

Notes and News

A NEW ROMAN ROAD IN SOUTH LINCOLNSHIRE

Mr C. W. PHILLIPS writes :—

The problem of the Roman road system of the parts of Kesteven (southwest Lincolnshire) has long been troubled by the fact that the two main arteries running north and south—the Ermine Street and King Street—have been assumed to join at Lincoln, though this means that they proceed for 17 miles or more converging the whole way from an initial separation of only 5 miles.

The line of Ermine Street from the point where it crosses the Nene at Castor, Northants, to Lincoln has never been in doubt, forming as it does one of the best preserved stretches of Roman road in the country ; but the case of King Street has never been so clear.

This road sets off almost due north from Castor, crossing the Welland at Lolham Bridges, leaving Market Deeping to the east, and running dead straight to the crossing of the Glen at Katesbridge in the parish of Baston. The next three miles to Bourne are not well defined, but the road runs parallel to the Car Dyke, and is never separated from it by much more than a furlong. Passing northwards from Bourne is the ancient trackway known as Mareham Lane, which follows the edge of the rising ground on the verge of the Fen to Sleaford, and crosses the Slea a little to the east of the town by a ford which was in use till the canalization of the river in 1792. Mareham Lane was certainly an important line of communication as long ago as the early Middle Ages, for the ancient fair of Stow Green Hill held on a small common south of the intersection of the Lane with the Salt Way at Threkingham has had a continuous existence since the 11th century. Roman finds have been made along its line at Dunsby, Sempringham, and Threkingham, but they have been fairly plentiful at Sleaford alone. The Lane is probably a Romanized native trackway.

North of Sleaford no satisfactory evidence of Roman use or construction has ever been forthcoming for any of the roads which run through to Lincoln. The direct road from Sleaford to Lincoln

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looks hopeful at first, but it does not conform to the canons of the Roman road, while its nearness to the Ermine Street during the whole of the 17 miles to Lincoln makes its claims still more unlikely. The Roman finds which have been made casually at Washingborough, Potter Hanworth, Nocton, Timberland, Scopwick, and Digby relate far more probably to the Car Dyke than to any road, though it is quite likely that there was a native track connecting these sites and ending at Lincoln.

The solution of the course taken by King Street north of Bourne is that it passes northwestwards through Cawthorpe, Hanthorpe, Stainfield, Lenton, Sapperton, and Heydour to Ancaster, the Roman *CAVSENNAE*.

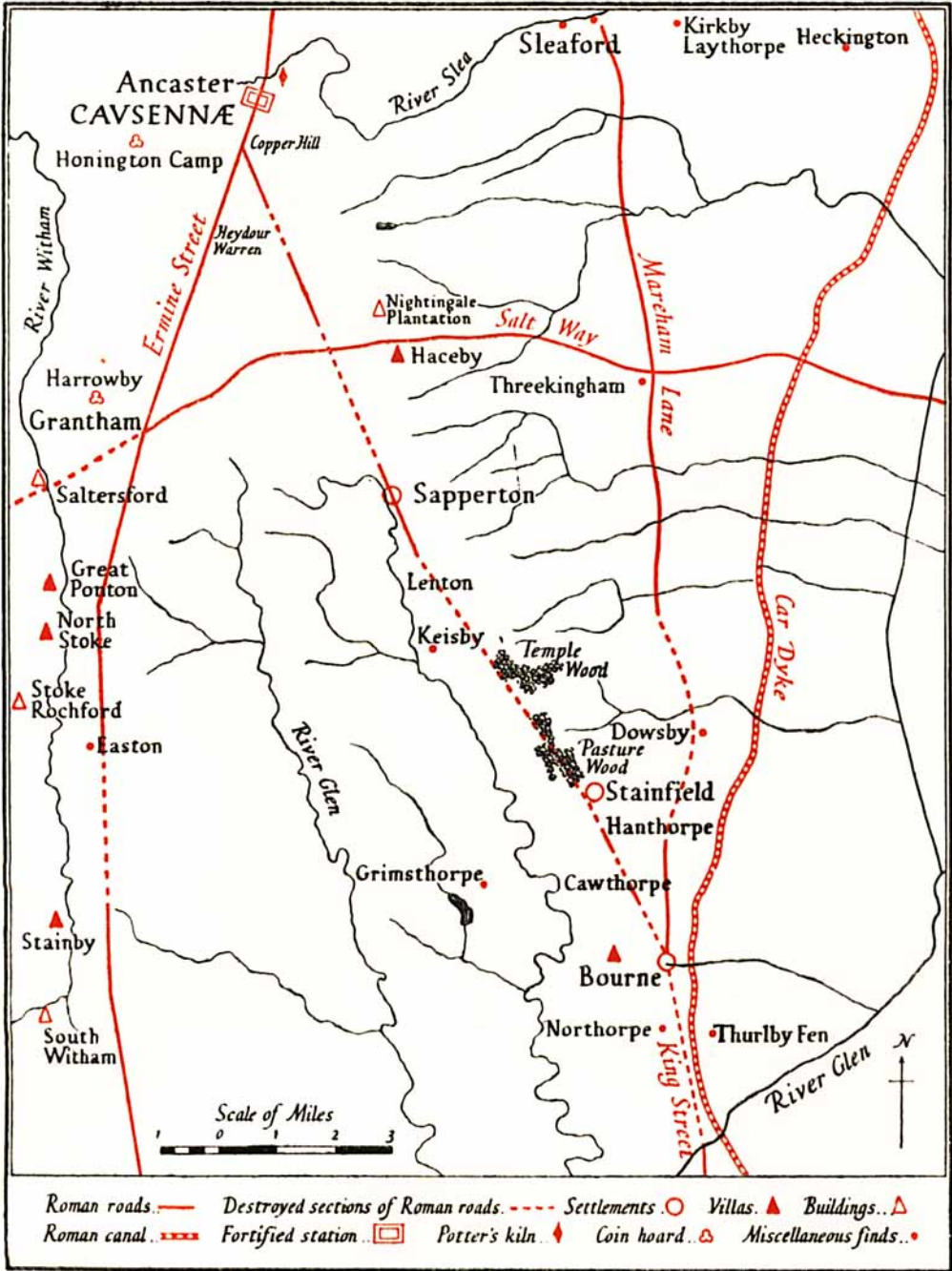
The writer was first led towards this conclusion by the considerable number of Roman remains which have been found during the last century at Sapperton and Stainfield, and the remarkable directness of the road which diverges southeastward in their direction from the Ermine Street on Copper Hill, just south of Ancaster. A careful study of the 6-inch Ordnance maps soon revealed the course of the road through a marked alignment of modern roads, parish boundaries, the edges of woodlands, and small disjointed scraps of lane which now serve no useful purpose.

It will be described best by taking the line from Bourne and working northwestwards to Ancaster.

There is little doubt that there was a small Roman settlement at Bourne round the great spring which gives the town its name, and on the sites of the castle and railway station.¹ A tessellated pavement was also found at Park Farm to the west of the town round about the year 1776.

The exact line of the new road out of Bourne cannot be certainly determined on the surface, but it is probably fairly well represented by a line drawn from Bourne railway station to the western boundaries of the orchards on the west side of the village street of Cawthorpe. The short northwest-trending piece of road west of Cawthorpe Hall is a surviving section, but at the fork of Wood Lane the line takes to the fields and is preserved by the short section of the parish boundary of Edenham at the northeast extremity of Fox Wood. The line is almost at once taken up again by Clipseygap Lane and Paddock Lane,

¹Edward Trollope, *Sleaford and the Wapentakes of Flaxwell and Aswardhurn*. London and Sleaford, 1871, p. 36.



TO SHOW COURSE OF THE NEWLY DISCOVERED ROMAN ROAD FROM BOURNE TO ANCASTER

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two otherwise meaningless stretches of green lane to the southwest of Hanthorpe, and it then passes west of Stainfield across Hangman's Lane, and next coincides with the western boundary of the parish of Dunsby, which is also the boundary of Thorny Wood. Just before crossing Hangman's Lane the line skirts on the west side a close called Blackfield, which has been known as the site of a Roman settlement since Stukeley's time. The colour of the field contrasts vigorously with the red soil of the surrounding land, and there are many traces of foundations both here and in the next field to the south. Continuing, the road forms the western boundary of a group of woodlands on the west side of the parishes of Dunsby and Kirkby Underwood, and, clearing Temple Wood, it passes east of Keisby and Lenton, the line being preserved in many places by modern hedgebanks, till it strikes into the line of modern road which runs through the hamlet of Hanby and closely parallel to the western boundary of the parish of Sapperton.

Near the hamlet of Keisby a small piece of Roman votive statuary was found many years ago. It is now preserved in Lenton church. In the southwest part of Sapperton parish the road runs through the site of a considerable Roman settlement which was first revealed in 1824. A manuscript record made by Mr John Cragg of Threkingham gives an account of the discovery of the site which lies 'in a valley on both sides the boundary line by Sapperton', and 'runs up the high ground of Sapperton beyond a spring all over pieces of small brick tesserae of pavements'. I am indebted to Captain Cragg of Threkingham for being allowed to inspect this record. North of Sapperton the road follows the modern lane called Long Hollow and Short Hollow and then crosses the Salt Way about a mile and a quarter west of the site of the Roman villa found by the roadside at Hacey in 1818², and close to Nightingale Plantation where traces of Roman building have also been found. From the Salt Way to Copper Hill above Ancaster, where the road joins the Ermine Street, the line nearly coincides with modern roads most of the way. The chief variation is through the abandoned quarries at Heydour Warren where the present road bends to the east, and the ridge of the Roman road may be seen coming across the ploughland from Quarry Farm to join the line of the modern road where it straightens out for the final run to Copper Hill.

² *Gentleman's Magazine*, 1818, part I, 634; part II, 38, 39.

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Thus King Street, instead of extending northwards to Sleaford, runs from Bourne to Ancaster to rejoin the Ermine Street from which it parted at Castor. At no point between Bourne and Ancaster does any impressive agger remain of the kind which makes both Ermine Street and the southern part of King Street so striking, but the few traces which remain at Heydour Warren, Lenton, and Stainfield, coupled with the regularity of the line and the passage through two Romano-British villages make its Roman character undoubted. This does not deprive Mareham Lane of importance, but it makes a continuation from Sleaford to Lincoln very improbable, and strengthens the idea that the Lane is part of a route from the south to the Lincolnshire Wolds which passed from Sleaford, through Anwick, North Kyme, and Billingham, crossing the Witham near the present Tattershall Bridge.

Further investigation will be necessary before anything can be said about the date of this road, but the final destination of King Street may now be considered settled.*

A SCULPTURED STONE FROM MAN

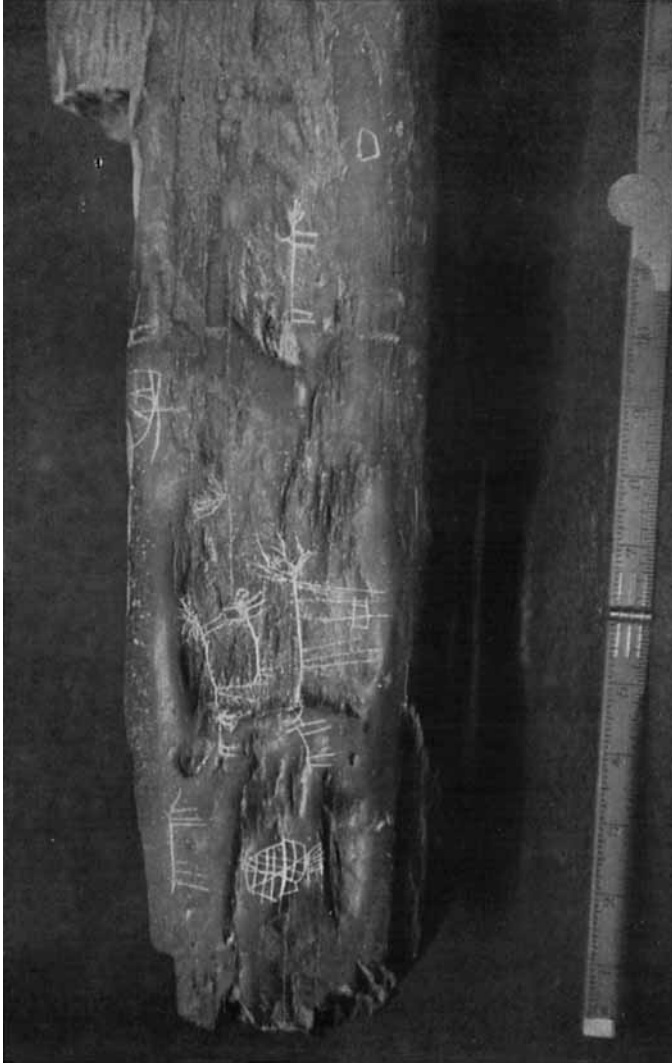
The following note is contributed by the Isle of Man Official Information Department :—

There is no country in the world which is so rich in Runic Monuments as Man Island, but a new find has been made in that land of remarkable archaeological remains. The new discovery is a large humanly-smoothed stone with incised figures of animals which was found at the base of an early Christian burial-mound near Ramsey, recently excavated by Messrs J. R. Bruce and William Cubbon on behalf of the Manx Museum.

The style of the drawings suggests a close similarity with Scandinavian work of the Bronze Age; but the strange thing is that no link with the Northern peoples of so early a date as the Bronze Age has hitherto been recognized in the British Isles.

But how was it that a Pagan monument came into the floor of a Christian grave-mound? It is of interest to note that before laying the stone in position the Christians deliberately hacked off a portion on which were figures, and in order to destroy its magic and its evil properties they Christianized it by carving a cross upon its face.

*The necessary alterations have been made on the Ordnance Survey Map of Roman Britain.—EDITOR.



SCULPTURED STONE, ISLE OF MAN

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The Abbé Breuil and Mr P. M. C. Kermodé, the Curator of the Manx Museum, agree that the stone is probably a 'monument of the Early Bronze Age, comparable with certain Scandinavian rock-engravings'.

Messrs Bruce and Cubbon state, in an illustrated report on the excavation, that the 'Cronk yn How Stone', as it is termed, 'is a monument unique in Britain; that its discovery points to the importance of the Isle of Man as a central position in the path of invading peoples at an earlier date than had hitherto been recognized, and throws new light on the relations of the Scandinavian people in the Bronze Age with the British Isles'.

The engraved stone, illustrated opposite, is over 5 feet in length by 10 inches in width. It is in the Manx Museum and has been examined by many archaeologists, who all declare that there is nothing like it in the British Isles. Professor R. A. S. Macalister, the Professor of Celtic Archaeology in the Dublin University, who examined the stone recently, considers it to be of surpassing interest.

PALAEOLITHIC MAN IN IRELAND

Mr SEÁN P. Ó RÍORDÁIN writes:—

Recent excavations conducted in Ireland by the Bristol Spelaeological Society, assisted by the Royal Irish Academy, led to results so important as to justify a further short note on their implications. Since the work is exhaustively reported on in the *Proceedings* of the Bristol Spelaeological Society for 1928 it is not proposed to give more than a brief summary of the conclusions to which the evidence points.

The question of the first arrival of Man in Ireland is one which is even yet admittedly shrouded in darkness. When was Ireland first peopled, and from whence did the first settlers come are questions the answers to which are still to be hoped for. Archaeological research has slowly moved the age of the first peoples back further and the latest discoveries have been epoch-making in succeeding in proving beyond doubt the fact that Ireland had a Palaeolithic population.

For long it was considered that the first settlers in Ireland had already reached the Neolithic stage of culture before settling in that country. The earliest implements—those associated with the 25-ft. Raised Beach of Post-Glacial times—were regarded as Neolithic implements, and their obvious rudeness was explained away by the

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hypothesis that the site on which they were found was a flint-factory and not a dwelling-place, the tools being roughly fashioned there and finished elsewhere. Further discoveries on the Continent, which led to the recognition of the Campignian culture as intermediate between the Palaeolithic and Neolithic, and further study of the Irish 25-ft. Raised Beach implements resulted in placing these early Irish settlers in the Campignian stage of the Mesolithic cultures. During the late Dr Walther Bremer's brief period as Keeper of the Irish Antiquities in the National Museum, Dublin, he drew attention to a collection of flints from Island Magee, co. Antrim, which he recognized as Asturian, a culture which existed in Spain but was contemporary with the Campignian of France and the neighbouring regions.

For the purpose of their investigations the Spelaeological Society selected the South of Ireland, since recent researches had shown that the southern Irish End Moraine of the last glaciation did not cover that area, and hence the likelihood was strongest that traces of Palaeolithic Man would be found there if at all. Several trial 'digs' were first made at other caves near Dungarvan, but finally it was decided to concentrate on the Kilgreany cave and the results proved the wisdom of the choice.

The site excavated lies actually outside the cave as it now exists, but was within it until less than a century ago when the cave itself was quarried back about 15 or 20 feet. It is not necessary to deal here in full with the stratification, since we are concerned only with the evidences afforded by it for the existence of an Irish Palaeolithic period. Suffice it to say that the upper strata showed evidence of the occupation of the cave during the end of the Neolithic period (for a short time), and again during the end of the Bronze Age and the beginning of the Iron Age.

Beneath these deposits, which were found to be disturbed to a greater or less degree, was a stalagmite which presented an unbroken surface throughout, this giving unquestionable evidence of the fact that the underlying remains were in correct stratigraphical relationship. Nothing could have been introduced from above except by digging into the stalagmite, a process which would have been glaringly obvious even if covered by a layer of the latest-formed portion of the stalagmite. This point is important, since it has enabled the excavators to be quite certain that the remains covered by the stalagmite were deposited before the formation of the latter.

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The stalagmite covered human remains of at least three individuals. There was one complete skeleton in a kneeling position with the left side against a projecting portion of the cave-wall; the trunk bent forward over the thighs in a semi-crouched attitude. The skull was in correct anatomical relationship with the cervical vertebrae, which is accounted for by the finding of a large number of stones around the skeleton showing it to be an intentional burial contemporaneous with this hearth ('the Third Hearth'). A temporal bone and two teeth represent at least one other individual, and an upper molar, which does not belong to the skeleton nor to the second individual, gives evidence of a third person.

No implements were found associated with these human remains. This is unfortunate since it compels us to fall back on the evidence afforded by the fauna as a means of dating this occupation. The fauna represented by the animal bones are wild boar, giant deer (Irish elk), reindeer, ox, brown bear, wolf, fox, wild cat, stoat, hare, rabbit, field mouse, field vole, Arctic lemming, bats, birds, and some land mollusca. A study of these dates this occupation of the cave in late Pleistocene times and hence the individuals whose remains have been found may be placed undoubtedly in the Palaeolithic Age. The data are insufficient for a certain dating of the occupation to any particular phase of the Palaeolithic culture, but in his report on the fauna Dr Jackson leans to the probability of the Magdalenian period as the one attained.

In this brief note I have summarized the results of this important excavation, which gives us the first definite proof of the existence of Palaeolithic Man in Ireland. (The collections of 'coliths' reported from near Belfast we may dismiss as freaks of nature). It is merely my intention to call attention to the importance of the work and further information may be obtained from the Spelaeological Society's report. It may not be out of place to remark that the fact that the work was conducted by the Bristol Spelaeological Society points to the great dearth of trained workers in archaeology in Ireland, and to the lack of opportunities for their training. Ireland is admittedly an archaeological province of first-rate importance, yet the number of men who are equipped to study its problems are very few, and though this small number is doing very great work, their efforts must of necessity prove inadequate.

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POTSHERDS FROM THE TRANSJORDAN DESERT

During a recent visit to the Middle East we visited two ancient sites lying in the desert east of Amman (1) the ruined 'fishing-village' of Habeiba, of which an air-photograph was published in *ANTIQUITY* for December 1929, and (2) the 'Kites' near Kasr Azrak. On both sites we found ancient potsherds. There is a strong *a priori* probability that, at any rate at Habeiba, the pottery is contemporary with the remains of walls visible; it is at any rate the only discovery that has been made there, and therefore the only clue, if such it is, to the age of the ruins. We therefore submitted the potsherds to Miss Agnes Conway and Mr G. Horsfield, whose knowledge of kindred wares in that region is great; and we print below Mr Horsfield's report. The sherds are all now in the Archaeological Museum at Cambridge.

HABEIBA

EARLY IRON AGE. A small collection of sherds painted in red on a buff ground. The fragments of pattern are all in straight, hard stripes, and the fabric is smooth, thick and well made. In type of ware and decoration there is a general resemblance to the Philistine painted pottery found at Ophel, Gezer, etc. Some fragments of the same general type, though far from identical, were found at Petra, on the surface, and in the lowest level of the rubbish dumps; *c.* 350-150 B.C. These from Petra are closer to the Philistine than the Habeiba pottery.

HELLENISTIC. Small sherds with no shape. Buff ware.

ROMAN. A few pieces of handles, and some larger sherds of dark grey ware, ribbed in low relief, and of fine manufacture.

UNKNOWN. One large sherd painted with regular black stripes on grey ground, so regular as to look mechanical.

AZRAK

Five small Hellenistic fragments like those from Habeiba.

ROMAN. Bits of handles and small sherds similar to Habeiba.

Five small pieces of clear, bottle-green glass, one ribbed.

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MUMMY WHEAT

The following very interesting letter by Sir E. A. WALLIS BUDGE on popular belief in the germinating properties of ancient Egyptian wheat, which was published in *The Times* of 23 April last, is reprinted here by permission of the EDITOR of that journal, and of the writer.

‘ Three gentlemen connected with the Press have rung me up and told me that they had received a report from America that a distinguished farmer had succeeded in making to grow wheat which he had obtained from the tomb of Tutānkhamen. And they asked me if I believed that such a thing was credible.

‘ During my years of service as Keeper of Egyptian Antiquities in the British Museum I was asked this question, either by letter or by word of mouth, on an average twice or thrice a week, and the Director received many letters asking the same question. Dr Birch had said: “ Ancient Egyptian wheat will not grow ”, and we gave that as an answer to inquiries. Subsequently good fortune gave me the opportunity of buying, in 1897, at my own cost, in Western Thebes, a good specimen of a wooden model of an ancient Egyptian granary, which had just been found in a tomb of the Nineteenth Dynasty, say 1200 B.C. It contained little bins and the usual staircase, and the whole space not occupied by the bins was covered with a layer of darkish brown grain, wheat or barley (I know not which), several inches deep. I poured out the grain into a leather bag and brought it home in due course.

‘ I suggested to the Director that we should give some of the grain to the authorities at Kew Gardens and ask them to make careful experiments and let us know the result. With his approval I wrote to Dr Thiselton Dyer, the Curator, and asked his help, and he promised to give the planting of the grain his personal care and attention. He prepared soil and divided the grain into four little heaps, and he planted each heap separately, and covered each little plot with glass of a different colour—white, yellow, red, and blue. The whole of the Kew staff was intensely interested in the experiment, and many botanists joined them in waiting for the grain to germinate. They waited day after day, week after week, but no shoot of any kind appeared. At length, after three months, they turned over the little plots and found that all the grain had turned to dust. As a result Thiselton Dyer reported that ancient Egyptian wheat or barley would not grow, and then went on to talk about the shortness of the life of

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the germinating properties in grain generally. Many others tried the same experiment, with the same result.

‘As we shall have all the old stories and statements brought up again in the Press generally, I would fain ask you to put on record in *The Times* the above short account of Thiselton Dyer’s exhaustive experiment. When I resigned in 1924 I handed over the grain and some rolls of mummy wrappings—all my personal property—to an official of the department, who still has them.

‘Now there is a reason why the belief that ancient Egyptian wheat will grow is so widespread. For hundreds of years the natives have used the halls of tombs as granaries for the wheat and barley which they obtain from Syria. I have known ancient coffins to be packed in this Syrian grain and sent to England, and such grain will, of course, grow. And during the last 30 years the native dragomans and guides have found that tourists will buy “mummy wheat”, and they keep supplies in the tombs, carefully hidden, which they dig up under the eyes of the astonished visitor and offer him as *hunta mūmiya*, “mummy wheat”, or *sh’eir mūmiya*, “mummy barley”. I cannot help thinking that if there had been ancient Egyptian wheat in the tomb of Tutānkhamen we should have heard of it before’.

HALLSTATT

The name of Hallstatt is known to all students of prehistoric archaeology because it is used to describe the earliest Iron Age period of Central and Northwestern Europe. The place itself, however, is much less well known. It lies on the shore of a small but very beautiful lake in Upper Austria, and consists of a small village built mainly on the delta of a mountain torrent. Immediately behind the village rises a precipitous cliff, up which a zig-zag path has been constructed. The visitor who wishes to see the actual site of the famous cemetery ascends by this path to a height of about 1200 feet above the lake to a building called Rudolf’s Tower, where he may obtain a magnificent view from a small wooden outlook-hut specially built for this purpose. A few yards further on is the site of the cemetery, with a notice-board recording the fact. It is situated on the steep southern slope of the torrent-valley, where the surface is disturbed by a number of old pits. A more unlikely place for an important archaeological site could hardly be imagined. It is most inaccessible, but yet it has no natural advantages. There is nothing to indicate where the settlement to which

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the cemetery belonged was situated, nor is there any obvious place for such. The contents of the graves indicated that the inhabitants were prosperous and wealthy and that they derived some of their possessions (such as amber) from a distance. The only natural wealth of the place is salt—an indispensable commodity in primitive days, when meat had to be preserved against times of scarcity. Salt is still worked in the immediate vicinity of the cemetery, and the adits to the mines can be seen beside the path that leads up to the village of Salzberg. The district has the name of Salzkammergut, a former royal demesne meaning 'Salt-exchequer-district'.

There is a small museum in the village which contains many interesting 'folk-antiques' and a few objects from the cemetery. The bulk of these however are in the Museum at Vienna. (There are a few at Linz).

Hallstatt is a popular resort of Austrian tourists and hikers in July and August, when the weather is hot and fine, though heavy thunderstorms are not infrequent. There are many interesting excursions in the neighbourhood, a glacier-garden, an ice-cave and such like; and the lake is well adapted for boating and bathing. Hallstatt can be reached by train from Vienna via Linz and Bad Ischl, which is a pleasant little spa reminding one of Tunbridge Wells in the Victorian period. Hallstatt railway-station lies on the eastern shore of the lake, which here is about three quarters of a mile wide. A tiny steamer called *Rudolf* meets all trains and lands one right at a convenient hotel on the opposite side. There are many worse places to spend a few days' holiday for those who like to wander a little off the beaten track.

An admirable description of the Hallstatt cemetery* has been published by Dr Adolf Mahr, formerly director of the National Museum at Vienna and now keeper of the National Museum at Dublin.

EXCAVATIONS IN NUBIA

Professor F. LL. GRIFFITH sends us the following report:—

The Oxford Expedition to Nubia was first planned in 1910, as the outcome of the interest aroused by the discoveries of Dr Randall-MacIver and Professor J. Garstang. The monuments of Nubia and the Sudan demanded investigation through the various periods of the

* *Das vorgeschichtliche Hallstatt, zugleich Führer durch die Hallstatt-sammlung des Naturhistorischen Museums in Wien.* Vienna, 1925.

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Protodynastic colonies of Egypt, the C-group and Kerma cultures, the suppression of native culture under the New Empire, the conquest of Egypt by the Sudan, the Meroitic civilization and writing, and the later years of Nubian christianity. Our early researches at Faras near the Second Cataract and Sanam opposite Napata in 1910-1913 were reported in the Liverpool *Annals of Archaeology and Anthropology*, vols. VIII-XV. The war put a stop to our activities but Dr G. A. Reisner took over the Napata concession on behalf of Harvard University and made many brilliant discoveries.

In 1929-30 at the suggestion of Mr A. B. B. Howell, then Governor of Dongola Province, and after a ten days' exploratory dig we decided to examine the temple remains at Kawa; the Oxford Expedition was resuscitated, and the most interesting excavation in all my experience began in November 1930.

The result of a little over three months' work has been the complete clearance of three temples from under twelve to fourteen feet of rubbish. A great deal of violent defacement and burning had taken place. It seems to me likely that the destruction was the result of the punitive expedition of Petronius and his troops after Candace's great raid on the Roman defences about the First Cataract. The fury of the Romans against the Ethiopians at Kawa would have been raised to its highest pitch, if, as we suspect, Candace herself resided there while her son, according to Strabo, was in Napata. The fields and gardens which surrounded the city described by Tirhakah in one of the inscriptions are now a bare and sandy waste.

There seems to have been an early occupation of the site by Egyptian colonists of the Middle or possibly even of the Old Kingdom. This colony was lost in the Hyksos and other troubles and the Empire-builders of the New Kingdom had to begin afresh. Probably Amenophis III re-founded Kawa, assigning it to his imperial god Amun of Karnak, and giving it the suggestive name Gem-Aten or Gem-p-Aten—'The Aten Sun-disk is realised' (?). His son, the monotheist heretic Akhenaten, destroyed the temple of the hated Amun, but Tutankhamun rebuilt it on a smaller scale. Rameses II re-cut the cartouches to a semblance of his own, and Rameses VI ringed the fluted columns with cartouches and with a figure of a high official in adoration. After a blank of 500 years the Ethiopian Dynasty of Napata ruled Egypt for 50 years. This was the period of Kawa's greatest prosperity. Shabako built a column in one temple, Tirhakah added stone doorways to the mud brick walls of another and built a great temple

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at right angles to these twin temples. Granite rams were erected before the first and second pylons, and five granite stelae recorded his building and benefactions. Some generations later Aneramen added a sixth stela. Finally Meroitic cartouches of the family of Candace were placed in the First Court and Candace herself dedicated a shrine. Then came Petronius and the destruction of the city: a few inhabitants only can have continued perhaps to the third century. A large house of the age of Candace, with stone porch at the east end of the Great Temple, yielded a Hellenistic bronze figure, an ivory statuette of a girl, and remarkable objects of a more Nilotic type.

Our chief finds were:—in the First Court, besides the granite rams and stelae, miscellaneous blocks, one with an excellent representation of a horse (with sun-helmet) and rider, and two with Meroitic cartouches of Akinerar, the son of Candace, and of Amanishakhate, a somewhat earlier queen whose jewellery is now amongst the treasures of Munich and Berlin (up till now the only examples of Meroitic hieroglyphs in Europe have been two or three in the Berlin Museum). In the Second Court the remains from a huge bonfire of temple furniture, consisting of many fine and rare bronze figures of deities, a steatite baboon, bronze fittings, fayence inlays, together with prehistoric stone implements from the temple treasury. In the Southeast Court a perfect sphinx, a headless statue and two worshipping baboons all of granite and all inscribed by Tirhakah. Among smaller objects are a very fine aryballos of blue fayence and a tiny gold figure of the most delicate workmanship of a king (xviii dynasty) kneeling and offering wine, and a quantity of fayence inlays, cartouche plaques of Ethiopian kings, etc.

The great wooden doors had been largely plated and studded with bronze: the most interesting relic from them is a pivot-sheath inscribed with a dedication by the king to Ammon of Gem-p-aten.

Of the objects found, the Sudan Government takes half but we were allowed to bring away all the smaller objects for study, exhibition and repair. Our share will be divided chiefly between the British Museum, the Ashmolean and the Ny Carlsberg Glyptothek, Copenhagen.

A full report on the *Kawa Temples* will in due course be prepared for separate publication.

It is hoped in 1932–3 to complete the exploration of Kawa by excavating in the town remains and cemeteries, and also to make trials on other important sites for pagan and Christian remains.