

SUDAN & NUBIA

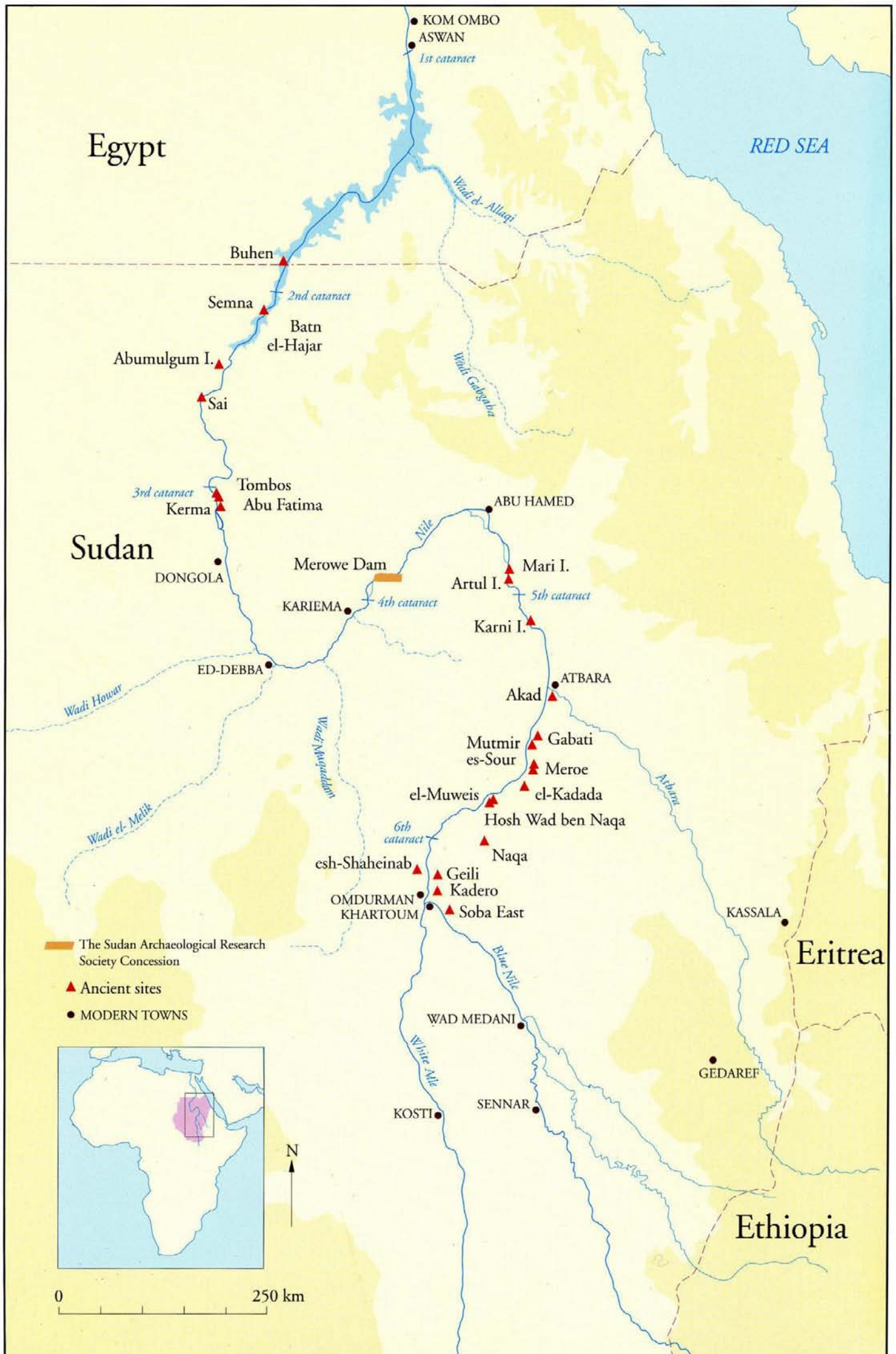
The Sudan Archaeological Research Society



Bulletin No. 9

2005





SUDAN & NUBIA

The Sudan Archaeological Research Society



Bulletin No. 9

2005

Contents

The Merowe Dam Archaeological Salvage Project

Survey in the vicinity of ed-Doma (AKSE), 2004-2005 2
Derek A. Welsby

Excavation of the Late Kushite and Medieval 9
settlement on Umm Muri
John Payne

Excavations at Site 3-J-23, et-Tereif 14
Gerardo Carpio and Sonia Guillen

Architecture of the modern houses 17
at the Fourth Cataract
Frances Welsh

The Second Season of the SARS Anglo-German 23
Expedition to the Fourth Cataract
Pawel Wolf and Ulrike Nowotnick

Christian period rock art landscapes in the Fourth 32
Cataract region: the Dar el-Arab and et-Tereif rock
art surveys
Cornelia Kleinitz and Camilla Olsson

Reports

Es-Sour: A Late Neolithic Site near Meroe 40
Azhari Mustafa Sadig

Meroe, the Capital of Kush: Old Problems and 47
New Discoveries
Krzysztof Grzymalski

A forgotten Meroitic agglomeration in the region 59
of Meroe: el-Muweis (NE-36-O/8-H-2)
Patrice Lenoble and Ahmed Sokari

A preliminary report of rescue excavation at Akad: 62
the 2004 season
Mohamed Faroug and Alexandros Tsakos

Nubians in Egypt: Survey in the Aswan-Kom 72
Ombo Region
Maria Carmela Gatto

Recent Discoveries and new Southern Place Names 76
at the Mortuary Temple of Amenhotep III,
Kom el-Hettân
Hourig Sourouzian and Rainer Stadelmann

Looking into the Past – 82
the SARS photographic archive
David N. Edwards

Miscellaneous

Obituary - Francis Geus 85
Yves Lecoq

Obituary - Lech Krzyżaniak 85
Michał Kobusiewicz

Reviews -
Robert Steven Bianchi 2004. *Daily Life of the Nubians.* 87
Julie R. Anderson

P. L. Shinnie and J. R. Anderson (eds) 2004. *The* 88
Capital of Kush 2. Meroë Excavations 1973-1984.
Derek A. Welsby

Note -
A Faience Cup of King Aspelta in Spain 91
Miguel Jaramago

Front Cover: Representation of a bound Kushite from the
Mortuary Temple of Amenhotep III at Kom el-Hettân
(photo © Memnon/Amenhotep III Project).



Looking into the Past – the SARS photographic archive

David N. Edwards

In addition to supporting fieldwork projects and their publication, the Sudan Archaeological Research Society now curates a substantial image archive (photographs and slides) relating to the Sudan's heritage. Some are the archives of the Society's own fieldwork projects (e.g. the Gabati excavations), whilst others have been donated to the Society for curation by a number of individuals. They now have a safe home, and will also, hopefully, become a useful tool for future research. A brief guide to the archives can be found online at <http://www.sudarchrs.org.uk/page6.html>, where there are also links to catalogues listing the images, and information on obtaining copies of the material.

In brief, the materials include *c.* 40 photographs donated by I. E. S. Edwards, mainly relating to the EES excavations at Sesibi in the late 1930s. From the same period there are over 570 images belonging to the late Sir Laurence Kirwan, including many of the famous excavations at Ballana and Qustul in Egyptian Nubia and the objects found in the cemeteries. There are also many taken during his travels through various parts of northern and central Sudan. Spanning several decades are over 630 images from Jean-Pierre Greenlaw, best known for his study of Suakin and its architecture. From the north there are 190 pictures taken by Mr R. D. Gentle, mainly of Egyptian Lower Nubia, although including a number of the Pharaonic sites of northern Sudan such as Semna (Back cover, top left), Kumma and Buhen (Back cover, top right). These are mainly duplicates of photographs held by the Egypt Exploration Society. There are also *c.* 200 images deposited by Rosalind Hawkes (Back cover, middle), mostly of the southern Batn el-Hajar area of Nubia (areas such as Kulubnarti, Akasha, Sunnarti, Ukma and Attiri). This group includes many scenes of rural life and architecture in this isolated region, most of which has now disappeared beneath Lake Nubia. The archive also contains a small number of digital copies of ethnographic subjects taken by Mrs Hughes (Back cover, bottom).

Of the larger collections, particularly interesting are some 1500 colour slides taken by Bryan Haycock. These were mainly taken in Sudan during the 1960s and early 1970s, when he was teaching at the University of Khartoum. Most seem to have been taken during field trips with his students, some to the well-known major sites, as well as some to lesser known areas. Some record sites which still await study (Colour plate XLII); some of the sites may have already disappeared. Others are records of the early years of academic archaeology at the University of Khartoum. Amongst them we can find the faces of many young students who went on to make academic careers for themselves (Colour plate XLIII).

The archives of the more recent field projects, including SARS' own projects, include approximately 1700 colour slides from the 1990s survey and excavations in the Northern Dongola Reach (not yet catalogued), more than 700 images from the cemetery excavations at Gabati and 40 aerial photographs relating to survey work along the line of the highway constructed across the Bayuda desert. These will of course be added to as other projects are completed.

It was possible to show a very small selection of these photographs during a SARS lecture in 2004. Here, it is only possible to discuss a handful of these, merely to draw attention to the research potential of the archive. To do this, I have selected a small number of photographs taken by Bryan Haycock. He was an important figure in Sudanese archaeology before his untimely death, both as a popular teacher at the University of Khartoum, and as an active researcher.

One interesting discovery amongst his photographs, which seems to relate to a study visit to the Third Cataract region in the late 1960s, is a series of pictures of the domed shrine of Abu Fatima, which lies between Kerma and Tombos, a little over 2km south of the Tombos granite quarries (Colour plate XLIV). This Islamic shrine is situated on a rocky outcrop close to the river and is likely to be several centuries old, while the domed structure seems to have been built on top of some much earlier, possibly medieval structures. Located close to the Hannek-Tombos Cataract and at the boundary between the rich agricultural land of the Kerma Basin and rocky landscapes of the Third Cataract region, this is an interesting location. That there once existed a New Kingdom temple/shrine at Tombos-Abu Fatima has also been suggested by Charles Bonnet (1999, 7).

No Pharaonic material was identified during recent visits to the site. However, as late as the 1960s, carved Pharaonic blocks were still to be found built into the fabric of the shrine, although their whereabouts are now unknown. On the basis of a photograph taken by Bryan Haycock, these may include talatat-type blocks of the Amarna-period, reusing older stonework, as seen on a second photograph (Plate 1). The relief may be compared, for example, to the depiction of Tuthmose III wearing the *atef*-crown from the Temple of Satis on Elephantine (Louvre E12921).

Where did these come from? Recent finds have been made of Egyptian architectural blocks of this period in the area of the Pharaonic/Kushite temple complex at Kerma Dokki Gel (Bonnet and Valbelle 2004). As far as can be determined from the photograph, this block measures just over 50cm long and 20cm wide, the same size as other talatat blocks found at Dokki Gel (*c.* 53 x 22cm), which were used in the construction of an Aten temple there. Other blocks datable to the reigns of Amenhotep II and Tuthmose IV have been recovered at Dokki Gel. It seems not unlikely that the blocks at Abu Fatima were brought to the site from Kerma, rather than being taken from another Pharaonic site at Abu Fatima. Interestingly the face on this block has

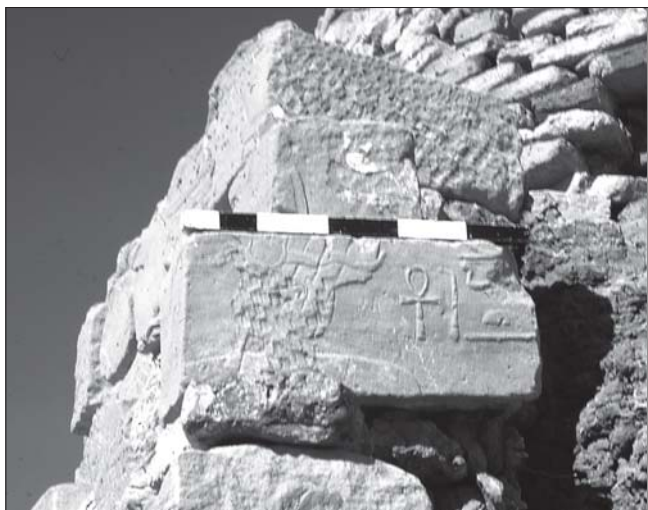


Plate 1. Detail of what is probably a Tuthmoside block built into the platform beneath the Qubba of Abu Fatima. It has since disappeared. (photo HAY S048.04).

been removed, although whether this was done anciently, as has been found to be the case with other blocks at Dokki Gel (Bonnet and Valbelle 2004, 113), or more recently, is uncertain.

Another intriguing photograph in the archive is one (one of two) of a New Kingdom 'funerary cone' (Plate 2). These fired clay cones, stamped with the names and titles of the deceased, were set into the superstructure of their tombs. Nearly all known examples come from around Thebes in Egypt. Where are these from? Thanks to Nigel Strudwick, this can be identified as a cone of *Tabersetjanef* (Davies and Macadam 1957, #39), while the other is of one *Nebwa* (Davies and Macadam 1957, #511), so these may simply be photographs of examples from Thebes, where the vast majority of funerary cones have been found. On the other hand, apart from a few pictures of Abu Simbel and Qasr Ibrim, all of Haycock's photographs are from Sudan. Why may this be important? Could these cones have come from



Plate 2. Photograph of unprovenanced New Kingdom stamped funerary cone. (photo HAY S057.15).

Sudan? Several funerary cones have recently been found in a New Kingdom cemetery at Tombos on the Third Cataract (Edwards and Osman 2001), which Haycock is known to have visited. These include unmarked/eroded examples but some well-preserved inscribed cones, recording high-ranking Egyptian officials, have also recently been found at the site (Smith 2003, 140-3). So, are these simply photographs of examples from Thebes, or could these actually be from Tombos, or even from somewhere else in Nubia? It would be nice to know for sure.

Another very interesting group of photographs relate to University of Khartoum fieldtrips around 1970 in the area between the Fifth Cataract and Abu Hamed. This area still remains little known. Very little archaeological work has been carried out there since the British archaeologist O. G. S. Crawford made a reconnaissance through the region in 1951-2 (Crawford 1953a; 1953b), although some reports on these Khartoum student projects have been published (Siid Ahmed 1971; Eisa 1995; el-Amin and Edwards 2000), which demonstrate the archaeological potential of this region.

Even a brief examination of the Haycock archive is sufficient to demonstrate the considerable interest of many of the sites recorded in the area. These comprise many medieval and more recent sites, including several of those mentioned in Crawford's reports. It also seems likely that these photographs will provide valuable records of sites which have since been destroyed or, in the case of some early mosques, have been renovated or rebuilt. To take just two examples, photographs of the early mosques on Artul Island (Plate 3) and another on Mari Island (Plate 4), photographed around 1970, are included here.

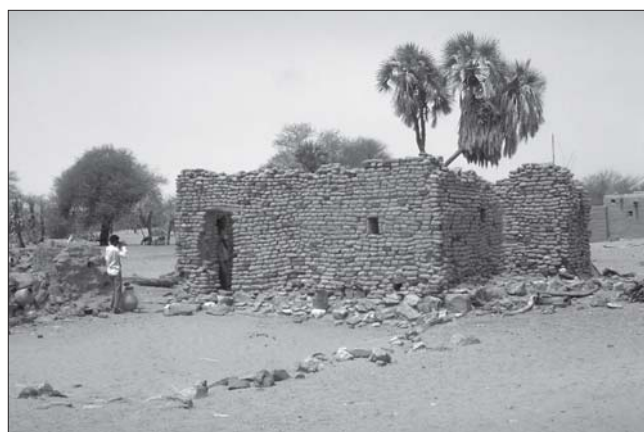


Plate 3. Mosque, identified as being at the south end of Artul Island c.1970. (photo HAY S029.23).

The site of Artul does not appear to have been previously recorded. A well-preserved and recently renovated mosque, which incorporated some of the fabric of a medieval church, was recorded by Crawford (1953b, 14-5, pl. VIII), and more recently by Michael Mallinson (2004, 229, fig. 2). However, this second structure, recorded as being at



Plate 4. Mosque on Mari island, c.1970. (photo HAY S029.14).



Plate 5. Brick foundations on the river bank on Karni island – probably those noted by Linant de Bellefonds in 1822. (photo HAY S035.06).

the 'south end of Artul island', is a rather simpler structure, clearly a mosque. Built of red brick, it is very similar in plan to one Crawford recorded on Gandeisi island (1953b, 26-8; fig. 7), some 10 miles upriver from Artul. Their similarity is such that it is possible that the Haycock photographs had been mislabelled. However, Crawford's description suggests that the Gandeisi mosque was far more ruinous in 1950-1 than the structure shown in these photographs of 1970.

A second example is an early mosque (described as a 'mosque/church' by Haycock) on Mari Island. This mosque seems to have been first recorded during the course of these University of Khartoum field trips, although it is only (probably misleadingly) recorded in passing by Abbas Siid Ahmed as a 'finely preserved Christian church' (1971, 18). The building appears similar to several other mosques in the region, having a rectangular plan with four central columns, and with a rectangular *mihrab* in the east wall. Whether any of these buildings represent churches converted into mosques, as many earlier visitors have supposed, remains more difficult to tell. The simple reuse of medieval building materials and architectural fragments in such buildings cannot establish such a direct link. The origins of these buildings can of course only be determined by further detailed studies. However, it is worth noting that these and similar structures, many photographed by Haycock, represent an interesting, and unusual group of early mosques.

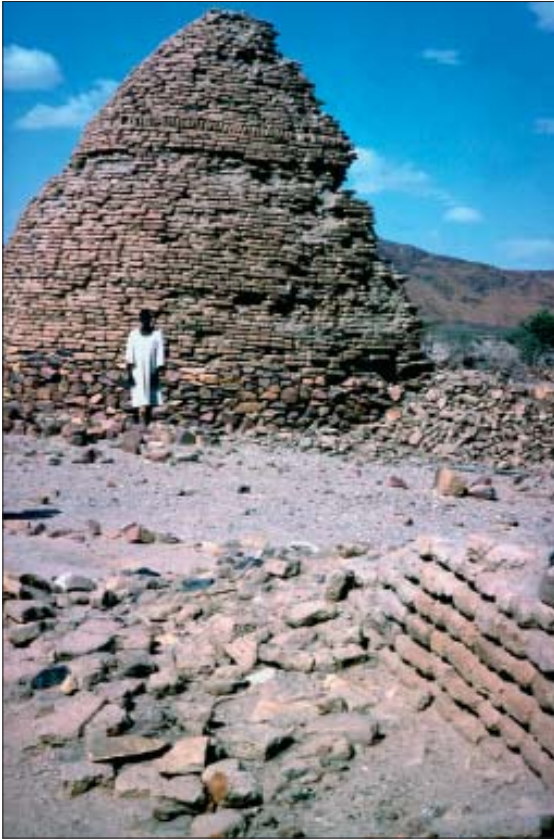
Amongst the readily identifiable sites, there are some of more intriguing archaeological remains. Amongst these are photographs of an enigmatic brick-built tower/platform on the river bank on Karni Island (Plate 5). This seems likely to be one recorded (as already a ruin) by Linant de Bellefonds when he passed through this area in 1822 (1958, 155). To my knowledge this is the first photograph to be published of the site. It may be part of a medieval fortified site, but the form of construction is certainly unusual, and difficult to parallel elsewhere.

There is clearly much to be learnt from these old photographs. Not all are archaeological, and there are many which records other aspects of Sudanese life, over several dec-

ades (Colour plate XLV). It is also perhaps worth pointing out that the laborious business of ordering and cataloguing these materials doesn't of course get done by itself. Much has been undertaken by volunteers, notably Tay Keen, to whom the Society is extremely grateful. Fathi Khidir has also worked extensively with the archives. It should also be noted that while these images are now stored with some basic documentation, it is to be hoped that they can also be copied and digitally archived. Already, the practical demands of such an undertaking are becoming daunting as making high-quality scans of pictures/negatives is a time-consuming business. If undertaken commercially it will be expensive. In view of this, any assistance which members might be able to offer towards a safe future for this material would, as ever, be very welcome.

Bibliography

- Ahmed, Abbas Siid 1971. 'Antiquities on Mograt Island', *Sudan Notes and Records* 52, 1-22.
- Bonnet, C. 1999. 'The Funerary Traditions of Middle Nubia', in D. A. Welsby (ed.), *Recent Research in Kushite History and Archaeology*. London, 1-17.
- Bonnet, C. and D. Valbelle, 2004. 'Kerma, Dokki Gel', in D. A. Welsby and J. R. Anderson (eds), *Sudan: Ancient Treasures*. London, 109-113.
- Crawford, O. G. S. 1953a. 'Field Archaeology in the Middle Nile Region', *Kush* 1, 1-29.
- Crawford, O. G. S. 1953b. *Castles and Churches in the Middle Nile Region*. Sudan Antiquities Service Occasional Papers 2. Khartoum.
- Davies, N. d. G. and M. F. L. Macadam 1957. *A Corpus of inscribed Egyptian Funerary Cones*. Oxford.
- Edwards, D. N. and A. Osman 2001. 'New Kingdom & Kushite sites in the Third Cataract Region, Sudanese Nubia', *Göttinger Miszellen* 182, 17-30.
- Eisa, K. A. 1995. 'The History and Antiquities of Karaba-Sheriek in the Middle Nile Region', *Archéologie du Nil Moyen* 7, 53-8.
- El-Amin, Y. and D. N. Edwards 2000. 'Field Survey in the Fifth Cataract Region, Sudan', *Sudan & Nubia* 4, 44-50.
- Linant de Bellefonds, M. A. 1958. *Journal d'un voyage à Méroé dans les années 1821 et 1822*. M. Shinnie (ed.). Gloucester.
- Mallinson, M. 2004. 'Mosque/Churches of the Sudan', *Azania* 39, 225-41.
- Smith, S. T. 2003. *Wretched Kush*. London.



Colour plate XLII. The SARS Photographic Archive. The Qubba of Sheikh Jamil at Qerri, near the 6th Cataract. (photo HAYS020.02).



Colour plate XLIII. The SARS Photographic Archive. University of Khartoum students on the 5th Cataract, c.1970? These include the young (now Professor) Ali Osman. (photo HAYS031.19).



Colour plate XLIV. The SARS Photographic Archive. The Qubba of Abu Fatima, between Kerma and Tombos, in the late 1960s. (photo HAYS048.23).



Colour plate XLV. The SARS Photographic Archive. A working saqia, location unknown (perhaps the 6th Cataract?) in the 1960s. (photo HAYS008.15).