away or mutilated beyond identification.

In the rubbish about the large Meroitic grave 71 at the south end of the cemetery and more than 100 metres south of the Church a circular lamp was found (Pl. LI, 11, 12).

LI. THE WESTERN CEMETERIES AND GRAVES

The term cemetery is hardly to be applied to the scattered interments or the small groups of graves of Christian age in the eastern half of the

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2. So in the description, perhaps meaning Hathor heads on ☢.
site of Faras, whether in the Meroitic cemetery or elsewhere. But westward beyond the tamarisk mounds are several large groups on the slopes of the desert, extending from beyond the Churches on the south to the Anchorite's Grotto on the north, and amounting to many hundreds of graves. The cemeteries appear as areas dotted with little stone heaps showing above the sand; but when the sand is cleared away and the stones are removed, beneath each heap is disclosed an oblong, rectangular grave mound made of crude brick or rubble plastered with mud (Pls. LII-LVI). Evidently the drifting sand covered up the graves so quickly that it was necessary to pile stones on the top to mark their position. Many graves, however, are without stones. Sometimes the graves are in short well-aligned rows, but in general there is not much order in their arrangement except that they are all orientated alike. In cemeteries 4-7 the full length of the grave is generally cut through firm gебel, reaching the rock only after a certain depth. In the northernmost, however, cemetery 8, near the Anchorite's Grotto, the rock is bare at the surface and while the superstructure is as before, the grave is a cave at some distance beneath it, and is reached by a shallow pit at the east end (Pl. LVII, 2). As the experience elsewhere of ourselves and others left little probability of any interesting accompaniments ever having been deposited with the bodies, we contented ourselves with clearing superstructures in each group and making a collection of the lamps and censers which were often found in niches made for them.

The grave mounds in the cemeteries are rectangular, about 2 metres long and 0.75 to 1.0 broad, often flat topped. A typical form had a central ridge of rounded section, about as wide as the body, leaving a flat shelf on either side of varying width. Most were made of bricks smoothly plastered with mud and whitewashed. At the west or head end there was sometimes a flat platform at a lower level, plastered and whitewashed and either with or without a raised border. At this end also there was very commonly a lamp-box made of three bricks laid on their sides with a fourth as a cover (Pl. LVII, 8), all plastered over smooth, leaving an opening on the south side against the mound for the insertion of the lamp. This opening (to the south-east by compass) gave the best protection against the prevailing winds. Inside the niche there was generally a lamp, often laid in or accompanied by a pottery cup that may have been intended for incense; sometimes there were two lamps, or two cups each with a lamp, but seldom a cup without a lamp. The lamp often retained its wick partly burnt and soaked with oil or butter: the cup generally contained charcoal and charred tamarisk twigs. In 4.15 the roof of the lamp-box was blackened with soot, proving that it held the lamp while burning, and in 4.10 the cup was blackened on one side by the burning lamp. The graves resemble those of Junker's cemetery 1 at Ermenne. As Junker found very little in the niches and there is little information about such finds in Reisner's Firth's reports, owing probably to the plundered condition of the cemeteries, it is worth while to publish our records fully so far as they go.

**Cemetery 4.**

The south end was exceptionally well preserved owing to sand drifts. A good deal of the sand is ancient, and the grave pits were consequently lined with brick to retain it. The cemetery was pretty thoroughly searched for lamp-boxes, etc., and notes were made of seventy-two graves. No. 13 (Pl. LII, 1, nearest grave) had the box at some distance from the end of the grave and opening towards it (eastwards) upon a platform; no. 19, instead of a separate lamp-box, had a square cavity 20 cm. deep built in the west end of the grave-mound (Pl. LVII, 7). Of no. 20 the trench was curiously covered in by ribbed wine-amphorae (Pl. LIII, 2). 31 was double, two parallel grave-mounds with one lamp-box which had a cross incised on its west end. In 54 the box, at the head of a double grave for children, has a round knob on the top over the opening. 43, 46 and 50, and probably some others, had in an inscribed grave-stone fixed at the west end over the lamp-box (Pl. LIII, 1).

The following are the details recorded, beginning at the south-west corner. Measurements in centimetres.

4 1. Brick, oblong rectangular superstructure with flat top, having a 'shelf' about 10 cm. wide at each side, plastered and whitewashed; square lamp-box at west end with opening on south side against the superstructure.

1. The type of amphora is much narrower than in grave 2044 of the Meroitic cemetery (Pl. I, 8), and is different from any of those in Petrie's Ebenu, Pts. XXXIII, XXXIV.
moulded pattern of loops and ducks, ducks round feed-hole. Beneath it (2) small cup as Pl. LX, 10, reddish, d. 9, containing charcoal and charred remains.

4. 2. As 1. In the box, two lamps, as before, (1) pattern of loops surrounded by dots; (2) pattern of ducks (?) annulets round feed-hole.

4. 3. Total height of superstructure 28 cm. Axis 315°. (Pl. LVII, 1.)

Standing on box, (1) broken cup, as Pl. LX, 10, brown faced with cream, rim brown with orange band below edge by impressed line, d. 12.

Inside box, (2) cup as Pl. LX, 11, red ware, painted cream, brown lip and three orange bands edged with brown, d. 12; containing fragments of charcoal. Inside the cup, (3) lamp, almost circular, pattern of loops and ducks, round feed-hole a kind of guilloche. Below the cup, (4) plain circular ‘covered saucer’ lamp with slight spout, curled handle, large raised feed-hole, wick still in wick-hole (Pl. LIX, 4).

4. 4. Plain rectangular grave, whitewashed, rough fragments of stone, large and small, on top; two bricks placed irregularly at west end in place of box. Axis 315°.

On the bricks, plain circular lamp with raised funnel for feed-hole, long spout roughly fitted, loop handle double, buff (Pl. LIX, 7).

4. 5. Short grave, as 1, but box low.

In box, short lamp, plain surround to feed-hole inscribed ‘Lord save me’ (Pl. LXI, 19) between annulets. On north side of box (outside), broken cup as Pl. LX, 10, light red ware painted cream, lip brownish, orange band below followed by incised line, d. 11-3.

4. 6. As 1, box without cover. Axis 315°.

In box (1) red cup with vertical rim, thin and smooth (Pl. LX, 12), d. 9-8, fixed with cement, containing charcoal; (2) plain circular lamp, loop handle and projecting lip below feed-hole (Pl. LIX, 6).

4. 7. As 1, covered with unshaped stones as usual. Axis 315°. (Pl. LVII, 2.)

In box, (1) cup as Pl. LX, 10, cream, rim blackish followed by orange band edged below with purple, d. 10-8, containing charcoal; (2) lamp, nearly circular with short spout, pattern of cross and three leaves (f) between rows of dots.

4. 8. As 1, above the box a recess for inscribed headstone of Orna (?) (Pl. LXI, 26) which was found close by. Axis 290°.

In box, (1) cup as Pl. LX, 10, d. 10-3, burnt brown with blackish rim and incised line; in cup, (2) lamp with obscure pattern of ducks (f), cinquefoil (?) round feed-hole.

4. 9. Pair of parallel graves in contact, with ‘shelf’ north and south; the southern grave, without box, covered with large slabs, the northern with whitewashed platform on which the usual box stands. Axis 320°. (Pl. LVII, 3.)

In box, cup (Pl. LXIX, 23) with stem broken off short and broken handle at edge, rim flat at top, d. 8-2, containing charcoal.

4. 10. Grave as 1, but ‘shelf’ continued at sides of box. Axis 320°. (Pl. LVII, 4.)

In box, (1) cup painted cream and polished, rim brownish, two orange bands outlined with brown, blackened on one side with lamp smoke (Pls. LIX, 11; LX, 11); (2) plain circular lamp with curled handle.

4. 11. Grave plastered and whitewashed, stones on top as usual. No box, but at west end a small earlier ‘shelf’ grave on a lower level, from which a brick had been removed.

In the hole thus made, lamp, pattern of loops and dots, seven-petalled flower round feed-hole.

4. 12. Grave without shelf; with box.

In box, (1) cup as Pl. LX, 10, broken, painted cream, rim orange, d. 12-1, containing charcoal and decayed material; inside it, (2) pink ware lamp, pattern of annulets and crosses, annulets round feed-hole. Beneath the cup, (3) plain circular lamp, brown.

4. 13. Grave as 1, with mud platform on which is the box detached and opening eastward. Axis 300°. (Pl. LVII, 5; seen also in Pl. LII, 1.)

In box, (1) cup as Pl. LX, 13, with vertical rim, red, d. 9-1, containing charcoal and charred remains; (2) lamp, nearly circular, loop handle, pattern of crosses, crosses round feed-hole.

4. 14. As 1; box uncovered.

In box, (1) lamp with loop handle, ill-defined pattern of crosses, etc.; (2) cup of flower-pot shape, as Pl. LX, 8, greyish, incised line round middle, d. 9-4, containing charcoal and charred remains, and marked on one side with smoke from the lamp.

4. 15. As 1, with rounded top (Pl. LVII, 6), slightly overlapped by I4; opening of box closed by a potsherd, the stone which formed the cover smoked from the lamp.

In box, red lamp with loop handle, pattern of loops and flowers, surround of feed-hole plain.
4. 16. As 1. In box, lamp, pattern of petals and dots, petals round feed-hole.
4. 17. As 1, apparently no stones on top, open box formed of a stone slab and a brick.

In box, (1) buff circular lamp with large feed-hole and handle, rim and handle painted with purple spots (Pl. LIX, 5); (2) thin red polished cup with vertical rim (Pls. LIX, 14; LX, 14).

On north side of box, (3) lamp, pattern of crosses and annulets, annulets round feed-hole.
4. 18. As 1, adjoining 17 with joint ‘shelf.’

In box, (1) lamp, pattern of loops, also round the feed-hole; (2) cup with stand, foot imperfect, h. 9-5, w. 8-6, pink ware thickly painted with cream, lip and shoulder painted sepia, the space between with transverse lines of the same (Pl. LIX, 24).

4. 19. Short, no box, but niche 20 cm. deep built in the superstructure (Pl. LVII, 7; seen in Pl. LI, 1).

In niche, incomplete lid of Meroitic pyxis (Pl. LIX, 1).

4. 20. Grave roofed with twelve ribbed amphorae laid alternate ways (Pl. LIII, 2), another amphora laid on either side of the pit to hold back the sand. L. of the amphorae from 73 to 65 cm.

4. 21. At opening of box, (1) a cup and (2) a patterned lamp.

Inside box, (3) lamp inscribed ‘Of the holy . . . tsaus (?)’ (Pl. LXI, 17); (4) rough unburnt ten-wicked lamp; (5) cup painted cream.

4. 22. (1) Lamp (Pl. LVIII, 13), inscribed ‘Abba Pachomo’ (Pl. LXI, 3); (2) cup painted cream, rim brown, orange band below.

4. 23. (1) Cup on stem with trace of pierced ear (Pls. LIX, 26; LX, 2, 3), ink inscription ‘Aplti (f) servant of Jesus Christ’ (Pl. LXI, 23).

4. 24. Lamp, well decorated.
4. 25. Lamp ‘Of the holy Dios’ (Pl. LXI, 8).
4. 26. (1) cup with out-turned rim, as Pl. LX, 12; (2) decorated lamp.
4. 27. (1) cup as Pl. LX, 10, ill shaped, painted cream, rim brown, dull orange band below, d. 11-1; (2) decorated lamp with obscure inscription.

4. 28. Lamp of ‘The holy mother Julitta’ (Pl. LXI, 5).
4. 29. (1) Lamp ‘Of the holy Christopher’ (Pl. LXI, 16); (2) cup, pink, upper half painted red and with triple row of incisions (Pls. LIX, 16; LX, 19).

4. 30. (1) elongate lamp; (2) cup with three pierced ears, on stand, buff with pink wash (Pls. LIX, 25; LX, 1).
4. 31. Two parallel superstructures with one box, on west end of which a cross incised.

In box, plain circular ‘covered-saucer’ lamp.
4. 32. Lamp inscribed and decorated, but covered with incrustation.
4. 33. Decorated lamp, good example.
4. 34. (1) Lamp ‘Of the holy Panteleon’ (Pl. LXI, 12); (2) cup as Pl. LX, 12-13, with vertical rim, pink.
4. 35. Lamp ‘Of the holy Theopompus’ (Pl. LX, 10).
4. 36. (1) Decorated lamp (poor); (2) cup as Pl. LX, 10, red, painted buff, orange lip, d. 11-5.
4. 38. (1) Decorated lamp; (2) flower-pot cup as Pl. LXI, 19, ribbed, washed white with orange lip.
4. 39. Box with knob on top.

(1) Lamp ‘Great is the Name of God’ retrograde (Pl. LXI, 18); (2) cup as Pl. LX, 12, red, d. 10-3.
4. 40. (1) Decorated lamp; (2) cup, bright pink (Pls. LIX, 21; LX, 7).
4. 41. (1) Flower-pot cup as Pl. LX, 9, red, with incised line above the middle; (2) lamp ‘O Virgine Dionysia’! (Pl. LXI, 6).
4. 42. (1) Red flower-pot cup with double incised line above middle (Pl. LX, 9); (2) another similar but smaller, mud-coloured, painted buff, lip red followed by incised lines, d. 8-5; (3) circular lamp with broad raised feed-hole, loop handle and spout.
4. 43. Box empty, above it headstone plastered in a niche, weathered away.
4. 44. (1) Elongate lamp, decorated; (2) cup with foot, pink ware painted red, band of incisions round the middle (Pl. LX, 6).
4. 45. (1) Decorated lamp, poor; (2) cup as Pl. LX, 10, cream with brown rim, d. 10-8; (3) cup, red with black rim (Pl. LX, 13).
4. 46. (Pl. LIII, 1). Box with rounded ridge at top; let in above it, tombstone of ‘. . . thelia’ (Pl. LXI, 25).

In box, decorated lamp.
4. 47. (1) Decorated lamp, handle broken off; (2) flower-pot cup, ribbed.
4. 48. (1) Lamp ‘Of the holy Panteleon’ (Pl. LXI, 12); (2) flower-pot cup, red, with incised line round middle (Pls. LIX, 18; LX, 8).
4. 49. (1) Lamp ‘Of the holy Abba Joseph, bishop’ (Pl. LXI, 7);
4. 50. Tombstone set in west end, inscription almost weathered away, ending ΤΙΜΗ ΕΠΙΧΗΜΟΝΗ.

4. 51. (1) Elongate lamp, decorated; (2) short lamp, decorated, poor.
4. 52. (1), (2) round flattened decorated lamps.
4. 53. (1) Elongate decorated lamp with wick; (2) cup as Pl. LX, 10, greyish white with dark brown rim (burnt), d. 11.
4. 54. Double grave of children, with box having round knob on the top over the opening.
(1) Elongate lamp with blundered inscription (Pl. LXI, 20); (2) decorated lamp, broad and very flat (Pl. LVIII, 9).
4. 55. Inscribed lamp.
4. 56. (1) Lamp (Pl. LVIII, 15) ‘Of the holy Theodore’ (Pl. LXI, 9); (2) shallow cup, pink ware painted cream (Pl. LX, 18).
4. 57. (1) Plain circular ‘covered-saucer’ lamp, imperfect; (2) flower-pot cup as Pl. LXI, 19, ribbed, red washed with cream, rim orange, d. 7-8; (3) lamp ‘Of the holy Dios’ (Pl. LXI, 8).
4. 58. (1) Plain circular ‘covered-saucer’ lamp, imperfect; (2) plain circular lamp with feed tube; (3) flower-pot cup as Pl. LXI, 19, ribbed, reddish ware washed with cream, lip orange, d. 9-1.
(Near 53 and 59 lay the lower part of a tombstone with five lines of inscription.)
4. 59. (1) Flattish elongate lamp, imperfect; (2) cup as Pl. LX, 10, painted cream, rim brown, orange band below, d. 10-7.
4. 60. (1) Well-made circular lamp (Pl. LXI, 2) with raised funnel, red; (2) cup as Pl. LX, 10.
4. 61. Lamp inscribed ‘Great is the Name of God’ retrograde (Pl. LXI, 18).
4. 62. (1) Elongate lamp with wick, decoration faint; (2) lamp (Pl. LVIII, 1) ‘Of the holy Sergius’ retrograde (Pl. LXI, 14).
4. 63. (1) Elongate lamp, decorated; (2) cup of red ware painted buff, rim orange, round middle orange band between lines of sepia, Pl. LXI, 12.
4. 64. (1) Thick lamp ‘Of the holy ... tans’ (Pl. LXI, 17); (2) cup as Pl. LX, 12-13, with slight foot, red, rim brown, d. 9-4; (3) flat round lamp, decorated.
4. 65. (1) Decorated lamp; (2) cup as Pl. LX, 10, painted cream, blackish rim, orange band below, d. 10.

4. 66. Lamp (Pl. LVIII, 5) of ‘Abba Pseutheus’ (Pl. LXI, 2).
4. 67. Lamp ‘Of the holy Nianas’ (Pl. LXI, 11).
4. 68. (1) Flattish lamp, badly decorated; (2) cup (Pl. LXI, 10), painted white, rim brown, band below deep orange.
4. 69. (1) Lamp, small, pattern of crosses, sprigs, etc., in high relief (Pl. LVIII, 4); (2) cup, red, rim broadened inside (Pls. LXI, 15; LX, 16).
4. 70. (1) Lamp ‘Great is the Name of God’ retrograde (Pl. LXI, 18); (2) cup as Pl. LX, 10, painted cream, rim brown, orange band below, d. 11-7.
4. 71. (1) Plain lamp with spout, raised feed and loop handle; (2) flower-pot cup as Pl. LX, 9, red, double incised line round middle, d. 11.
4. 72. Tombstone from remains of superstructure, much worn.

**Cemetery 5.**

Cemetery 5, west of the ‘Western Palace,’ included several unusually large circular heaps of stones covering cruciform mounds (Pl. LIV, 1-3). Only a few graves seemed worth noting.

5. 1. Cruciform superstructure under stones making circular tumulus.

Box at west end.
In box (1), (2) lamps, pattern of loops, etc.
5. 2. Cruciform under heap of stones; box on south, opening south; heap of another grave partly upon it.
In box (1) lamp, decorated; (2) remains of cup.
5. 3. Heap of cruciform (?) grave, on east side a little enclosure of mud with flat floor perhaps covering the pit.
5. 4. Next to no. 3 and similar.
5. 5. As 4. 1.
Lamp of ‘Abba Pseutheus’ (Pl. LXI, 2).
5. 6. (1) Decorated lamp; (2) plain flower-pot cup.
5. 7. (1) Plain circular ‘covered-saucer’ lamp (probably Pl. LXI, 3); (2) cup of pink ware, painted cream, rim sepia, cross of red lines between double sepia lines (Pl. LXI, 13).
5. 8. Lamp ‘Of the holy ... nystos (1).’

**Cemetery 6.**

Cemetery 6 has many well-preserved grave-mounds of brick and stone towards the western edge, with stones on the top and the original surface
smooth and whitewashed all round the sides, but no trace of lamp-boxes (Pl. LV, 1). Lamps, etc., were sometimes found lying at the west ends of such, and other graves had the usual lamp-boxes. 6. 1 had the tombstone by exception at the east end, and 6. 17 the lamp-box open to the west. These exceptional dispositions may perhaps be connected with the orderly arrangement of the graves in rows with pathes between.

6. 1. As 4. 1. Lower part of tombstone set in east end, with remains of seven lines of inscription, the last three being [Greek text]. The usual box at west end.

In box, elongate lamp, decorated.

6. 2. (1) Lamp decorated with loops; (2) cup with three pierced ears for suspension, brownish ware painted buff, decorated in sepia with vertical bands consisting of a wavy line between double straight lines (Pls. LIX, 20; LX, 4).

6. 3. Lamp (Pl. LVIII, 3).

6. 4. Lamp 'Of the holy Dios' (? cf. Pl. LXI, 8).

6. 5. (1) Elongate lamp, decorated; (2) cup, red (Pls. LIX, 17; LX, 17).

6. 6. Elongate lamp, decorated with crosses, etc., in high relief (Pl. LVIII, 18).

6. 7. Decorated lamp.

6. 8. Lamp (Pl. LVIII, 6) 'Of the holy Panteleon' (Pl. LXI, 12).

6. 9. (1) Decorated flattish lamp; (2) flower-pot cup as Pl. LX, 19, faint ribbings, brick ware painted buff, lip orange, d. 8-1.

6. 10. (1) Cup with foot as Pl. LX, 6, pink ware painted red, band of incisions round middle, d. 10; (2) plain circular 'saucer-covered' lamp; (3) elongate decorated lamp.

6. 11. (1) Decorated flattish lamp; (2) tall cup as Pl. LX, 7, bright red, h. 9-3, d. 10-2.

6. 12. (1) Circular lamp with funnel, plain; (2) decorated lamp, imperfect.

6. 13. (1) Lamp of 'Apa . . . of Dērūt (?)', blundered (Pl. LXI, 1); (2) cup as Pl. LX, 12, with rim nearly vertical, red.

6. 14. (1) Lamp of 'The holy Theopiste' (Pls. LVIII, 2; LXI, 4); (2) cup as Pl. LX, 10, white with orange rim, d. 11-6.

6. 15. (1) Flattened decorated lamp; (2) cup with foot, pink ware painted white, faint brown hatching round middle (Pls. LIX, 22; LX, 5).

6. 16. Brick grave denuded, the sides produced at the west end

making a little whitewashed enclosure one brick high above the floor surrounding the box (Pl. LVI, 1).

In the box, (1) lamp decorated with tree-design on sides and round the feed-hole; (2) lamp decorated with loops and rosettes, rosette round feed-hole; (3) cup as Pl. LX, 12, broken.

A small round-topped gravestone lay near, inscription on sunk field worn away.

6. 17. Grave with flat platform at west end, box opening westward (Pl. LV, 2).

6. 18. No box remaining.

(1) Blue glass bead; (2) small saucer; (3) whitish ribbed cup as Pl. LIX, 19, but rounded below.

Cemetery 7.

A small group of about thirty graves.

7. 1. In box, good plain circular 'saucer-covered' lamp.

7. 2. In box made of stones, elongate lamp with unusual moulding coloured (Pl. LVIII, 17).

7. 3. (1) Decorated lamp; (2) flower-pot cup, ribbed, red ware washed white, lip orange (Pl. LIX, 19).

Beyond the north end of Cemetery 7 is a small rectangular dry-stone enclosure or hēsh in which is a shaft tomb of several chambers. It must have belonged to a family of consideration, and it is the only thing of the kind about here. Unfortunately there is nothing to lead to the identification of the persons interred in it.

Cemetery 8.

On the rocky ground far north from the rest and immediately to the south-east of the Anchorite's Grotto. The graves were rock-cut chambers reached by a pit at the east end. Some of them still had stone slabs closing the pits about 50 cm. down, resting on a ledge just above the opening to the chamber (Pl. LVII, 2). The opening was blocked with bricks and the chamber corresponded to the mound above. A few of these were opened and single skeletons were found inside in excellent preservation, but the white ants had consumed everything that they could devour. In one case, crosses about a foot high (Pl. LVII, 10) had been cut in each

1. Cf. Milcham, Churches, p. 26; it is marked in the map, ibid., Pl. 10, as F. 3.
of the north, east and south sides of the pit above the ledge for the closing slab, and coloured red. There were no lamp-boxes and nothing else was found.

Just south-east of the Southern Church was a shallow brick tomb, or rather a series of six parallel graves with party walls in one enclosure (Pl. LI, 6). Each grave was roofed with an arch of two bricks, the entrance at the west end closed with brick and stone having a 'well' between it and the outer wall. In 1, 5, and 6 were two skeletons, in the others one apiece, in most cases disturbed; also fragments of pottery, part of a lamp and a fragment of coarse blue glaze ware. The position of this tomb in relation to the Church was the same as that of the graves by the Church on the Mastaba.

In the chambers of the Western Palace, which lies near Cemetery 5, several Christian graves were constructed, viz. in 2 (two graves, the trench of one cut in the rock and roofed with slabs and a considerable brick superstructure), 12 and 27. In 2 a lamp with inscription of St. Sergius (Pl. LXI, 13) was found. The Christian graves were of course orientated diagonally to the chambers of the Palace, the corners of which were set pretty accurately to the points of the compass. In 7, the staircase of the Palace, were four plain circular lamps for 1, 5, and 7 wicks (Pl. LXI, 8, 9), an inscribed lamp of St. Philoxenus (Pl. LXI, 15), and a piece of an ostracion inscribed with Coptic syllables ιγι, αγι, ιθί, ιθι δι all in one column. In front of the central building were fragments of a Coptic tombstone (Pl. LXI, 24). In the chamber added outside to the south-west corner was a decorated lamp (Pl. LVIII, 7).

The lamps from the cemeteries and elsewhere fall into two principal classes, respectively, (1) circular and plain, and (2) rounded-triangular or elongate with moulded decoration. The plain circular lamp, a kind of covered saucer with looped or more or less rudimentary handle, central feed-hole and hole or spout for the wick, occurred in Cem. 4, 3, 4, 10, 12, 16, 31, 60, 71; Cem. 5, 7; Cem. 6, 10. It is usually plain brownish and with no pretension to elegance, but better examples are red or buff. One example from the South Church at Faras is simply a saucer with a conical receptacle in the middle. The feed-hole and wick-hole are in some cases developed into a tube or funnel and a spout. Three from the region of the Meroitic Cemetery are figured in Pls. XLII, 5; LI, 11-12, 15-16. In 4. 21 was a rough lamp of unburnt clay for ten wicks, and from the Christian remains in the Meroitic Western Palace we have one for five and another for seven (Pl. LIX, 8, 9). Mileham found several examples in the Southern Church and at Halfa two, four and seven spouts. The only decorated specimen is from 4. 16, buff painted with purple dots. We may probably look on all these as of local manufacture, a view supported by the fact that three out of the four published by Firth from Cemeteries 56, 74, etc., in the Dodecaschoenus differ from ours in having no separate hole for the wick, which was simply placed in the central feed-hole, as in one from Faras or Halfa. The 'clay lamp with minuscule inscription in ink' recording the name of the deceased in Cemetery 5 at Bigeh may have been of this kind. No example of the plain circular lamp was found at Ermenne. These circular lamps are rather uncommon in the funerary lamp-boxes but are common in churches. In the South Church at Faras no less than fourteen were found.

Another instance of Nubian manufacture entirely made by hand is clearly recognisable in the elongate lamp from 7. 2 (Pl. LVIII, 17). It is entirely different from any other that I have seen. All edges are rounded and on the top is a curious moulding in relief round the feed-hole and reaching to the spout. The colour is bright red and the moulding and rudimentary handle are outlined and barred with white.

The 'triangular' lamps of buff or reddish ware have the back rounded and taper either abruptly or gently to the spout. The upper half with its decoration was shaped in a mould, and the handle, subsequently applied, usually covers up some of the decoration or lettering. The decoration of both the long and the short varieties consists of the same elements in relief—generally a rosette of some kind in the middle, and towards the edge rosettes, sprigs, loops, crosses or ducks, or the name of a saint or angel, or some kind of religious expression. These moulded lamps from Nubia seem confined practically to cemeteries and tombs. They show scarcely any points of absolute contact with the large series published by Professor Petrie from Haraeopolis Magna and the Fayum in Middle Egypt, nor with those published by C. M. Kaufmann from the Fayum.

1. Mileham, Churches, Pl. 20 d, e.
2. See also Vol. XIII, p. 23, for traces of Christian occupation of the Palace as a shelter.
3. Mileham, Churches, Pl. 20 d, e.
5. Churches, Pl. 20 d, top right.
6. Petrie, Roman Blasaya.
and the Menas Church near Alexandria. The common frog type of the northern half of Egypt is entirely absent, though the quite exceptional lamp with decoration in a square from the South Church may be reminiscent of it.

I have not heard of any lamps from the Second Cataract or beyond. Beside those in Mileham’s work and the work of MacIver and Woolley from Lower Nubia, two from Ermenne are published by Junker, one of the holy Ab[ha] Sergius is noted by Lepeus from Sabagra, another of the same by Reisner from Bigh. A few are figured by Firth from Tefa (Ginari), Gerf Husen, etc.

Inscribed lamps from Egypt and Nubia are catalogued by Lefebvre. Later additions are one elongate from Edfu ‘Of the holy Apa Joseph’ and two elongate ‘Faith, Hope’ and ‘Of the holy Sergius’ (cf. our no. 13 on Pl. LXI) from Mr. Johnson’s excavations at Antinoe.

The censers (?) (Pls. LIX, LX) form an interesting group and have not been previously noticed in connection with graves. One only is inscribed, the inscription being in ink and apparently in the Coptic language.

Of the tombs (Pl. LXI, 24-26) all are in Coptic.

24, from the Western Palace. ‘God is one. . . . For the remembrance of the deacon of the blessed [Apa] Dios (?) the monk. He died the last day of Hathor in the . . . 7th year.’ Compare κε θεός δ γονθίων, and ὑπὲρ μνήμης και αἰνετονσας on Greek steleae.

25, from 4. 46, is for a lady, ‘. . . . blessed. . . . thelia died on 18th Mesore. O Holy Trinity (fem), Thou (masc) shalt take her into thy holy Paradise. Amen.’

26, from 4. 8: ‘. . . Sorrow not, O soul, for none is immortal upon earth. The day on which the blessed Orna (?) died, was 13th Mesore, of peace. Amen.’ The signs are blundered or badly formed. Orna, if that is the true reading, might be explained as meaning ‘The Compassionate.’

The results obtained by our work on the Christian cemeteries cannot be called encouraging, though more complete planning and record would have been useful. Except in the (a) class of Christian graves in the Meroitic Cemetery, which would appear to be early, no antiquities whatever were obtained from the interior of the graves; the different types of lamps and censers (?) from the superstructures seem by their associations to be all practically contemporary, and afford little clue to the changes that must have taken place during the eight or nine centuries of Nubian Christianity. Tombstones were few and far between in the cemeteries and no dates were found upon them. It is possible that interesting results might be obtained from examining the skeletons, a department of an excavator’s duties which we did not attempt.

LII. THE ANCHORITE’S GROTTO

In a previous volume of the Annales I have briefly described a small group of four New Kingdom grottoes at the edge of the high desert to the west of Pachoras. A spacious one, the third from the south, was occupied by a monk, perhaps a solitary hermit, who converted the front chamber into a decorated cell or chapel. The chamber (Pl. LXVI, 1) is of somewhat irregular shape, measuring over four metres from back to front, over five metres along the front wall and six metres along the back wall. The floor at the south end is 20 cm. higher than the rest and there is a raised mastaba left in the rock at the north-east corner. At either end of the north wall there appears to have been an oblong niche cut in the rock about four feet from the ground. That at the west end has been destroyed, the wall surface being much ruined there; at the other end the niche is about a foot from the east wall and is well preserved (Pl. LXIII, 1). The front wall north of the entrance was very thin, and the upper part has been cut through and afterwards built up with stones and mud, doubling the thickness. The stones along the top of this have been broken out again, but it can be seen that there had been a niche at each end, and lower down in the centre a third niche remains complete.

2. Mileham, Churches, Pl. 20 (a).
3. Ermenne, Taf. XIV, 155.

1. Vol. VIII, 94-95 and the map, Pl. 1. See also the map in this volume, Pl. LXXX.
2. For Count Carlo Visio see now Journal of Egyptian Archaeology, XI, 292.
do not appear to agree with those of any known gathering. Only 4, 5 and 6 can be recognised in a Syriac collection, and there too they are in a very different form. This series was continued on the south wall, Nos. 19-23 (Pls. LXIII, 2; LXIV, 1). No. 24 in the middle of this wall is a prayer for the anchorite himself, 'Theophilus, this least of monks, who wrote these writings on my dwelling,' dated in the year A.D. 739. On this prayer there follows a series of potent amuletic texts like those in a book in the Leyden collection. They consist of the beginnings of the four gospels written in circles, reaching to the end of the wall (Pl. LXIV, 2): and, occupying the irregular corner and the beginning of the west wall to the left of the door (Pl. LXV, 1), the letter of Christ to King Abgarus of Edessa, the list of the forty martyrs of Sebaste, the much-blundered Latin palindrome, sator arepo tenet opera rotas (here entitled 'the names of the nails of Christ'), the names of the seven youths of Ephesus, etc., followed by a plain and an ornate cross. It is noteworthy that, as has already been remarked, these protecting spells are placed over the brick grave in which probably the anchorite during his lifetime made his bed.

In detail the texts are as follows:—
1-2. Lost except scraps at the top.
3. (Pl. LXII). Portions of nine lines at the top preserved but not copied.
4. (Pl. LXVII; cf. Pl. LXII). 'It was said of the holy old man Apa Arsenius that when he had come out to sell his handiwork a servant girl bought it from him; and she said to him, “Arsenius, if thou be a monk, depart to the desert,” and he ran into the desert saying this same phrase, “Arsenius, if thou be a monk, depart to the desert,” and did not continue to [come] out again, but was [sell]ing his handiwork to any.... That which [he received] for its price ....... his dwelling-place ....... in (1) the place, when it is full.'

1. Anastasi No. 9, Pleyte and Bossert, Manuscripts copiés du Musée d'Antiquités des Pays-Bas à Liégié, pp. 441-479.
2. My hand-copies of the inscriptions in the tomb, corrected by the photographs with occasional help from the earlier copies, are reproduced in Pls. LXVII-LXVIII. It can be seen from the photographs that scribal mistakes abound in the original. I have to thank Mr. Crum for much help both in text and translation, as well as for the loan of the copies made by Mahaffy and Gardiner; Professor Sayce kindly lent me his own copies.
3. The following lines are now very obscure; read εΤΟΟΤΤΥΕΙ(?) and ελληνικά τερ(q)ρήσια.
The words of the servant girl are put into the mouth of an Ethiopian girl in an anecdote of Arsenius in Budde, Book of Paradise by Palladius, I, p. 699, No. 338.

5. 'A brother [visited] Apa Macarius (?) and said to him, "What is the greatest of all the virtues?" The old man said to him, "It is discretion, since many monks have worn out their bodies on the desert and have gone empty because they had not discretion, the greatest of all the virtues. For discretion is the weapon of the monk. He that hath not discretion labours in vain (έκατοράω)."

This resembles the saying attributed to St. Anthony in No. 293 in Budde, p. 681.

6. 'A brother journeyed to the holy old man Apa Antonius and said to him, "Why am I tempted to fornication?" The old man said to him, "Because of thy incontinence and thy gluttony. It is written that thou shalt not fill thy belly with bread, O monk, nor drink much water nor satisfy thyself with sleep; for it is written that all the deceits of the devil are in drinking much water and the abundance of sleep."

Compare the anonymous saying, Budde, No. 572, pp. 778-9.

7. 'Our holy father Apa [mun] said, "If the monk make much πράξεως (i.e.) and he be caught in pride or vainglory, he hath fallen from the height of virtue, and he hath become like a jar of honey on which gall hath been poured; this is the likeness of pride in the heart of the monk."

8. ' . . . . . . . saying, "Take her (?) to thyself . . . . for as to me, a magician put the world behind him and came to me; I received him to myself, while he completed a great suffering unto the day of his death. And when he had ended, two hyenas came and dug the ground and buried him in peace (?), Amen."

9. Beginnings of an unusually tall page of text at the west end of the north wall. Much more existed in 1895, and the copies by Sayce and Mahaffy, beginning at l. 11, make it possible to restore the text as the Nicene creed. The lines appear to consist of about thirty-four letters and were therefore longer than in the other pages and must have reached to the western niche in this wall.\(^2\) The only complete example of the

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1. The top lines of most of the inscriptions are much injured by bate and many passages are difficult to copy. Here ΠΑΡΑΣΙΑΠΟΤ is doubtless a misreading; Crum suggests ΠΑΡΑΣΙΑΤΙΟΤ.\(^1\)

2. See above, p. 81.

Fig 2.—Panel No. 9 restored (with additions from Sayce and Mahaffy)

Nicene creed in Coptic is that published by Revillout from a papyrus at Turin;\(^1\) fragmentary versions are in Zoega, Catalogus, 242, 246, and in Cram, Short Texts, No. 16.\(^2\) The texts vary greatly in wording, so that the restoration here proposed is doubtful in many points.\(^3\) It begins with the heading 'The creed which was settled in Nicaea by the holy Council' and proceeds 'We believe in one God the Father almighty'.

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2. See also F. Haase, Die Kapitellen Quellen zum Konzil von Nicaea in Studien zu Geschichte und Kultur des Altertums.

3. Revillout's unique text is adopted for the first lines and nearly fits the requirements of the lost lines 1-4; the fragmentary texts begin to give parallels from the end of l. 7.
[He is a creature or that He] changeth—these shall be anathematized
[by the] Holy Catholic Church.

10-13. All lost, 10 having been above the supposed niche.

14. Fragments of the ends of four lines remain.

15. "... into his right eye" he tore it out and it fell upon the [ground]... and the brethren [said] to him '... this';
and he said 'I did think (!) of the time of my] novitiate (!), I desired a wo[man]...; therefore I did this.' And immediately there came an [angel] and thrust his eye into the place from which [he had torn it]:
he made the sign upon it [and it was restored] like the other, as if it had not fallen... at all. And the an[gel !] said to him, 'Lo, thy courage hath been [written in the book] of life.'

16. "[Apa ...] Palladius said, "A brother was in the mountain of Swan [named Hapio, and he was exceedingly charitable and did not leave anything in his abode, but gave them away in charity. A poor man came to him one day and he found nothing in his abode to give him except an old garment. He took it that he might give it to him; (but) he argued saying, 'Shall I give that which is spoilt to God and lay that which is good upon myself?' He put on the old garment and gave that which was good to the poor man, even to the book from which he read lections; he sold it and it was bought and its price was given to the poor man. And it was brought (back) to him, but he took it not, saying, 'Whereas I gave it to God I will not proceed to take it (back).'"

Mr. Crum observes: 'this must be a version of the story of Sarapion Sindsinite which is to be read in various places, see E. C. Butler's edition of the Lausiac History (vol. i, 98; vol. ii, 214) in Texts and Studies, and Hapio may be Sarapion clipped short; see also Migne, Patr. Lat., vol. 73, 889, no. 5, where it is not attributed to Sarapion. It is not properly a Palladian incident, but what was and what was not from Palladius was (and is) often in dispute, and his name might be attached to any likely anecdote.'

1. Ἡ εἰς ὥραν ἐπισκέπτοντες. Crum.
2. The Cross and name of Christ are written to fill the gap, as at the end of Nos. 16, 20.
3. Sayce-Mahaffy seems to give ΔΩΡΟΥΣος ὑπὲρ [Ἀλα. !] Π. Ἡλλα.
4. Sayce-Mahaffy shows this name practically complete, the οὐκ apparently ligatured.
5. ΔΩΡΟΥΣ also in 20, 4, a new form, perhaps faulty, for the usual ΔΩΡΟΥΣ. 6. It was said of [Apa ...] that as he was walking one day upon the mountain to go into the cave of [the] holy old man Apa Hatre he was repeating by heart from the (Book of) Numbers, and put his foot on a cæstas. She bit him; (but) he did not move his foot from her and when he had tormented himself greatly he repeated the psalm of the desert (?). And when (he) reached this passage, "thou shalt tread on a serpent and an adder," he lifted up his foot from her and found that she had died, and he gave glory to God for his power.

18. "... going about he... the brethren... handi[work]; and whose was ill he would strive earnestly for them, and to the old (!) he would fill their scanty water, and when he returned to his dwelling-place at the time approaching sunset he used to find three loaves laid down in his dwelling-place and would eat the one and give the other two as alms to those of the brethren who were in want. And he performed the above service unto the day of his death.

19. A few words of Apa Ezaias concerning humility. Humility is that which (see) the man (!) thinks (!) of his own self that he is a sinner and that he does nothing good before God. And the work of humility is... and the not reckoning (!) ... and subordination ... thee (!) to speak lies [er]... which are vain, ... not to... to endure reviling (!) ... to perform the commandments. +ἀγ. Κ.

20. "Our father Apa Pachom said, "The monk on whom are the four signs is the son of God. The son of the communion is he who... humility, subordination (!) and renunciation (!). These are [virtues (!)]... ."

21. 'Apa Ezaias said, "Prolong not discourse with a woman, O monk, but flee from her like one who flies from before a serpent lest it..."

1. Sayce-Mahaffy ΠΟΥΚ. ΠΟΥΚ.
2. Crum notes that 'Hatire was a hermit at Awin, afterwards Bishop of Awin in the time of Theophilus, vide Synagoga, 12 Khik.' The cell must have formed the central point of the great monastery of 'St. Hatre' (now El-Hatira, Qidesh in Rec. de Truc., XXXVII, 4; cf. Abu Salib, fo. 101r, 109r) on the west bank of the Nile opposite Awin, to which the false label 'Monastery of St. Simeon' has been attached. It was thoroughly excavated by Professor Monneret de Villard in 1924-1925; see his plans and description in Annales du Service, XXVI, 219-245.
3. ΠΟΥΚ for ΠΟΥΚ.
4. Ps. 90. 13 as in Septuagint.
5. Read ΔΩΡΟΥΣ(!) ὑπὲρ κ. for this strangely blurred passage.
6. ἑνετυχείσιον.
7. ὕμνος for κ. ὕμνος.
8. ἘΝΤΑΡΗΣΩΤΑΚΤΙΚΟΣ.
faith and thy good choice; thy sicknesses shall be healed and if thou hast committed sins in human fashion they shall be forgiven thee; and Edessa thy city shall be blessed for ever and the glory of God shall abound among the people also, and faith and charity shall shine forth in its streets. I, Jesus, have written this letter by mine own hand in order that the place in which this handwriting shall be fixed up, no power of the adversary shall be able to approach that place, for ever and ever, Amen + χερος. 'Probably χερο was intended.

27. (a) The forty martyrs of Sebaste. 'These are the names of the forty martyrs [of Sebaste, the city.] The names are in two columns reaching to l. 22.

(b) 'These are the names of . . . . . . . . Bathis . . . .

28. (a) Remains of names (!).

(b) l. 16. 'These are the names of the nails of the Christ. Sator areo tenet oera rotas.' This transcript of the Latin palindrome into Coptic letters, acutely recognised by Sayce, is badly blundered, and shows the usual Coptic form with oera for opera.1 The title given to it occurs elsewhere.2

(c) Remains of names (!).

29. The Seven Sleepers. 'The s(even) young men of Ephesus.' Their names follow.

Most of the magical texts 25-29 occur in the Coptic magical book at Leyden referred to above. Those in 27(b) and 28 however, are not to be found there.

The colour of the paint in all these inscriptions is reddish or brownish, and the same colour and similar style are seen in the decoration of the eastern niched wall (Pls. LXV, 2; LXVI, 2) which may also be attributed to the monk Theophilus. After being built up with stones the niched wall was covered with mud plaster and whitewashed. The upper decoration, on the level of the inscription upon the north wall, is mostly destroyed, but two elaborate crosses of coiled strap-work are seen, and between them in the centre remains of an ornate strap-work figure with γρυγατ at the sides and a flying bird; bordering these below, but still high above the floor, is a band of diaper of leaves and garlands.3 The central niche cuts sharply through the ornamentals and most probably was made later in

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1. 山口 (6) for γρυγατ. cf. Aq. gia.
2. This reading by Crum from the earlier copies is already printed in his Papyri Coptici Societatis, VI VII, p. 56.
3. Sayce-Mahaffy read I i.e. tenth indiction, which has some corroboration in the photograph; but my copy, revised more than once, is not marked as doubtful. The tenth indiction year would correspond to A.D. 748 and would be 458 of the Diocletian era.
place of a cross or figure of Christ. The two upper niches may be as old as the decoration.

On the other side of the door there are no remains of decoration or inscriptions in the brown ink, but there are some graffitis of a more cursive kind in black ink (Pl. LXXII); unfortunately they are very faint and obscure. A is a narrow column, apparently of 19 or 20 lines; B consisted of 28 long lines, perhaps a homily, a new paragraph commencing at 21.

'The Lord . . . . bless you and keep you in this life (? . . . . the monk ?) also in his pilgrimage, whether male or female, small or great, . . . . a portion and a lot with his saints in this pilgrimage. And the [mar]tyrs (?) fulfilled the command which is written in the gospel "[I was] a stranger and ye took me unto you." May (?) he bless you and . . . .'

Both A and B are in Coptic; C, six short ink lines below B, is in part written slanting apparently to follow the slope of the sand which had poured in through a crack in the wall above; they might be either Coptic or Nubian-Greek from the remains.

Besides these ink records there are later graffitis scratched through the plaster on the roof and walls. Those on the roof are few and very indistinct; on the walls, especially the east and north walls (Pls. LXII, 2; LXIII, 1), are rude representations of ships, a camel, etc., and the following texts and monograms in a mixture of languages and grammars (Pl. LXXIII).

East Wall. South of door.

1. On left of ink graffito A. Coptic, 'God and the Lover of man[kind] guard my soul . . . .'.
2, 3. Below graffito A. Graeco-Nubian. (3) 'Pate the archdeacon'; the name is common in Coptic.

South Wall.

4. Beneath panel 21 ' . . . . the man (?) of Arkate (?)'.
5. Beneath panels 22-3. Greek (?) 'O[!] Abba Kyros.'
6, 7. Beneath 23, apparently 'Michael.'
11. Above Matthew, Old Nubian, 'I Stephanos, King (?) . . . .'

West Wall.

27. Beneath panel 7. 'Abba (?) Mariane priest, Arka (?)'. See No. 13.

North Wall.

28, 29. Beneath panel 15. 28, 'Yesu the Bishop.'

East Wall. North of door.

32. On right of left niche, Coptic. 'I Dioscoros the monk [have] written this, Pharmuthi 23, from Dioecletian 649, from . . . .'. (An attempt to copy the first words of this is in Wilkinson MSS., IV, fo. 79, where it might be mistaken for a lost heading to No. 24.) The date is A.D. 933, two centuries after Theophilus' decoration of the chamber. A marvelous boat is incised on this wall below the painted diaper (Pl. LXVI, 2).

2. The same name as Marius, according to Croun, *Catalogue of Coptic MSS. in the British Museum,* Nos. 564, 632.
LIII. SUPPLEMENTARY NOTES ON THE CHRISTIAN REMAINS AT FARAS

Immediately outside the west wall of the Enclosure north of the gateway there are shallow Christian graves in the sand. In or about them are found small painted figurines of terra cotta 1 such as occur further north in Nubia 2 and in Egypt. The graves extend over the outer ditch. 3

Another group of Christian tombs was at the Hathor rock or Nabindiffi, south of the Church which stood there. 4 They were wholly rock-cut. On the earth slope below the precipitous part there were several square vertical pits each with a chamber at the bottom on the east side; others were higher up the rock on the south-west side. Several vaults were cut under the narrow rock wall 5 which formed the base of the south wall of the Church itself as far as the south door. Two at the west end ran east to west and were entered from outside the Church through square apertures in the rock wall, blocked with a slab and plastered over. Others towards the east end ran north and south and were entered from the south side of pits sunk in or below the floor of the Church. It is possible that these latter were pre-Christian, but they appeared to be late. Skeletons were found, but no antiquities in any of the tombs.

Lepsius, in December 1843, picked up two stones inscribed in Greek in front of the grotto at the Hathor rock. 5 They proved to be fragments of a single grave stela 7 commemorating the death of a lady named 'Jesus-is-soin-of-Mary.' It was probably from here, too, to judge by the name Kolaşića, 8 that Vidua in 1820 selected two good examples of Greek tombstones to carry home to Italy, the one commemorating the lady Kusimia or Kochismia (Κούσιμια or Κοχισμία), the other a person who was apparently daughter of the bishop of Pachoras and died in A.D. 692 (1). 1

The two churches on the edge of the western desert were excavated and described by Mileham. 2 He mentions the abundant graffiti on the north and east walls of the south sacristy in the Northern Church, and these I endeavoured to decipher but with almost no success; the white plastering or whitewash has all disappeared and all that remains of the inscriptions are the incisions which reached the brown mud below: these too are much worn, and destroyed by white ants. The first is complete and may perhaps be read 'The monk To(!)-Kaphrit(!)'. Mr. Crum kindly supplying a reference to QFY the name of a camel-owner and of a nephew of the king of Nubia. 3 Mileham and Crum have dealt with the beginning and end of what was once a long inscription of about 15 lines; the former gave me a rubbing and copy of the beginning and of the words 'Isu the monk.' From these, and my own copy of the last four lines, I have constructed the new copy (Pl. LXXXIV, 2), in which dotted letters are those which are vouched for only by Mileham's hand-copy. 'I am he who maketh a . . . . [on?] the day when . . . . the month (?) (long gap of 7 or 8 lines) . . . . a (?) brother repenteth (?) . . . . Mena . . . . . . : Shemute the Archimandrite son of Isu the monk. After the martyrs (?) 597 ' (A.D. 881).

The Southern Church is close to the Meroitic Western Palace; this explains why a Meroitic grille and other objects of that age were found by Mileham in excavating the church; 4 we observed some Meroitic pottery amongst the antiquities left in it by Mileham. Lepsius 5 gives details of two fine capitals in soft red sandstone, from this church, as belonging to columns on either side of the tribunal. These had been seen and copied twenty years earlier by Wilkinson, 6 whose drawings are reproduced here. He describes them as 'Two capitals of red sandstone behind the hills inland from Faras in a building with round arches. The shafts of the columns to which these most probably belonged are on each side of the doorway and also of red grits, perhaps taken from some other building to make the door-posts of this, the recess for the door being cut into them,' and gives the sketch of a column which is difficult to fit

1. One is drawn in Mileham, Churches, p. 23. The type resembles the specimens figured in Weber, Ägyptische-Griechische Terrakotten, Pl. XXIII, Nos. 333 et seqq., some of which are in the attitude of orantes. Cf. Kaufmann, Grieco-Aegyptische Koroplastik, p. 112 et seqq.
3. See the plan of the Enclosure in Vol. XIII, Pl. XXV.
5. For this wall see Vol. XIII, Pl. XL, 2 and p. 62.
6. Denkmäler, Textband, V, p. 182. I do not know to what church he refers in the next paragraph.
7. Lepsius, Denkmäler, VI, Bl. 99, No. 537. The old readings are unintelligible; Junker has successfully reconstructed the long text in his article Die christlichen Grabsteine Nubiens in Zeitschr. f. d. Sp., LX, 117-120 with photographs. 8 See Vol. VIII, p. 2. 9 Lefebvre, I.G.-C. No. 635.

2. Churches, chap. V, VI.
3. Forget, Sogazerium, I, 312, 353.
4. Mileham, Churches, 35.
with Mileham's photograph of the remnant of the columns of the haikal.\footnote{1}

At the distant Sheikh Jebel\footnote{2} we found low down on the north-west slope of the hill a cavern or shelter with the name Michael repeated and Marcus, and near the summit on a small rock platform at the north-west corner the graffito of a priest named Charis (Pl. LXXIV, 3, 4). We did not reach the top, which is difficult to climb. Fragments of pottery lay on a terrace above the sand slope on the east side, but the shelters and cliff faces here yielded no graffiti.

About two kilometres north from Faras on the top of the cliff where the desert after turning sharply east almost reaches the river, is a collection of ruined buildings known as Wizz.\footnote{3} They are mainly of dry walling with occasional upper stories and vaultings of crude brick. A comparatively large chamber at the north end with dome (Pl. LXXV, 1) shows some well-built arches of burnt brick. The buildings are crowded together in a dry stone enclosure wall with traces of brick above (Pl. LXXIV, 1). It is more or less rectangular, the west side about 50 metres long, the south and north sides respectively about 30 and 35 metres; the east wall follows the cliff contour. There is a domed building in the centre besides the one already mentioned at the north end, but there is nothing that can be clearly recognised as a church. The enclosure wall is much ruined and shows a return at the north-east corner, perhaps for the entrance. On the south side is annexed a court, apparently without buildings, measuring about $24 \times 16$ metres. There was probably an entrance at the middle of the south end of this and a corresponding entrance from it into the main enclosure. Southward from the enclosure there are a few square tomb wells of Christian age cut in the rock.

In the line from Wizz to the Faraf\ci citadel and near the former are seen two small crude brick ruins, one in the sand of the open valley, the other among the sand-dunes. They may have been tomb-chapels or sobils, and they suggest that there existed in Christian times a direct and open road where now the sand-dunes make travelling very laborious; and one is again drawn to the conclusion that the sand-dunes are of very recent growth and did not exist in the flourishing days of Pachoras.

It is unfortunate that the exact provenance of the marble tombstone

\footnotesize{(1) Churches, Pl. 15 b. 2 See Vol. VIII, p. 2. 3 Mileham, Churches, Pl. 3; the situation can be seen in our Pl. LII, 1. Cf. also Somers Clarke, Christian Antiquities, p. 78.}
of Apa Thomas, bishop of Pachoras, cannot be determined, but I am inclined to think it was found at Faras itself. Professor Sayce in publishing it in the *Recueil* in 1898 stated that Colonel Lyons found it on the west bank at Serra, probably supposing that it came from his excavations at the Akaša temple and church; hence Junker in his recent article on Nubian tombstones refers to it consistently as the ‘Serra stela.’ In a letter dated 10th September 1912, Colonel (now Sir H. G.) Lyons specifically denies this account: ‘Sayce’s description is wrong, as I have several times told him’; the engineer bought it for Colonel Lyons at Ballane I think. The first owner was said to have found it at an old ‘deir’ in the desert, presumably a ruined site on land now waste. Mr. Crum tells me that on the back of a photograph of the stela given him ‘many years ago’ by Colonel Lyons is written ‘Bought at Ferèg, opposite Abu-Simbel, and said to have come from just behind Faras.’ Ferèg is the next village to Balañe, so there is substantial agreement here. Further, a travelling merchant (1) on his donkey, passing along the road behind the Enclosure at Faras, told me that he had once picked up an inscribed stone on that road (he could not or would not say exactly where), carried it north and sold it to an engineer (no doubt the steamboat engineer mentioned by Colonel Lyons). It is clear from all the accounts that it was found on the west side of the Nile, at or very near to Faras. There is a large choice of churches and cemeteries from which it might have come, but presumably the Great Church in the south-west part of the Enclosure was the cathedral church of the see of Pachoras, and it would be natural to suppose that it was in that church that the stela had been buried. Anyhow it should be looked on as a monument from Faras, not from Serre.

When we examine the remains of the churches of Faras with their rude rebuildings and repairs we realise how the Christian kingdom declined in wealth and power after the first few centuries of its existence, and the arts too were gradually disused and forgotten. From A.D. 640 onwards Nubia was ever threatened or ravaged by the Moslems. It had indeed seasons of comparative prosperity; but long before the Turkish conquest of Egypt, which took place in 1516, the kingdom was in a state of hopeless decay and disruption. Since that disastrous event, Nubia has lost even the art of brick-making and builds its short-lived house-walls with layers of unshaped mud (jâlâ); and the products of its potters, once so skilled in varied technique, are now almost without exception infantile and contemptible.¹

LIV. ADENDÂN, SERRE, AND OTHER CHRISTIAN SITES NEAR FARAS

(MAP, Pl. LXXX, and Fig. 4 below)

Crossing the Nile from Faras we come to the territory of Adendân, called by the Nubians Andân. The village and the cultivation lie to the north. A low sandstone hill forms the river bank opposite the fortified

![Map](image)

**FIG. 4.—MAP. CHRISTIAN SITES FROM ABU SIMBEL TO THE SECOND CATARACT. Scale: 1:100,000.**

Enclosure of Pachoras; upon its northern slope, which bounds the cultivated land, stands the ‘Northern Church’ called Andân-kissi,³ of basilican type and built of stone and crude brick; in the shallow wadí behind the hill, quite hidden from Faras, are a Christian cemetery (where we made some search for lamp-boxes and lamps but found none), and southwards the ‘Southern Church,’ domed and built throughout of crude brick. For this Somers Clarke gives the Arabic name Dîr Ash el-fadleh, which might perhaps mean ‘Convent (or Church) of the Supper of Remnants’; but to us it appeared that Andân-kissi comprised all these remains. The two churches are described by both Mileham and Clarke,⁴ and one of the

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capitals figured by the former was apparently seen in place by Lepsius, who gives a drawing of it. 1

Mr. Mileham gave me photographs of the remnant of painting in the square-ended hawkTel of the Southern Church which he found and afterwards covered up (Pl. LXXV, 3, 4). Of this he says: 'Several persons are represented but unfortunately only the lower parts of the figures are left and the effect is that of a confusion of feet and the skirts of robes. It is probable that the painting portrayed a number of saints, for the costumes are of all types. Some show priestly robes with stoles of dark red, while one at least represents a soldier whose feet and legs are encased in armour.' 2 The fragment appears to extend from the east on to the south wall and the subject evidently occupied the three walls. The feet and legs of the military (?) figure in the middle show that it was on a much larger scale than the other figures: they also end at a rather higher level, and a suggestion that has been made, that they belonged in reality to an infant Christ seated on the knee of the Virgin, seems worth consideration.

Southward from Paras on each bank is the district of Serre. The temple of Ramesses II 3 at the hamlet of Aksha in Serre-barb (West Serre) was thoroughly ruined before the Christian period. Yet sufficient remains of the lower courses in some parts to be utilised in constructing a church and other buildings with crude brick. Gau gives a drawing of the place as it was in 1819 showing lofty remains of brickwork, and in his plan of the temple marks the apse of the church and the lines of the side walls. 4 Lepsius, visiting it in December 1843, still speaks of the Coptie church, 5 and even in 1906 Professor Breasted found a fragment of one of the brick walls still standing. 6 In 1910 not a brick remained, all having fallen a prey to the sedakh-digger, but the granite shaft of a column lay near by.

The Nubian name of the old Egyptian fortress 7 which barred the land route and guarded the river-passage north of the village of Serre-sherg (East Serre) is Serrânkisî, 'Church of Serre.' 8 It was occupied by a large community in the Christian age, and four brick churches of the domed variety were built in and around it. 1 One, the 'North Church,' was just outside the North Gate; another, the 'South Church,' to the east wall of which a third was afterwards built on, stood just outside the South Gate; and a small domed 'Central Church' was set conspicuously in the centre of the enclosure, apparently with no buildings between it and the Nile, so that it was visible to all who passed by along the river side. Although the Christian buildings leave empty this broad space on the west, they overflow the fortress wall and ditch at a point about the middle of the east side, where there was perhaps a gate opening to the desert. One of the New Kingdom graves (no. 6) at Sheikh Nâr on this side contained a plain circular Christian lamp with raised feed-funnel, loop handle and spout.

On the wall of a chamber backed against the east wall of the South Church we noticed some traces of paintings, and on clearing the building found it to have been a small church 2 of crude brick throughout, like all the others at Serre. Its plan (Pl. LXXVI, 1) agrees nearly with that of the Central Church, having a staircase in the corner (probably to a gallery over the south aisle), but the walls are broken down low. The loss of the roof rendered it less attractive for plundering, and the accumulation of sand has preserved its floor and its wall-surface up to a certain level in good condition. The floor is about 30 metre higher than that of the South Church. The entrance to the hawkTel is somewhat as sketched (Pl. LXXVI, 3), the screen below the arch being 1-50 high. The south sacristy is complete with its barrel roof remaining, but is not decorated; the height from the floor to the spring of the vault is about 2 metres and to the summit about 2-40; the small window is 25 wide, 45 (?) high and about 1-60 above the floor. The rest of the church is roofless. A narrow window at the west end of the nave is continuous with a window in the east wall of the South Church. In the corner of the north aisle is a sandstone mortar, probably used as a stoup for holy water, and opposite the north door under the arch of the nave are four slabs set upright to support something, presumably a stoup. The most definite remains of paintings (Pl. LXXVII) are in the hawkTel, where on the side walls are traces of a row of Apostles, Peter holding the key on the north wall; at C where there are remains of the figure of an angel (?) in white, black

1. Denkmäler, Textband, V, 182.
2. Churches p. 20.
4. Antiquités de la Nobie, Pl. 63.
5. Denkmäler, Textband, V, 186.
7. A rock projecting into the river below the fortress is known to the boatmen by the curious name Bishantúkhinsir, 'Head of the rock of the Flash's son' (69 for 6kâl, of Awdân for Advânki). The church by the hot spring opposite Debrâr (Mileham, Churches, ch. III; Clarke, Christian Antiquities, pp. 58-65) is called Hammânakisî, 'Church of the Bath.'

1. Described by Mileham, Churches, ch. VIII, with plan and good photographic views, Pl. 20-23. See also Somers Clarke, Christian Antiquities in the Nile Valley, p. 64.
2. Its character was already recognised by Mileham, l.c., p. 41.
and vermilion with weeping eyes on the wing; at A and B on the walls of the narthex, the lower parts of pairs of figures closely grouped together so that their draperies are separable only by the difference of colour and pattern; the tip of a wing with one figure in each pair shows that it represented an angel, the other was without wings. As the altar in the *háskal* shows a groove of division down the front and two cavities for utensils at the back (Pl. LXXXVI, 2), it is clear that the dedication was a double one, to a saint and an angel. More than this we could not discover.

Searching through the churches with their wretched remains of graffiti and frescoes we made the following notes:—

**The North Church.**

In an arch of the north aisle is a radiated nimbus (?) or figure of the sun (?), above it is the graffiti ‘I, Arentoot.’ The name seems to mean ‘son of truth.’ (Pl. LXXXIX, 4). Gau gives a view of this church from the north in 1819.9

**The South Church.**

Over the north doorway there are remains of a Latin cross in red bricks set in the crude brickwork (Pl. LXXIX, 7, 8), as Mileham observes; the red bricks remain only in the arches. The south doorway is almost entirely destroyed, but there is a trace of the groove for a similar cross over it.

**The Central Church.**

The floor is completely broken up: it seems everywhere to have been dug in search for treasure down to the rock, which is now in most parts hidden by a considerable depth of stones and bricks. In the *háskal* on the back wall are traces of several *héssé* figures at different heights: over the lower figure on the left, *[A]pa Phamysa* (?), over an upper figure on the right, *Apa Lobsa* (?). ... (Pl. LXXIX, 2, 3) are traceable; the other legends are too faint to be read. On the sides walls were alternate young and old figures in two rows, perhaps representing Apostles. In the east wall of the north sacristy is a niche occupied by a painted head and shoulders of Christ (Pl. LXXIX, 1).

The south gallery in the upper story retains its roof and there was a considerable depth of dust and dry grass forming a level floor on the vaulting of the chamber below; we cleared it out but found nothing worth mentioning except the remains of a leathern sandal.

It seems that of the four Old Nubian MSS. that are known, two, now at Berlin, must have been written for the churches of East Seræ, one of them being as described in the colophon. We ourselves picked up a tiny fragment of paper from an old Nubian MS. in a corner just outside the central church at Serrëmkissä, into which it had been blown along with dust and leaves. Unfortunately the churches previously known have been thoroughly dug out at some time or other, and no trace of MSS. was found in our clearance of the New Church.

About a mile south of Serrënkissä stands the basilican ruin described as the Southern Church by Mileham. The graffiti on the Fallen column (Pl. LXXIX, 5, 6) are faint and doubtful; one might conjecture the names Michael and Michinkudda.

At the modern village of East Seræ, about two miles south of the fortress, Mr. Woolley found Egyptian sculptures re-used in tombs which he took to be of Christian date, and, lying in the village, a Christian capital of sandstone (Pl. LXXIX, 3). In the mediaeval Christian period the place was already known as Eastern Seræ (Serrënmato), as now amongst the Barabra, who, however, commonly use the Arabised designation Serë-sherg, Seræ-garb for the two Seræ.

Several sites northward also lay within our purview from Faras. The West bank is very barren until Balaæ is reached. Natives reported the remains of a church in the southern part of Balaæ, apparently at

1. Griffith, *The Nubian Texts of the Christian Period*, p. 4. On the other hand the *RTCE[CPA]* (wherein we may recognize *TCE* for *TOOE*, cf. *Teman* = Eg. *daw-ra*) is probably Gebel Serrik in the map of the *Description de l'Egypte*, *سَرْرِيْك* in the Survey Map 1:2,000 on the East Bank near Edfu, as was kindly pointed out to me by Dr. Borchardt. The Nubian MS. in the British Museum seems thus to be restored to the great find of Coptie MSS. near Edfu described in Rostafriel's *The Light of Egypt*; if so, none of these show any connection with Seræ, and my suggestion that they were carried to Seræ from Edfu in the time of El Hikim falls to the ground.
2. *Nubian Texts*, pp. 5 and 56 (fr. 3).
3. Churches, p. 43.
about 10 kilometres from the Faras enclosure, but we did not land there. Somers Clarke however visited it. Opposite Bala‘b is Gustul, the next region to Adendán on the east bank, and Bala‘b is bounded northwards at 21 kilometres by the cliffs in which are cut the temples of Abū-Simbel, so that there is no breadth of cultivation for several miles. But on the east bank at about 15 kilometres from Faras is the fortress hill called Galet Adda and the hills here form the boundary between Gustul and Fazzég, the territory of which includes the scanty ground on the west bank beyond Abū-Simbel. Capitals of columns of Christian style are found on the summit of Galet Adda and the ruins of a church are beneath them.

About 1½ kilometres beyond (but still four kilometres south of Abū-Simbel), the ancient rock-cut shrine of Harmais (Haremhab), generally called the temple of Gebel Adda or of Fazzég, was dedicated to St. Epimachus and adorned with many Christian paintings and a long but much-worn inscription in the Old Nubian language.

Adendán, in Nubian Andán, is referred to in an Arabic MS. quoted by Quatremère to which Mr. Mileham drew my attention. According to this, Ibrahim the Kurd (contemporary with Saladin) was drowned about 1175 in trying to cross to the 'Island of Dendán.' The Island of Adendán opposite the village is large and cultivated. Professor Margoliouth has kindly traced the passage in its printed form in Arabic, the author of the work being Abū Shāma who lived from A.H. 596-665 = 1199-1266.

Dendán can be recognised also in Mufazzal’s Histoire des Mamlouks, where the name occurs slightly corrupted to Dendāl (1260-77) in the following group: Admah (sic, = Amada?), El-Daw (= Agīda), Ibrim, Dendán (= Adendán), Bukhara= (= Faras), Sama (sic, hardly = Serr), Jeufret-Mika‘il (= Melinarti). The occurrence of Daw along with Bukhara shows once more the error of the Coptic-Arabic lists in equating these two names.

Daw and Ibrim are very naturally linked together again a little earlier in the same work as two fortified strongholds near Aswān, seven days' journey distant.’ Makrizi also associates them, calling the former Adwā and saying that near it is a marvellous temple, evidently referring to the temples of Abū-Simbel opposite Adda, as Burchardt suggested. Professor Margoliouth tells me that Bouriant’s translation, placing Adwā northward of Ibrim, is not justified, the Arabic (ṣūr) meaning something like 'near it,' but not 'plus au Nord.' Do-taww, 'Lower Do,' is a geographical name occurring in an Old Nubian inscription at Adda and may belong to the place.

Wiet is inclined to read Dirr for Daw in some passages. The place is associated once with the ‘Island of Mika‘il which is at the entrance of the Cataract, meaning the Second Cataract, and elsewhere we hear of a commander in the Islands of Mika‘il and the province (ṣūr) of El-Daw. The ‘Island of Mika‘il,’ i.e. of Michael, is usually identified with the important Christian site Melinarti, the first island met with in approaching the Cataract from Hilha, and the ‘Islands of M.’ would be a designation of the whole group. Nubian avoids the sound šh and we can see how the old *Millatnarti would be softened to Melinarti, and also how Pakharas would be softened to Faras, the š corresponding regularly to Mahass-Fadija.

LV. DESCRIPTION OF THE PLATES

Pl. XI, 1. Faras from the local north-west, looking over the site of the Meroitic cemetery, towards the end of the first season. In the centre is the mastaba-field with the Church excavated, on the left two tamarisk hills. The Arab cemetery lies just outside the picture, to the left of the outermost hill: over the latter is a dôm palm and across the river a modern enclosure and the North Church of Adendán touching the sky-line. On the right is the excavation of the south end of the cemetery with tamarisk hills beyond. Over the tent amongst bushes is a large

1. Christian Antiquities in the Nile Valley, p. 73.
4. Abū-Shāma, Roudulis/fr akhbar ed-dawlaatān (in Arabic only), Cairo 1287=1870, I, 509. The name is here wrongly printed Dhabānā.
5. 6. See p. 103.
sand-hill, the site of the Pottery (Vol XIII, p. 63); between it and the Citadel or di‘if lies the hamlet of Kaminjane.

2. The mound of the Church on the Mastaba at the beginning of the excavation, showing the curve of the apse. It is taken from the local south-east. In the far distance on the left, beyond the tamarisk hills and great sand slopes, is seen the truncated pyramid of rock called Sheikh Jebel.

3. The mound from the north-east. On the extreme left is seen a corner of the cultivable ground which is still free from sand-drift stretching inland behind Faras (Kaminjane, the di‘if and Kolosa) and irrigated by sapyje-wheels; apart from this, cultivation is restricted to the river bank. The three photographs on this plate show well the general desolation of the place.

Pl. XLII. The Church on the Mastaba.
1. Plain straight-topped stela of sandstone 20×21 cm., the lower end lost. Inscription in Coptic:

'In [the name] of the Father and the Son and the Holy Ghost.
'O God, of the holy Isidorus, that thou have mercy on the soul of our brother Theoria the deacon in thy kingdom; and thou shalt lay him in the bosom of Abraham and Isaac and Jacob, in the place wherein is no sorrow nor mourning.'

There are unexpected features in this formula. To address the Deity as that of a special saint, e.g. of Col lithus at Antinoe and at Tunes 1 is a usage on Coptic tombs from Egypt, which hitherto has not been found in Nubia. 2 I do not know which Isidorus is intended here; the invocation suggests that the Church on the Mastaba was dedicated to the saint.

4. Lamp of blackish ware.
5. General plan of the remains; the portions of the outer walls a, a at the east end are shown in outline only, being foundations at a low level for security in the loose rubbish of the mound. The narthex at the west end is almost entirely destroyed; b, later altar of solid brick; c, early hollow altar; the tiled path to b passing over it; d, early screen wall; e, later preaching platform; f, early ambo; g, cruciform pan for holy water (Pl. XLIV, 6) on floor.

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1. Murray, The Oxyrhynchus Papyri, Pl. XXXXX, stela No. 2 and p. 43; Millard, Stèles funéraires du noyaut Mina in Annales du Service, XVI, 253, stela seized in the Fayyum.

8 measures 18×12 at the base, 11×9 at the top; the ware is coarse with

marks of chopped straw, red with black core; it seems to show traces of white stucco, perhaps as a ground for decoration. The upper part of 8 was re-used as a footing for the north addition to the northern wall; the lower part was in place in the *haskal*.

Pl. XLV. Christian graves in the Meroitic cemetery, type 6.
1. 1078, with square entrance-pit and chamber, with a similar grave, 1077, on the right.
2. Chamber of 1079 with skeletons.

Pl. XLVI. Christian graves in the Meroitic cemetery, type 6.
1. View of part of the cemetery after excavation from the west, showing the long walls of the Christian family tomb 1134 with 1134E in the corner and many Meroitic graves.
2. View of 1134 from the west, showing the vaulted roofs of A, B, C, D broken into from above, and the blocked and plastered entrances of B and C in the wall in the foreground.

Pl. XLVII. 1. 1134E (not D) in the second row; the grave is duly blocked at the west end, but has been broken into from above.
2. 2044, plundered from the proper entrance (west) with wine-jar still inside: its twin grave on the left of the brick ridge was cleared by us later and numbered 2317.

Pl. XLVIII. 1. Triple grave 2384 on the site of the Temple of Tutankhamun, from the south-west, showing the three blocked entrances in the west wall, over each of them a cross marked in the plaster.
2. 3. Amphoras from grave 2044.
Pl. XLIX. 1. Contents of grave 2332.
2. Scale-pan with four string-holes.
3. One of three conical weights (?) of soft pinkish earthy composition.
5. Brown ampulla from the rubbish of 2319, perhaps thrown out of 2318.

6, 7. Bronze spoon.
All except 5 are from 2332; 4 and 5 are the only specimens of this class found at Faras.

Pl. L. 1. Plan showing Christian graves in the Meroitic cemetery, near the Temple of Tutankhamun and the Church on the Mastaba 1063. Compare the plan of the cemetery in Vol. XI, Pl. XIV.
2. Early Christian graves 1134 and 1137 (type 6).
3. West end (entrance) of 1134D, bricked up, as seen from the east.

4. Pair of early graves (type 6) 2317, 2044.
Pl. LI. Christian graves in the Meroitic cemetery, etc.
1-3. Plan, section showing east wall of the chamber, and section showing the west side of the entrance-well, in grave 1077 near the Church on the Mastaba (type 6).
4, 5. Longitudinal and transverse sections of grave 1183 (type 6) showing remains of vault and superstructure.
6. Plan of grave to the south-east of the Southern Church (near the Western Palace).
7, 8. Amphoras from grave 2044 (type 6) in the Meroitic cemetery.
9, 10. Terracotta covering (Christian?) and coffin, in the Meroitic foot-niche grave 2318.
11, 12. Lamp from the rubbish of grave 71.
13, 14. Design on sealing, and vase, grave 2384.
15-17. Lamp and cup, grave 2303.
18. Coptic tombstone, grave 1070 (type 6).

Plate LII. 1. Rows of graves, partly cleared, in Cem. 4, showing no. 13, with lamp-box on whitewashed platform separate from the grave; normal lamp-boxes are seen in the same row, and in the next row, no. 19, a grave with square hole at the west end of the superstructure in place of a lamp-box. The view is to the north-east. Beyond the cemetery are the ruins of the North Church, beyond it to the right the tamarisk sandhills, and in the distance over the Church the hills east of the Nile. The bluff to the left of these is the point of Wizz, and still further to the left is the wādī of the Anchorite's Grotto.

2. Graves in one of the northern cemeteries, 6-8: one cleared, showing well-preserved sides and lamp-box, the top covered with stones; the other opened, showing the lower part cut in solid rock, the upper part in broken rock and gebel. The west end produced as a whitewashed platform for the lamp-box.

Pl. LIII. 1. Well-finished grave, 4, 46, with lamp-box and inscribed stone in position. The top of the grave and the top of the tombstone have been worn away.
2. Grave 4, 20, roofed with wine-jars.

Pl. LIV. 1. Large stone heap, partly cleared, in Cem. 5. View south-east to the northern church and the most striking group of tamarisk hills.
2. Large stone heap in Cem. 5, covering a cruciform grave, smaller grave heaps beyond. View westwards.
3. Cruciform superstructure of a grave, and other graves in Cem. 5 after partial clearing.

Pl. LV, 1. Neatly arranged superstructures of graves in Cem. 6, plastered and whitewashed, flat-topped, without lamp-boxes, marked as usual by stones on the top.

2. Graves in Cem. 6 with platforms at the west end. The nearest, No. 17, has the lamp-box open to the west (unique).

Pl. LVI, 1. Grave 6, 16 having lamp-box on platform, with raised edge showing gap on the right for entrance (normal arrangement), the covering brick removed. The lamp and censer nested inside are hidden in the shadow.

2. Graves in Cem. 8 cut in solid rock, chambers with square pit entrance, the superstructure corresponding to the chamber beneath. The pit on the left is still closed by a stone slab. Near the pit on the right lies an elongate lamp.

Pl. LVII, 1. Plan of 4. 3, a typical superstructure, with square-headed lamp-box.

2. Plan of the superstructure of 4. 7, with section of the west end showing the opening of the lamp-box.

3. Plan, and section of the west end, of 4. 9, with box on platform.

4. Plan of 4. 10, with elevation of lamp-box.

5. Plan of 4. 13, with separate lamp-box on platform.

6. Plan and section of 4. 15.

7. Plan and elevation of 4. 19, with lamp niche.

8. Plan showing typical construction of lamp-box.

9. Plan of cruciform grave 5. 1, with lamp-box.

10. Cross cut into three sides of the pit of a grave in Cem. 8.

Pl. LVIII. Lamps, half-scale. 2, 4, 7-13, 16 are enlarged from a small photograph taken at Faras; 3, 5, 6, 14, 15, 17 were photographed after cleaning at Oxford.

1. From 4. 62, ‘Of the holy Sergius’ (retrograde), surround of feed-hole plain.

2. From 6. 14. ‘The holy Theopiste’ within a circle of annulets. The handle has been laid on over the Th, before which there appears to be a cross and a tree separating the name from the epithet. Round the feed-hole a kind of rosette.

3. From 6. 3. Round feed-hole quatrefoils and annulets; outside, alternate trees, and flowers on stems, or bees (†).


5. From 4. 66. Four ribs connecting ridge round feed-hole with wick-hole. Round feed-hole rosette; outside ‘Abba Pesynthios’ between rows of dots.

6. From 6. 8. Annulet design round feed-hole joined to similar design beyond ridge by filaments, producing a tendril effect. Inscription ‘Of the holy Pantoleon,’ the Pan blot out by the handle. Cross above spout.

7. From the chamber added outside 30, 31 in the Western Palace (Vol. XIII, Pl. XIII). The rim of the oil-hole joined to the wick-hole by four ribs; round the oil-hole rosette, round the rim circle of hoops ending in cross, and rosette on either side of the ribs.


9. From 4. 54, broad and very flat, round feed-hole quatrefoil with branches, large annulets outside.

10. From Cem. 6. Rim of oil-hole joined to the wick-hole by four ribs; round oil-hole elaborate rosette, round the rim a circle of hoops ending in a quatrefoil on either side of the ribs.

11. Quadfoil round feed-hole; large annulets, etc., outside rim.

12. Ridge encircling feed-hole continued round wick-hole; round feed-hole five-leaved flower; outside ridge, tree, cross, and flowers.

13. From 4. 22; ridge encircling feed-hole continued round wick-hole; obscure design round feed-hole. Outside ridge ‘Abba Pakhomo’ with obscure devices.

14. From 6. 6; ridge encircling feed-hole continued round wick-hole; round feed-hole four crosses; outside ridge loop, rosette, bee (†), and cross.

15. From 4. 56, elongate; ridge encircling feed-hole continued round wick-hole; above feed-hole cross; outside ridge, ‘Of the holy Theodorus’; rosette at each end of inscription.

16. From 6. 6, elongate, plain round feed-hole; cross, leaf, etc., on sides.

17. From 7. 2, slender, moulded by hand, not in a mould; painted red, handle rudimentary; ridge round feed-hole forking in front, ridge from feed-hole reaching almost to spout.

Pl. LIX, 1. Lid of painted Meroitic pyxis, broken, and re-used as censer (†), from lamp-box 4. 19.
2. Circular lamp, join of top and bottom even, handle curled over.
4. Circular ‘covered-saucer’ lamp, from 4. 3.
5. Circular lamp with loop handle and painted rim, from 4. 17.
6. Circular lamp with small feed-hole, loop handle, and spout, from 4. 6.
7. Circular lamp with small feed-hole, loop handle, and prolonged straight spout, from 4. 4.
8. Circular lamp with small feed-hole, five wick-holes, and rudimentary handle, from ch. 7 (the staircase) of the Western Palace.
9. Circular lamp with small feed-hole, seven wick-holes, from the staircase of the Western Palace.

10-26. Cups (censers) :
10. From 4. 68.
11. From 4. 10.
12. From 4. 63.
13. From 5. 7.
14. From 4. 17.
15. From 4. 69.
16. From 4. 29.
17. Ridge below lip, from 6. 5.
18. Flower-pot shape, from 4. 48.

Pl. LX. Cups :
1. From 4. 30.
2. From 4. 23.
3. From 4. 23.
4. From 6. 2.
5. From 6. 15.
6. From 4. 44.
7. From 4. 40.
10. From 4. 7.
11. From 4. 10.
12. From 4. 6.
13. From 4. 45.
14. From !
15. From 4. 29.
16. From 4. 69.
17. From 6. 5.
18. From 4. 56.

Pl. LXI, 1-22. Inscriptions on lamps : the position of the handle is sometimes marked by parallel lines.
2. ‘Abba Pesynthios,’ from 4. 66, 5. 5.

3. ‘Abba Pachomos,’ from 4. 22.
5. ‘The holy mother Julitta,’ from 4. 28.
6. ‘O virgin Dionys(is),’ from 4. 41.
8. ‘Of the holy Dios,’ from 4. 25, 57, 6. 4 (I) (see Synaxarium, 25 Tubah). There is no ground for reading Dios(corus), W. E. C.
9. ‘Of the holy Theodore,’ from 4. 56.
10. ‘Of the holy Theopompos,’ from 4. 35.
11. ‘Of the holy Niasus,’ from 4. 67.
12. ‘Of the holy Pantoleon,’ from 4. 34, 48, 6. 8.
13. ‘Of the holy Sergius,’ from ch. 2 of the Western Palace.
14. The same retrograde, from 4. 62.
15. ‘Of the holy Philoxenus,’ from ch. 7 (the staircase) of the Western Palace.
16. ‘Of the holy Christopher,’ from 4. 29.
17. ‘Of the holy . . . tass (I),’ from 4. 21, 64.
18. ‘Great is the name of God’ (retrograde), from 4. 39, 61, 70.
19. ‘Lord save me,’ from 4. 5.
21.
22.

Also, from 5. 8, TOT ΔΥΝΑΤЪ . . . ΧΕΙΣΤΑΘЪ (!).
23. Ink inscription on cup with stand from 4. 23. ‘Apitara (?) servant of Jesus Christ.’
24. Inscription on fragments of the tombstone of the monk . . . doss, found in the Western Palace in front of the main building.
25. Tombstone of theliss, from 4. 46.
26. Inscription of Orna (?) from 4. 8.

Pl. LXII. Anchorite’s grotto.
1. 2. Coptic texts in panels on west wall north of door, nos. 2-8, and graffiti 23-27.

Pl. LXIII, 1. Coptic texts in panels at east end of north wall, nos. 15-18, and graffiti 28-31, with east niche and corner of east wall.
2. Coptic texts in panels at east end of south wall, nos. 19-21, and graffiti 4.
1. Coptic texts in panels at middle and west end of south wall, nos. 21-25, graffiti 4-22.
2. East wall, niche and decoration north of entrance, and graffiti 32.
4. Niches and decoration on east wall north of the entrance.
5. Painted Coptic texts on the west, north and south walls.

Pl. LXVII-LXXI. Ink texts on east wall south of the entrance.

Pl. LXXIII. Incised graffiti.

Pl. LXXIV. Sketch plan of enclosure at El-Wizz.

2. Complete graffiti cut into the plaster of the south sacristy in the North Church, Faras.

3. Remains of long graffiti from the same.

4. Graffito on the north-west side of Sheikh Jebel near the summit.

5. Graffito in a cavern lower down.

Pl. LXXV. Domed chamber at the north end, El-Wizz, looking north.

2. Women potters at Bidêr with their hand-made wares, showing also the usual clay-built (jûlû) dwellings.

3. Remains of painting in the South Church, Adendân, at east end of haikal, showing the turns of the north and south walls. Photograph by Mileham.

4. South end of the same painting, partly on the south wall of the haikal. Photograph by Mileham.

Pl. LXXVI. The New Church, Serrênkisseh.

1. Plan showing attachment of the church to the east end of the South Domed Church.

2. The double altar, showing groove on west side, niches on east side.

3. The entrance to the sanctuary, showing screen and remains of arch.

Pl. LXXVII. Paintings in the haikal of the New Church, Serrênkisseh. The colours used are black and vermillion.

1. Angel with weeping eyes on wing, from the east end of the north aisle. Drawn by Miss E. M. Cochrane.

2. Saint and angel, in the narthex.

3. Foot, probably of an apostle, in the haikal. Drawn by Miss E. M. Cochrane.

Pl. LXXVIII. 1. Buildings in Serrênkisseh, from the north wall; the little Central Church is seen in the middle with dome.

2. North Church at Serrênkisseh from the south-east, looking across the river to Serre-garb.

3. Sandstone capital found by Woolley in the village of Serreshepg.

Pl. LXXIX. Serrênkisseh, various details.

1. Painting in a niche in the east wall of the north sacristy of the Central Church.

2, 3. Legends over painted figures in the haikal of the Central Church.

4. Graffito in the North Church.

5, 6. Graffito on a column in the basilican Church, south of Serrênkisseh.

7. The cross of red brick over the north entrance of the South Church at Serrênkisseh.

8. Sketch of the north wall and entrance of the same, by Miss E. M. Cochrane.

Pl. LXXX. Map showing the Christian sites at Faras and Adendân.

### ADDENDA TO VOL. XIII

Vol. XIII, p. 20. Mr. J. W. Crowfoot in *Sudan Notes and Records*, VII, No. 2, p. 27, gives good reasons for dating Garstang's 'earliest Meroitic' graves at Meroê to post-Meroitic times; the very peculiar pottery found in them was entirely absent from Reisner's Meroitic cemeteries, and the entrances were blocked with miscellaneous early and late Meroitic altars evidently stolen from elsewhere. The pottery shows ancestral forms of the modern Sudanese types. Presumably these graves must be attributed to a pagan period preceding the Christianisation of Upper Nubia, which may have taken place considerably later than that of Lower Nubia.

I have been favoured with several valuable criticisms of the previous instalment of the Christian antiquities of Faras, by Mr.
F. E. Brightman, Professor Monneret de Villard of Milan, and Mr. Mileham.

Vol. XIII, p. 25. Professor Monneret de Villard would wish to claim the Enclosure for the Christian period in Nubia in order to agree with the results of his studies further north, and I do not know of any solid reasons to oppose to this claim, though Mileham has been decidedly in favour of a Meroitic date. My own idea had been that the fortification might be due to threatening troubles with the Blemmyes at the end of the Meroitic period. Professor Monneret would place the invention of the right-angled entrance-gate for fortresses in the fifth century and considers that it was introduced into Nubia with Christianity. Other Nubian examples are at the monastery of St. Simeon at Aswān, Sabagura and Mahendi.

Vol. XIII, p. 59. Professor Monneret and Mr. Mileham alike explain the cross wall dividing the Citadel Church (Pl. XXXIII) into two halves as correct for a monastic church, to separate the monks and the people, and occurring in many Byzantine churches in north-east Italy and Noricum. To Mr. Mileham the wall recalls the solid screens of monastic churches in Egypt, such as those of Amba Bishoi and of el-'Agra at Deir es-Surāyī in the Wādi Natrūn, but he notes the peculiarity of a single door at the side instead of the usual broad central door. Thus the northern part of the ‘Citadel’ with the Church was evidently built as a monastery. The nature of the southern parts remains to be determined.

I have dealt elsewhere with the curious tradition that ‘Kikelah, father of a hundred, grandfather of a thousand,’ dwelt in the Diffi or Citadel at Faraa. The names there quoted remind Professor Margoliouth of the Turkish name Kaigalagh. He cites the instance of Ahmad ibn Kaigalagh, governor of Egypt in A.H. 324=A.D. 935; not that this individual is likely to have had anything to do with Nubia.

Vol. XIII, Pl. XXXVIII, 10. The block with vine pattern was found in a small trial pit sunk in the low ground towards the north-east corner of the Enclosure; almost the precise spot is marked on the plan in Vol. XIII, Pl. XXV, by the western ring on the compass bearing. Its discovery in a single test pit is an indication of abundant architectural remnants within the Enclosure.

Vol. XIII, Pl. XLVII, 1. Mr. Brightman notes that the apse in some ancient basilicas in Noricum is detached from the east wall in the same sort of way as here and refers to J. Zeiller, Les Origines chrétiennes dans les Provinces danubiennes, p. 182 et seqq.

Vol. XIII, p. 78. Mr. Brightman criticises the interpretation given by Dr. Biggs of the ‘Bishop’ (Pl. LV) as follows:—

‘(1) There is no sort of doubt that he is wearing a φελόνιον (planeta, casula) and not a mantle. It is of the largest possible dimensions, and is drawn up over the arms, forming a bag naturally between the arms, the “white band below the waist” being only the edge of the phonion, the upper edge of the bag.

‘(2) The χηθέαριον is described as “characteristically arranged for the bishop.” It is of course worn only by a bishop; the pall has been variously arranged from time to time: the loose ends before and behind hanging straight down from the shoulder as in the earliest and the present orthodox usage; or the loose ends being pulled to the middle and pinned there so as to form a Y, as in mediaeval Byzantine miniatures, etc., and the present Roman use; or this last being stylised as in the Stigand of the Bayeux tapestry, or with curved fork to the Y as in the arms of the see of Canterbury. There is nothing characteristic about the arrangement of it in this representation; its position may be no more than a convenience to the rather primitive artist. The invisibility of it on the left shoulder is perhaps accounted for by the artist meaning that it is concealed behind the book.

‘(3) There is certainly no dalmatic, which so far as I know was never used in the East at all.

‘(4) The éπισταρχήλιον is peculiar in form with its uneven end, but...

‘(5) the suggestion of an ἐπισταρχήλιον is, I should think, out of the question. Anything is possible, of course, in this kind; but there is nothing to suggest anything separate from the éπιστρ. and an ἐπιστρ. in this position would be odd. The dark square thing behind or attached to the ἐπιστρ. is curious: but it may be part of the éπιστρ. itself, adding to its other oddness, or some garment of local origin.

‘(6) The “vertical bands” are obviously the clavi of the ancient alb, the σταματι of the Greek σταματισ.

Naturally there are “neither buskins, sandals nor gloves”; Eastern bishops do not and never have worn either, like Westerns (except that Michael Cerularius did affect the imperial red shoes); but I do not know
that either patriarchs or bishops have continued this). The right hand is in one of the ordinary Byzantine attitudes, and does not mean, I conceive, that he is signing himself, but is merely a variety of the general attitude of blessing. I think Byzantine bishops are sometimes represented with a linen veil; and if I remember right I have seen a Coptic priest celebrate in such a veil.'

A MACEDONIAN VASE

BY R. W. HUTCHINSON

WITH PLATE LXXXI

The vase illustrated on Plate LXXXI is Number 10982 M. in the Free Public Museum of Liverpool. It is 6½ inches long, 7¼ inches wide, and the height is 3⅛ inches to the top of the rim and 4¾ inches to the tip of the handle. It is a hand-made vase of rather coarse red clay, blackened on the outside, but well baked and polished. On the outside is a roughly hatched running spiral, bordered by two horizontal lines, originally coated with a white substance which has almost disappeared. The handles are two lugs formed by simply pulling out the rim, a primitive type which, however, in Macedonia persists throughout the Bronze Age. The decoration forms a continuous band round the vase without any vertical divisions.

The provenance is unknown, but the form, decoration and fabric suggest that this vessel belongs to a well-defined Macedonian ware, classified by Mr. Casson at Kilindir as his 'Advanced Incised,' and by Mr. Heurtley at Vardaroftsa as his 'Incised Number 3' (S. Casson, Antiquaries' Journal, Vol. VI, No. 1, p. 65 foll., and W. A. Heurtley, Antiquaries' Journal, Vol. VII, No. 1, p. 46.)

No complete example of this shape is known elsewhere, but fragments have been discovered, which might have belonged to vases of this form. The decoration formed by a ribbon spiral of roughly parallel lines rather rudely incised and splashed with white can be exactly paralleled on the amphora from Ak Bunar in the British Museum, and on sherds from many sites.

Mr. W. G. Buchanan has very plausibly suggested that the incisions on similar sherds from Vardino were simply intended to make the white substance adhere more closely to the vase, for some sherds were so heavily coated with white (or occasionally with pink) that the incised lines cannot have been visible.

The spiral is quite often combined with a meander ornament as on vases of uncertain form from Vardaroftsa and Kilindir, or with a pointillé
THE CHURCH ON THE MASTABA.
1. from north-west; 2. from south-east; 3. from north-east.
THE CHURCH ON THE MASTABA. 1, EARLY FORM; 2, FINAL FORM.
PLATE XLIV

THE CHURCH ON THE MASTABA: FINDS.
Meroitic Cemetery: Christian Graves, Type a.
Mercotic Cemetery: 1-4, 6, 7, Grave 2332; 5, Grave 2319.
Mercotic Cemetery: Christian Graves.
GRAVES IN THE WESTERN CEMeterIES.
GRAVES IN WESTERN CEMETERY 4.
Graves in Cemetery 5.
Graves in Cemetery 6.
Graves in Cemeteries 6 and 8.
Graves in the Western Cemeteries.
LAMPS FROM THE WESTERN CEMETERIES.
LAMPS AND CUPS FROM THE WESTERN CEMETERIES.
CUPS FROM THE WESTERN CEMETERIES.
Anchorite's Grotto, East ends of North and South walls.
Anchorite's Grotto, South Wall.
Anchorite's Grotto, South-West Corner and East Wall.
ANCHORITE'S GROTTO, PLAN AND DECORATION ON EAST WALL.
ANCHORITE'S GROTTO, PANELS 17-22.
ANCHORITE'S GROTTO: PANELS 26-29 AND CROSS.
Μ]ΠΥΑ ΑΝΕΥΜΟΥΣ ΕΡΟΣ ΖΕΠ\\\\
[Δ]ΨΩ ΝΑΡΡΑΝΟΜΟΣ ΧΑΣ
[Ν]ΕΩΙ ΑΙΕ ΘΡΩΜ ΠΕΜΟΣΤ ΜΑΝ
ΠΛΟΕΙΝ
ΠΝΩΣ ΣΜΟΥ ΕΡΩΤΗΝ ΖΑΡΕΖΕ ΕΡΩΤΗ ΜΠΕΙΤΩΣΕء
[Ε]ΝΑ ΤΑΥΣΙ ΠΚΕΜ
2ΝΤΩΝ ΜΝΤΛΜΟ ΕΙΤΕ ΠΟΥ ΕΙΤΕΝ ΚΟΙΝΙΕ ΕΙΤΕΠ[ΝΟΣ,
ΝΕΥ ΣΜΑΥ ΝΟΥΜΕΡΙ ΜΟΥ ΚΛΕΡΟΣ ΜΝΝΕΣ ΕΤΟΥΛΑΒ ΟΝ ΤΕΙΝ ΜΝΤΛΜΟ
[ΜΝΔΡ]ΤΕΡΣΩΣ ΑΛΥΣΚΕΒΟΛΝΤΕΝΤΟΛΗ ΕΤΣΗ ΩΝ ΠΕΥΑΓΓΕΛΙΟΝ
Χ ΝΥΜΜΟ ΑΤΕΤΝΙ ΥΟΥ ΕΡΩΤΗΝ % ΣΜΟΥ ΕΡΩΤΗ ΝΤΥ
ΤΕΜΜΟΝΗ

ANCHORITE'S GROTTO: INK TEXTS ON EAST WALL, SOUTH OF DOOR.
ANCHORITE’S GROTTO: INCISED GRAFFITI.
Seven or eight lines lost

1, Enclosure at Wizz; 2-4, Various graffiti.
Christian Sites at Faras and Adendän.