

CHRISTIAN EGYPT.

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The continued excavations at Antinoë, added to the results of others likewise conducted by M. Gayet, have resulted in several interesting exhibitions in Paris of late-classical, Byzantine, and Arab textiles, embroideries, and costumes, where those who had the good fortune to visit them might doubtless learn much. Those, however, who depend upon M. Gayet's descriptive catalogue<sup>54</sup> will probably find it difficult to obtain clear notions of the chronological sequence and distinctive characteristics of the objects exhibited. A great number of smaller typical designs and ornaments are, it is true, admirably reproduced; but the descriptions of the costumes themselves lack clearness, and it is impossible to grasp the writer's grounds for assigning his various finds to the different periods to which he ascribes them. The collection shown in the "Palais du Costume" at the Great Exhibition was drawn from the cemeteries of Antinoë, Akhmim, Siût, and Damietta, which are declared to cover a period from the foundation of the first city till the latter part of the thirteenth century (Damietta). Another collection, exhibited this year at the Musée Guimet, came exclusively from Antinoë, and showed several new and important features in the costumes of the living, and also in grave-clothes and mode of burial. Specially interesting here are the tombs of "Thais"—though the name should apparently be Thaisa—and of the monk (?) Serapion. The former corpse lay upon a bed of palm-branches; whence M. Gayet proposes to see in her a martyr. Serapion wears a collar, belt, bracelets and anklets of iron; his dress is a robe of coarse brown stuff and another of black wool. He wears thick, nailed boots, and carries a leather-bound staff. A potsherd exhibited beside him bears the incomplete (?) inscription, in large uncials:—

ΣΑΡΑΠΙΩΝ  
ΚΟΡΙΚΟΣΘΙΟΥ

The last word looks very like Θρούεως; but it is difficult to see [ἐπίσ]κοπος in that preceding it. The script might possibly be of the 4th century.

The excavator gives a popular account of his work in the *Revue Archéologique*,<sup>55</sup> whence it appears that he holds the most of the costumes from Antinoë to date from before Justinian's reign. The name of Theodosiopolis, it may be remarked, is not a novelty; v. Amélineau's *Géographie*, 471.

A German account of the same finds has also appeared.<sup>56</sup>

A paper was read at the recent Congress of Christian Archaeology at Rome by C. M. Kaufmann on the Egyptian textiles belonging to the German Campo Santo; but I have not seen it.<sup>57</sup>

A single woven medallion, taken from a Byzantine robe, and representing