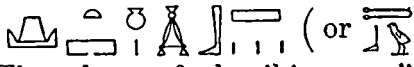




# ABYDOS III.


## CHAPTER I.

### THE SHUNEH, MIDDLE FORT AND DEIR.

By E. R. AYRTON.

1. THE great cemetery of Abydos is divided into two parts by the valley which runs up to the Royal Tombs. In the midst of the northern part stands a high fortress of brickwork, the dark mass of which is the most prominent feature of Abydos. Although a well-known place, yet its real nature had still to be worked out, and the excavation of it occupied most of my time this season. To the modern Egyptian this building is known as the "Shunet-*ez-Zebib*" or "storehouse of dried grapes," which Rochemonteix suggests is probably a corruption of the ancient name  (or )  |, "The place of the ibis-vases," (*Œuvres diverses*, Num. § iii, p. 80.), because, from the XXII<sup>nd</sup> Dynasty onward, the greater part of the enclosure was used as a cemetery for the sacred birds.

Nearly the whole of the eastern half of the Shuneh was dug over by Mariette's workmen, and a general plan and section were made at the same time (MARIETTE, *Abydos* II, p. 46 and pl. 68). Nothing seems to have been found without the actual enclosure of the fort, except a very large number of vases containing the mummied ibis, some of which had brightly-coloured scenes upon them and a dedication to Tho<sup>th</sup> of Hermopolis.

In the narrow space which separates the two walls, nothing was then found on the north, east, or west sides. But the space on the south side seems to have been used as a cemetery; there the walls were hollowed out in parts, and small coffins of coarse baked clay, containing infants, were placed in the recesses. Steles upon which were the invocations to  "Osiris, lord of birth," were also placed in the walls. These coffins and steles were of course later than the XIX<sup>th</sup> Dynasty. Mariette, however, found no object which could throw any light on the date of building of the fort. M. Maspero at first considered that it was built towards the time of the XVIII<sup>th</sup> Dynasty, but changed his opinion in favour of the period between the VI<sup>th</sup> and XII<sup>th</sup> Dynasties (*Dawn of Civilization*, p. 450, note 5), basing his argument entirely on the style of building. Within the enclosure of the Shuneh are a series of chambers, built rather askew to the other walls, with an entrance in the north face. Mariette notices the most southern of these on his plan, but considers their building to have been later than that of the rest of the fort.

2. Before I arrived on the scene of the excavations, Mr. Currelly, who was engaged on some cemetery work to the west of the Shuneh,

discovered there what seemed to be two long parallel walls running N.W. and S.E.; and, afterwards when the digging in the Shuneh was nearly at an end, some of the men were turned on to dig trenches in this region, and search for anything which might help us to find a clue. These thin lines of brick were only some six inches high, owing to the excessive denudation which they had sustained from wind and sand. But we soon found a connecting wall to the south, and saw that we were digging in an immense enclosure. On running trenches across we found a small building near the south-east corner, which bore a great resemblance to a small mastaba chapel. However, although we cleared away the loose sand all around, we found no tomb-shaft; and came to the conclusion from the objects found in it that this must be an Old Kingdom house within a court or fortification. This building and court will be called the "Middle Fort" throughout the present volume.

3. The reason for the use of the term "Middle Fort" will become apparent on turning to the sketch map on pl. viii, which roughly indicates the ground covered by the excavations. It will also be noticed from this that there is another large building to the north of the Shuneh with an entrance on the east side. This building, known as the Coptic Deir, has unfortunately been used as a home by the Copts of the neighbourhood for a long time past, and is now completely filled up by a flourishing little village and church. From the general plan and style of building this enclosure seems to belong to the same period as the Shuneh Fort, and should we ever be able to excavate it, we might probably find in the interior a small building similar to those in the Shuneh and Middle Fort.

We have here therefore three great buildings, probably all for the same purpose and of approximately the same age.

4. On looking at the plans of the two

enclosures which we were able to examine, it will at once be noticed that the same plan and style of ornamentation was followed in both cases. On the west we have a long wall with single pilasters averaging 21 in. broad, with a space of from 22-24 in. between. The small narrow entrance on the west which leads into the interior of the Shuneh is, however, omitted in the Middle Fort, though it is quite possible that it existed further to the north where the wall has been destroyed. On the south we have a similar row of single pilasters, and in both cases a narrow entrance leads into the interior, closed originally by a wooden door opening outwards. To the east the wall, as is the case in tombs or mastabas, is more complicated in its design. That of the Shuneh is composed of groups of four pilasters similar in breadth and depth to those on the south and west walls; but between these groups the wall recedes to double the depth of an ordinary pilaster, forming a deep recess, resembling the false door found in mastabas and tomb chapels, and then usually only on the east wall. Here, however, the proportion of depth to width is greater than is found in the mastaba. The east wall of the Middle Fort is similar in design, with the exception that the deeper recesses separate groups of five instead of four pilasters.

In the south-east corner of each fort is an entrance leading into a small court and thence to the interior. It is worth noting that in each case the real doors differ in plan but little from the false. In fact a false door continued inwards and widened slightly would serve equally well as an entrance.

5. That the use of pilasters to decorate the outer side of a wall is as old as the Ist Dynasty, we see from the tomb of Mena, excavated at Negadeh by M. de Morgan; where a much more elaborate type of building was followed than in the Shuneh.

6. The walls of both the Shuneh and Middle Fort were coated on both the inner and

outer sides with a plaster of mud, some  $\frac{5}{8}$  in. thick, on which was a thin layer of white plaster or stucco. This was left plain in the case of the Shuneh; but around the walls of the Middle Fort was painted a strip of dark red, 4 ins. broad at a height of 22 ins. above the ground. The interior of the small court of the S.E. gate was similarly painted, with a band  $3\frac{1}{2}$  ins. broad. The great wall of the Shuneh at present reaches a height of some 36 ft. and originally may even have reached 40 ft. Its average breadth at the bottom is 210 in., with a slight batter which would make the breadth at the top about 180 in. The small surrounding wall reaches a height of 18—20 ft. at its highest point on the north, and the original height was probably not much more; its width varies from 6 to 8 ft. Nothing was discovered which could show by what method access was obtained to the top of the walls, but this may have been by wooden ladders; although it seems improbable that there were ever any hollows in the walls in which to place them, as has been suggested. The wall of the older fort to the north was at one time at least 15 ft. high; its breadth at present is 4 ft. Of the original height of the chambers in either of the forts nothing can be said, since only about 4 ft. of brickwork remains above the foundations. The walls of both forts are founded in trenches only about 6 in. below the original desert surface.

Unfortunately, owing to the presence of the modern cemetery of the Copts, we could not excavate the north wall of the Middle Fort; but if it at all resembled that of the Shuneh there was probably another elaborate entrance in the N.E. corner.

The outside of the Coptic Deir is unfortunately too much weathered to show whether the decoration on the walls resembled that on the Shuneh or Middle Fort. And at present the only entrance is that to the north, though there may possibly have been gates on the

other three sides; since great gaps are now visible, though filled with rubbish.

7. The chambers discovered in the Shuneh and Middle Fort do not agree in detail. Those in the Shuneh have pilasters along the west wall and entrance on the east, with pilasters and one false door in the middle. The north wall was plain and the south wall was too broken to show any face. There was a coating of stucco both inside and out, of the same material as that on the great walls.

The small chambers in the Middle Fort have two plain walls; but the wall to the east is beautifully decorated with a series of recesses, the entrance being in the S.E. corner. The eastern part of the southern wall, which was also visible from the gate, was decorated with single pilasters, while the western part was left plain. These chambers were also decorated inside and out with white stucco.

Various objects were found which enable us to ascertain the date of the building of the Shuneh. A sealing of Khasekhemui, fifth (?) king of the IIInd Dynasty, was found in the eastern portion of room F, at a height of 6 in. from the floor, where it had probably been thrown at a later period. The base of a IIInd Dynasty vase, similar to No. 28 (pl. xxxii), was found at G, with another piece of a sealing of Khasekhemui. There are no traces of any earlier objects, and we may thus consider that this house was built during the reign of king Khasekhemui. Sealings, which from their style appear to belong to the IIIrd—IVth Dynasties, were found near the entrance, at A. The lower part of a large VIth Dynasty jar was found at F. From these it seems probable that the chambers were in use down to the VIth Dynasty. The chamber G was filled with feathers and charred remains of the sacred ibis; and chambers J and B had been bricked up and re-used as store-chambers in later times, since 6 in. of sand had accumulated on the floors.

8. On the plan, at 153 in. to the west of the east wall, will be noticed a long narrow trench in the sand. At one time this probably held the foundations of a wall. Mariette on his plan notes the existence of a wall running west from the east wall in the south-east corner, and then north, as though to join a wall built in this position; but of this no trace could be found. In the eastern corner the wall was found to have been built on the top of a thickness of 20 in. of brick rubbish, ox bones, and pots of the rough hand-made type, which is known from the end of the I<sup>st</sup> to the IV<sup>th</sup> Dynasties (pl. xxxii, 1—4). Evidently the builders on coming to a hollow in the ground, filled it to the required level with the nearest rubbish, making use of even their own food vessels.

When the building of the Shuneh was begun, the Middle Fort was evidently considered inadequate for the purpose of defence, and consequently the Shuneh was built on a larger and more imposing scale. The Middle Fort was probably no longer a royal dwelling, as no care was taken to avoid interfering with the entrances.

9. The western trench of the Shuneh was half full of rubbish in Ramesside times, since many small bronze figures of Osiris belonging to that period were found at the depth of  $\frac{3}{4}$  metre from the firm floor. A very fine pot of the Coptic period, ornamented with hunting scenes in yellow and black on a polished red surface, similar to the designs on the textiles, was found  $\frac{1}{2}$  metre higher. The fort itself, or at least the northern portion, had fallen into disuse before the XII<sup>th</sup> Dynasty, because in the N.W. corner a great drift of sand reaches to a height of 4 metres, and in this, at 2 metres from the ground, was found a child's burial of the XII<sup>th</sup> Dynasty. A burial of the same date was found in an almost similar position in the rubbish of the north trench.

In the walls of the fort which were most

sheltered from the cold winds the Copts had dug out hollows, and lining them with stucco had turned them into small rooms. In fact, the western wall is so honeycombed on the outer side in this way that it is marvellous it should have stood so long; the inner side of the eastern wall had been similarly weakened, but did not stand the test, and only some 12 ft. of wall remain (cf. photograph, pl. v). The Shuneh, then, narrowly escaped being turned into a Coptic village like the Deir; and it seems probable that, had it not been for the Copts, the four walls would still be standing as they were built.

10. The dating of the Middle Fort is also given by sealings. At A was found a very fine sealing of Perabsen, fourth king of the IInd Dynasty (pl. ix, No. 3), besides two scraps (Nos. 1 and 2), similar to some found at the Royal Tombs (*R.T.* i, 184-5); together with other sealings which from their style appear to belong to the same date. A fine sealing of Khasekhemui was found at B, and several sealings were discovered in the court of the gate. In room K was found the pottery marked  $\mu$  46 on pl. xxxii: a fine IInd Dynasty jar of whitened pottery with dishes of the same date.

The Middle Fort was therefore older than the Shuneh, as it contains the earlier sealings, those of Perabsen. That it had fallen into disuse by the beginning of the VI<sup>th</sup> Dynasty is shown by the number of burials of that date in the courtyard.


It is probable, then, that here are a series of royal forts built in the IInd Dynasty, which served as residences for the kings when they came to worship at the temple of Abydos, which stood between these buildings and the cultivated land. (Gen. plan, pl. v.)

11. The fort at Hierakonpolis, although smaller, is similar to the Shuneh in most respects. (Cf. QUIBELL, *Hierakonpolis II*, pp. 19 and 20, and pl. lxxiv.) There are two

walls, a large enclosure-wall and a small surrounding one. As in the Shuneh the greater wall is ornamented with panelling, though evidently without any trace of false doors on the eastern wall. Only one entrance remains; it is situated in the east corner, and seems to be similar in pattern to the corresponding gateway in the Shuneh, except that here, owing to the comparative thinness of the wall, the court has been built out in a block of building. The walls are of unbaked brick covered with a mud plastering, the surface of which is whitened. The pilasters in width and depth seem to correspond with those of the Shuneh.

The great wall has a thickness of 180 in. and the smaller one of 72 in. No openings, however, were found in the Shuneh like those on each side of this gateway. Unfortunately no objects were found which could help to date this fort except some Old Kingdom pottery, though to what portion of the Old Kingdom this pottery

is dated Mr. Quibell does not state. He also mentions that some archaic graves were found under the wall. The resemblance between the fort at Hierakonpolis and the Shuneh and Middle Fort at Abydos is certainly striking, both in architecture and situation. They are situated to the west of the large temple sites of Hierakonpolis and Abydos respectively, where temples have existed from at least the 1st Dynasty.

12. Maspero has pointed out that the hieroglyph  is probably derived from large buildings, such as the Shuneh, and that the small rectangle in the corner perhaps corresponds to an elaborate gateway such as the northern entrance of the Shuneh fort. (Cf. *P.S.B.A.*, 1889-90, p. 247; *R.T.* ii, xii, 3.)

The Middle Fort was used in later times as a cemetery and a few burials were found in the Shuneh. These will be mentioned in the description of the plates (chap. ii).

ABYDOS III.

CHAPTER II.

THE CEMETERY.

By C. T. CURRELLY, M.A.

13. THE excavations described in this chapter were begun in the fringe of the cemetery on the southern slope of the valley leading to the Royal Tombs. A small part of this area, descending from the cemetery to the valley, had not been touched by any previous explorer, and we were anxious to find out if the tombs extended right down to the valley.

A series of trenches was started from the floor of the valley, and the men, working in parallel lines, gradually advanced up the slope. Each pair of men dug down through the wind-blown sand to that deposited by water action. They can easily tell when this latter is reached, for by constant friction the drifting sands acquire considerable polish. When once this under-crust of water-laid sand is reached an experienced digger can usually determine whether it is untouched or has been dug through before.

14. The first bodies found were merely skeletons, with nothing to afford evidence of their date. Many others were merely piles of bones, buried loosely in the sand, or in some cases enclosed in a small box into which they had been heaped. These were no doubt remains which had been brought from considerable distances, in order that the departed might have the benefits derived from the great sanctity of the site, and also to be at the place of departure when the souls started for the mystic land of the west.

Some had evidently been soldiers killed on distant campaigns, whose bones had been

brought here to be near the sanctuary. One skull in particular showed how a man could be hacked to pieces by sharp weapons. He had first received two terrible cuts on the back of the head; then while he was throwing back his head to escape another blow, his opponent's blade must have caught the point of the chin, completing severing the two sides of the lower jaw. Probably now no longer able to keep up his guard, he received a sweeping blow that cut a slice off the skull over the right temple and exposed the brain. White ants had reduced the coffin to powder, but a few scraps of stucco showed that it was of about the XXVIth Dynasty, the time of the Persian wars.

As we descended the hill the tombs were closer together, and were mostly of the XIth Dynasty. One burial, quite definitely of this period, was contracted, the body lying facing the east, with the head to the north, and the knees drawn up. The other tombs yielded nothing and were not of any particular interest in their construction.

15. At the close of the first day's work, one of the men came to say he had found a box. I at once went with him to his pit, and perceived that he had put his *turiyeh* through the sides of what had once been a box, before the white ants had reduced the wood to powder. Where his flat pick had gone in a small bronze statuette could be seen. Very carefully we removed the sand all around, and soon found a mass of bronzes, of different sizes and designs, about six hundred in number, all votive offerings of the XXVIth Dynasty. The greater number

were statuettes of Osiris, either standing or seated, but several were of Isis and Horus, and there were also a few crowned serpents, small plumes, and even scraps of bronze. Several of the larger figures were broken, revealing the way in which they had been made. An ash core was moulded as nearly as possible to the form intended for the statuette. Sometimes this core was stiffened by having in its centre a splinter of wood. This ash statuette was then dipped lightly in melted wax and the thin layer that adhered was modelled by the artist in order to make certain parts sharper. Round this the mould was packed, and then the whole mass was heated, and the wax as it melted soaked into the mould. This done the metal could be poured in, so as to form a cast almost as thin as paper. An English sculptor, who examined them carefully, said he did not believe any casting could be done in England that would be as thin and at the same time give the same sharpness.

Naturally the question arose, why the box had been buried there. As temples must continually have become crowded with votive offerings, no doubt such things were removed at regular intervals. Probably having been once dedicated to the deity, the images acquired a sacredness which saved them from the melting-pot, or from being removed to another part of the country and sold to new worshippers. This would have seemed quite definite but for the waste pieces and some figures that, having been spoilt evidently in the casting, could never have been sold or dedicated. If this were a trader's box the scraps would be accounted for from the value of the metal. But were votive offerings ever in traders' hands? Certainly this is not the custom with such things to-day. And also why should they be buried in a cemetery at that distance from the town? What seems to me most probable is that the whole manufacture and sale of votive offerings was in the hands of the priesthood. Possibly it was an important source

of revenue for the temple. If so it can easily be imagined that the sacredness would gradually widen. Beginning with an image sacred only when dedicated to the god, after a little every thing used in the making of the image would be sacred, so that dedicated or not, any metal that had taken the image of the god, no matter how imperfectly, would acquire a mystic nature, and therefore would not be re-used.

16. As two days were quite sufficient to work over this small part of the slope, and this was only preliminary work while the men were being assembled and organized, we went on the morning of the third day to the Shuneh, and the cemetery north and west from there.

This cemetery has been plundered for the last thirty years and more. The first excavation was by Mariette's overseers, who dug for thirteen years, in one part or another; long afterwards the *Mission Amélineau* worked over what was left. So now we came to it, knowing that our chief chance of obtaining unopened tombs, that would yield information and antiquities, lay in the extraordinary skill of our Qufti workmen. These men have been with Professor Petrie for eleven years, and thanks to his system of digging and to the immense amount of personal attention, they are now probably the best excavators in the world. As this was also a preliminary piece of work, the tombs are only described for their more important contents.

At first the men started to probe for tombs directly north of the Shuneh; here were numerous small mastabas, cut down by sand action to a level with the ground. Here and there among them, without any order, were pit tombs. The only one of any importance had the chambers both north and south of the shaft—see pl. xx. In the south chamber there was a contracted burial, with a string of small green beads of the XIth Dynasty, wound three times round the wrist.

During the first day's search two of the men

came on a very long wall, buried a few inches below the surface, and shortly after a wall was found parallel to it and at some distance; this was left to be worked carefully by Mr. Ayrton, who has described it under the name of the Middle Fort in the preceding chapter.

17. Gradually the men worked westwards, sinking small pits at every few feet. These either reached down to untouched *gebel*, that is, water-deposited sand, or else to indications of a tomb, shown by a hole having been dug in the *gebel*, or by actual brickwork. At times to find the *gebel* it only needed a few scrapes with the pick; at other times it was necessary to dig down through two or three feet of accumulated rubbish and wind-drifted sand.

The great bulk of the tombs which had escaped recent search had been plundered anciently: it was therefore impossible in most cases to say what had been placed with the bodies, or even what had been the original position of the bodies in the tomb. We found many cases where from six to twelve bodies had been buried at different times in one tomb; and in such tombs most of the bones had been pushed aside into a heap to make room for the next body, and so anything that had been overlooked by the plunderers was in no relation to the body with which it had been buried.

18. One tomb, *v* 21, pl. xx, had a deep pit, with one chamber near the surface and another lower down. Both had been plundered anciently. Fortunately for us there was also a third chamber considerably below these. Much of the gravel forming the roof of this chamber had fallen in and broken up the burials, the whole contents of the chamber was therefore worked over with a sieve. Owing to this all the relative positions were lost, and the objects only were rescued. It was a rich burial of the XIIth Dynasty, with two bodies side by side. It took about half a day to sift and re-sift the accumulated sand and gravel. Four of the Quftis, with their faces beaming with excite-

ment, shook the fine sand through the sieve, and picked from it the beads and amulets in gold, electrum, silver, lazuli, carnelian, amethyst, and green felspar; and the so-called blue marble kohl-pots and dishes. By far the most beautiful object was a group of small carnelian and green felspar beads. This had been a necklace of three strings, held together at intervals by silver claws (pl. xii). These, as well as the other necklaces and amulets, were of exquisite workmanship and of great beauty of form. Another group of very fine and delicate gold amulets is shown on pl. xii. The first line has kneeling figures holding palm branches, the emblems of eternity; the second line has, first, the standing jackal, Upuaut, next come two jackals lying on pedestals, with their tails hanging down, and then another Upuaut. Below this is a very small image of Min, with his raised hand holding the flail.

It is interesting to notice in this small group of amulets, the prominence given to the gods of life and death, especially the latter. Min is the god who gives life, the one who produces from the field and herds, the earth-god of reproduction. Under one form or another he seems to have been worshipped all round the Mediterranean. The association of the jackal with death shows a god of a different kind, who is found in a much more limited area. Instead of a great power of nature being deified, the worship of the jackal comes entirely from an association of ideas. The jackal living in the desert for generations, knows all its slopes and valleys, and lucky is it for the desert traveller who finds a lonely jackal track. In this way the jackal becomes the symbol of a guide through the unknown. To transfer the idea from the desert journey to the blessed west, passing through the shadowy regions of the after-life, and to deify the standing jackal, Upuaut, is a natural connection of thought. In this way Upuaut became the early god of



Abydos, the place from which he leads the souls of the departed to the mysterious land of the west.

The jackal on the pedestal, Anubis, is the one that prowls through the cemeteries at night, eating the offerings from the tombs, and thus becomes associated with the dead, and later with the embalmed body and the processes of embalming.

The workmanship of these amulets is excellent. Gold, electrum, and silver are used with great skill; the cutting of the stone also shows considerable ability, but hardly up to the standard of the metal work. The two scarabs are green felspar with silver setting.

19. The other tomb of particular interest is of the XXth Dynasty. It was vaulted and decorated with scenes and inscriptions, see pls. xxvi-xxviii. Over the mud plaster a thin coat of white stucco had been laid, and the decoration painted in black and red.

The chief scene is on the wall opposite the entrance (see pl. xxviii). The deceased, Hor-deduankh, is standing before Osiris. The great god is seated on his throne. At his feet springs up the lotus, on which are the sons of Horus, the four genii of the dead. Behind him is his sister-wife, Isis, with her hand raised; and above all comes the red sun, in the boat on which it floats along the celestial Nile.

Round the small entrance arch is the drawing at the top of pl. xxvi. Here is the winged beetle with the emblem of the rising sun which it rolls round its daily course; and below this, the sacred cow of Isis on the left, and on the right two of her girdle ties, and the emblem of stability, the *dad*. At the bottom on either side are the keepers of the gate, with the great knife drawn.

The second scene shows the shrine of Osiris with two drawings of the deceased, one on either side, in the attitude of supplication. The one on the right has before him a table of offerings across which has been placed the lotus. Within

the shrine is seated Osiris, with the lotus and the genii of the dead. Behind him are his sister-wife Isis and his sister Nephthys (Nebhat), and before him his son Horus. Behind the figure of the deceased, standing on the left side of the drawing, come the long lines of the Negative Confession from the *Book of the Dead*, see plate xxvii.

On the west wall were two drawings. The smaller one seems to represent the boat of the sun being drawn along, and behind it a sort of barge on which a number of gods are seated. Behind this the deceased is kneeling for admission.

The scene below was farther along the same wall and represents the judgment. The deceased stands watching the weighing of his heart, Anubis has placed it in the left pan of the balance, and in the right pan he has placed Maat, the goddess of Truth and Justice. Sin is heavy; should the heart sink, it is immediately thrown to the devourer of hearts waiting at the foot of the scales, the monster Amemt. To the right stands Thoth ready to record for Osiris the judgment.

Lastly, overhead extended the outstretched figure of Nut, and just where the spring of the arch started came two twisting serpents with their mouths open.

The drawing of the figures is very conventional, a result of carelessness and repeated copying. The brickwork on the other hand showed better workmanship; the arch of the roof is particularly good.

Against the west wall lay the skeleton at full length, one shoulder against the wall, the other resting on the ground. By the head were two pots. Beside it lay another body with a pile of beads where the head should have been. The bones of both skeletons had been disturbed to some extent and it was evident the tomb had been plundered. The plunderer had thrown some of the things up to the surface, where one of the strings of beads,

having been lost in the sand, remained till we found it.

20. For some time I had noticed a large stone about half-a-mile further out on the desert. One day a couple of men were told off to sink a pit there, and on removing a few baskets-full of sand, found a large pile of stone chippings, mostly of fine limestone, but with some chips of brown sandstone. About three feet down we came on cut stones lying in position, and gradually removing the top rubbish, disclosed the foundations of a tomb-chapel. Near the big stone that had attracted my attention, the stele was found, see plate xiv. The chapel had been taken to pieces at a late period for building-stone, and the blocks re-cut on the spot. The stele shows the man for whom the chapel was built, Ay and his family, and the style places it definitely in the Middle Kingdom. The building was square and was truly oriented, while all the other tombs at Abydos conform to the diagonal line of the river.

In searching for the tomb pit we were unsuccessful. Trenches and pits were dug at a distance of two or three feet apart over a

considerable area, but there was no sign of the *gebel* having been disturbed. Once we thought we had discovered it, and dug out a large hole, only to find that it was the rubbish hole for the broken bricks used in connection with the building.

A short distance away in the valley leading to the Royal Tombs there had been a building of some kind, and between this and the tomb-chapel of Ay a line of stones showed an ancient road. This was dug over by Mariette (*Abydos* II, 34), and he proved that it was built in the forty-second year of the reign of Rameses II. It is most probable the blocks taken from the chapel of Ay were drawn across to the Ramesside building.

Just as this excavation was finished many of the men must have received alarming messages from Quft, for the number who came with sad faces to say they were summoned home to see sick wives, so lessened our workers that we had to close the work, and let the remainder go a day before the commencement of the Bayram festivities, from which they returned a week later.