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ORIGINAL ARTICLES.

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With Plate M.

Naville.

Excavations at Deir el-Bahari (1906-7). *By Professor Edouard Naville, Hon. D.C.L., LL.D., D.Phil., D.Litt.***102**

The excavations of the season 1906-7 have brought to its close the work at Deir el-Bahari. During that winter, when I had the help of Mr. C. T. Currelly, Mr. M. D. Dalison, and Mr. J. T. Dennis, and for a short time also that of Mr. H. R. Hall, we completed the clearing of the end of the valley. The mountain with its vertical cliffs is visible along the whole semi-circle in which stood the two temples of Deir el-Bahari; one on the south, the first in date, now very much ruined, but of great interest as being the only temple we have of the XI dynasty; and one on the north, partly built on the enclosure of the other one, the great funerary temple of Queen Hatshepsu, the proud princess of the XVIII dynasty.

The site now produces a striking impression. It is one of the chief attractions of Thebes. Except for one third of the great temple, which was excavated by Mariette, the clearing of Deir el-Bahari, and especially the discovery of the old temple, is entirely due to the Egypt Exploration Fund. It has been the work of ten winters of excavation and one winter of repairs, between 1893 and 1907, with an interruption of a few years.

In spite of the state of utter ruin of the old temple, we can form an idea of the appearance of the site in old times, though we must not suppose that it ever was in a perfect state of completeness. Very soon after the XVIII dynasty, probably already under the XIX, the older temple was neglected, and was used as a quarry. As for the north part of the middle terrace of the great temple, it never was cleared of the chips produced by the cutting down of the rock in order to build a colonnade against it. In this respect the old Egyptians were as careless as those of the present day.

The task of this winter was to excavate the back part of the temple, starting on the east from the pyramid and the colonnade behind it, and progressing towards the mountain on the west. The whole space on which stood the constructions we discovered this season has been cut out of the rock, which lines that space on three sides, with vertical faces against which were built walls adorned with sculptures.

Last year we stopped at the sixth column of a kind of avenue, consisting of a single row of columns on each side, along the wall. In the court, which was in the middle, we discovered the entrance of a sloping dromos or passage, choked by enormous stones. We could not enter it without carrying away the huge mounds of rubbish which were in front of us, as far as the mountain. Therefore we left it for

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FIG. 7.—THE DESCENDING PASSAGE OF THE KA-SANCTUARY.

FIG. 1.—BIRD'S-EYE VIEW OF TEMPLE, 1907.

FIG. 2.—WESTERN END OF TEMPLE (EXCAVATED 1907).

FIG. 3.—THE CELLA, ALTAR, AND SPEOS.

FIG. 4.—THE HYPOSTYLE HALL (DISCOVERED 1907)
SHOWING ENTRANCE TO KA-SANCTUARY.

FIG. 5.—XI DYNASTY RELIEF OF MENTUHETEP FROM
THE CELLA.

FIG. 6.—DROMOS AND ENTRANCE OF KA-SANCTUARY.

EXCAVATIONS AT DEIR EL-BAHARI.

this year. It was supposed to be the entrance of the royal tomb, but this anticipation, though justified by all we could see at the time, proved not to be correct. What we found turned out to be a funerary sanctuary rather than a tomb.

We began the work on January 2nd. Following the sloping passage, we found that very soon it sank into the rock. Above it, instead of a mere avenue, we reached a large hypostyle hall. Generally the shafts of the columns have disappeared, but the bases remained *in situ*. There were ten rows of eight, so that the hall consisted of eighty columns. The last row is very near the vertical rock-face which closes the temple on the west.

Returning to the descending dromos of the *bâb*, after we had removed the heap of stones which closed the entrance, we entered a well-cut rock passage like that of an ordinary *bâb* or royal tomb, going absolutely straight, and of a length of 150 metres (500 feet). After the first third of the distance this passage begins to be arched, and this structure continues down to the bottom. This "arch," or false vault, consists of two sandstone slabs leaning against each other. They rest on notches in the rock and on vertical slabs; and, in order to prevent these from coming forward, a wall of dry stone has been built against them, so that the passage is somewhat narrowed, leaving, however, room enough for a man to go through easily.

FIG. 8.—THE NAOS OF THE KA-SANCTUARY.

At the end of the passage we found a small chamber entirely built of red granite, and quite similar to those in the pyramids of Giza or Dahshur. It looked as if it were a funerary chamber, and as if we ought to find in it a stone sarcophagus as in other tombs. But when we entered it through the low and narrow door we saw that the greater part of it was occupied by a large alabaster shrine, built of well joined blocks of that fine stone, and without any ornament except a thick moulding. No hieroglyphic sign is engraved on it. It was closed by a double-leaved door, probably made of wood. The holes for the hinges are still visible. The ceiling consists of a large monolithic red granite slab, over which the alabaster cornice has been laid. Between the shrine and the walls of the chamber there was a kind of casing made of highly-polished black granite, the top of which supported the projecting part of the cornice.

Inside the shrine, and in the narrow space in front of it, was a heap of stones mostly from the casing, a quantity of mummy-cloth, wooden boats, and many wooden figures. Two or three small fragments of bones were among them, but if they are human I believe they belong to a later burial which certainly existed, since broken pieces of a late coffin had been used for propping up the ceiling at the end of the passage. We have no trace of any actual burial of the XI dynasty in this "tomb," though funerary furniture was found in it. I have no doubt that this chamber and

shrine do not form an actual tomb, but rather a subterranean funerary sanctuary. Up till now no coffin has ever been found in a shrine. This kind of monument is really a sanctuary, it is made for containing the image or the sacred emblems of a god. This god may be a king, since the kings were always deified, and would be worshipped not only after their death, but even during their lifetime; therefore I consider this shrine as being the sanctuary of the *Ka*, the double of the dead King Mentuhetep II, and this seems to be confirmed by the inscription of the stele found at the entrance of the passage, in which Usertsen III of the XII dynasty speaks of the "cave of Mentuhetep" to which he assigns a certain amount of offerings to be brought from the great temple of Amon. The *Ka* must have been represented in the shrine by a statue, which may have been standing or sitting, or even lying on a bed like Osiris at Abydos. The quantity of cloth found there probably was used for wrapping offerings which were hanging from hooks or pegs all round the shrine. The holes for the pegs are in a line, on the three sides. The boats, as far as we can restore them, are not of the usual type which we find in the tombs with oarsmen conveying the mummy to the west. They are in the form of festal barges with high prow and stern, carrying statues of divinities in certain festivals, such as we see represented in the upper court of the great temple.

Thus the boats were the *Ka*, the doubles of those used in the religious ceremonies, as the statue was the image of the divine king.

The colonned hall above the passage extended on the west as far as the mountain which closed the temple.

FIG. 9.—THE ALTAR AND CELLA FROM THE ENTRANCE OF THE SPEOS.

In the middle of the vertical face of rock there is a small artificial speos or cave, evidently made for a shrine, but quite empty. In front of it stands a square block of limestone, evidently an altar, with a circular depression cut in the top. A kind of forehall has been made to the shrine by two parallel stone walls having been built so as to enclose six of the columns of the hall, the projecting right angles forming an entrance. These walls, very much ruined, were covered with very fine sculptures, the colours of which are still very vivid. The gods had been defaced by Amenhetep IV; but they were restored with great care by Rameses II, who did not forget to insert his name close to that of Mentuhetep. This speos and its forehall form the *cella* of the temple.

In the northern corner of the hall there is a small tomb (No. 15) consisting of a pit and a small chamber, probably for a princess or a higher official. A much larger one (No. 16) in the southern corner, which had been investigated long before the present excavations, and may be that known as "Lord Dufferin's Tomb," was finally cleared by us. A sloping passage leads to a wide chamber, where is seen the body of a large sarcophagus in alabaster, made of several pieces. The lid is missing. No painted

or written signs could be discovered on it, and we cannot yet say for certain who was buried in this tomb.

We now know the plan of the funerary temple of Mentuhetep II. As has been shown in the previous articles on these excavations, which have appeared every year in MAN, by Mr. Hall, and last year by Mr. Hall and myself, it consisted of a platform to which access was given by a ramp. On this platform rose from the midst of a surrounding colonnade or ambulatory a pyramid, which seems to have had no other purpose than to mark the funerary character of the building. Behind it, in the middle of a colonnaded court, was the entrance to a subterranean chapel, and, beyond the court, a hypostyle hall which was the portico or pronaos to a *cella* ending in a small rock-cut chapel, where I suppose stood the statue of Mentuhetep with an altar before it.

No other temple of similar type has been discovered in Egypt.

The photographs show (1) a bird's-eye view of the temple, taken in March 1907, from the top of the cliffs, 400 feet above it. This should be compared with the similar photograph, taken in December 1905, which was published in MAN, 1906, 64, Fig. 5: the progress made between the two dates in the clearance of the southern court will be noticed. In the distance are seen the hill of Shêkh 'Abd el-Kârna, and the cemetery of el-Asasîf, with beyond it the cultivated land and the Nile, four miles distant; (2) the western end of the temple, from the east, showing the entrance to the *Ka*-sanctuary, the ruins of the hypostyle hall, and the speos, in the deep trench revealed by the removal of the mounds shown in MAN, 1906, 64, Figs. 3 and 4; (3) the *cella*, altar, and speos, at the western end; (4) a general view of the hypostyle hall, from the south-eastern corner of the trench, showing the *cella* and the entrance of tomb No. 16 in the foreground, the dromos of the *Ka*-sanctuary in the middle distance, and the pyramid-base in the background (the whole of the trench was covered by the mounds shown in MAN, 1906, 64, Figs. 3 and 4); (5) one of the fine coloured reliefs of the *cella*, now in the Metropolitan Museum of New York, depicting the king accompanied by a goddess, who says, "I have joined for thee the two lands as was decreed by my will (*lit.* spirits)"; (6) the dromos and the entrance of the *Ka*-sanctuary, from the east; (7) the interior of the descending passage of the *Ka*-sanctuary, showing the false vaulting and the piled up stones on which this rests; (8) the great naos of alabaster in the granite sanctuary itself, 500 feet beneath the western mountain; (9) the altar and pillars of the *cella* from the speos, looking east; showing the south side of the trench. Of these photographs Nos. 7 and 8 were taken with the aid of the flash-light by Messrs. Ayrton and Dalison, No. 9 is by Mr. Dalison, and the rest by Mr. Hall.

EDOUARD NAVILLE.

Folklore.

Seething the Kid. By Andrew Lang.

Lang.

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The prohibition, "Thou shalt not seethe a kid in his mother's milk," occurs thrice in the Old Testament. In Exodus xxiii, 19, it follows the command to offer firstfruits, and comes at a considerable distance from the Ten Commandments, religious and moral, which we usually call the Decalogue (Exodus xx, 1-17). Yet, in Exodus xxiii, 19, the injunction concerning the kid and its mother's milk is part of a set of rules closely resembling those which, in Exodus xxxiv, 28, are spoken of as "the words of the Covenant, the Ten Commandments," or "the Ten Words." To these Ten Words in Exodus xxxiv, 12-26, I return.

In Deuteronomy xiv, 21, the precept concerning the kid occurs among "food-tabus," or rather, among laws of avoidances of food. The various unclean animals are not to be eaten: "the flesh of anything that dieth of itself" (braxey) is not to be eaten; a kid is not to be eaten boiled in its mother's milk. It is manifest that the rule of the kid is here given in its natural place, among food avoidances.