

SUDAN & NUBIA

The Sudan Archaeological Research Society



Bulletin No. 23

2019





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Front cover: Professor W. Y. Adams at Mirgissa in 1962 (photo: © Hans-Åke Nordström).

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Mirgissa in February 1962

It is rather late at night but Bill is still working with his notes. It is darker than dark indoors but outside the spectacular starlit landscape dominates the view.

Some artefacts on the big working table: Cardboard boxes in the background were originally for Amstel beer and reused for various archive functions. A Petromax pressure lamp, a German invention from the beginning of the 1900s, provides a bright and steady illumination. There are other smaller items as well, possibly including the hand lens through which thousands of sherd fractions were studied.

Bill seemed quite unaware when I took this picture through the window of the Franco-Argentine field house at Mirgissa where we were staying during the winter of 1962. This house was located on a high cliff near the mighty Pharaonic fortress of Mirgissa, overlooking the Second Cataract.

We were in the middle of the third season of the West Bank Survey carried through by UNESCO and the Sudan Antiquities Service. In April 1962, Bill and I finished the survey between Faras and Gemai along the Nile. Thereafter our field work in Nubia took on different courses.

These were happy, rewarding days in our archaeological life. Bill's contributions to archaeology and related research areas are, as everyone knows, outstanding. To work with Bill and to share camp with him and Nettie and the boys was a supreme privilege.

*Hans-Åke Nordström
Saltsjö-Boo, Sweden, July 2017*

Miscellaneous

Obituaries

William Yewdale Adams (1927-2019)



Bill with one of his workmen from the 1969 excavations on the island of Kulubnarti in 2005.

Professor William Y. Adams, Bill to his colleagues and friends, had a long and productive career impacting over a wide range of fields from the archaeology and anthropology of the American south west to the Egyptian and Sudanese Nile Valley. What follows will focus on Bill's contribution to the study of the past in the Nile Valley; others, better qualified than this writer, will need to focus on the many other aspects of Bill's professional life.

In 2009 Bill's detailed autobiography, *The Road from Frijoles Canyon. Anthropological Adventures on Four Continents*, was published – much of the factual data below is drawn from this exemplary source, to which the reader is referred for more information. Although the focus here is on Bill's life and achievements, the support and collaboration of his wife Nettie cannot be overstated and were acknowledged by Bill himself on many occasions.

Bill was born on 6th August 1927 in California, the second son of William Forbes and Lucy Mary (Wilcox) Adams. At the age of seven his father died and thereafter the family moved to Window Rock, Arizona. In 1943 Bill began his university education at the age of 16, enrolling at Stanford, but left in 1945 to enter the Navy where he had a rather leisurely war, never actually seeing active service. On demobilisation in 1946 he took up his studies in anthropology at the University of California at Berkeley, graduating in 1948 at which point he re-enrolled for a PhD, which he failed to complete. On Lucy Adams' return to Window Rock in 1949 Bill renewed his acquaintance with the American south west, undertook

archaeological excavations and anthropological studies and got a full-time job as a trader at Shonto. From there, in 1954, he enrolled in a PhD program at the University of Arizona. His thesis, *Shonto: A Study of the Role of the Trader in a Modern Navajo Community* (published in 1963), was completed in 1957. Equally pivotal at the university was his meeting Nettie Kessler. After a short romance, in June 1955 he married 'the love of my life' and they remained together until his death.

In 1957 Bill made the second of many trips across the Atlantic, he and Nettie joining his mother in Istanbul and driving east across Turkey to Tehran where Lucy was working at the time, an adventure that Bill recalled on many occasions.

Returning to the US, Bill's involvement with rescue archaeology preceding the destruction caused by dams, one of the defining features of his life, began when he directed the Glen Canyon Project, working as became the norm with Nettie at his side. In 1959 this was followed by an offer from UNESCO of what was initially a four-month contract to evaluate aerial photographs of the Nile Valley in northern Sudan, an area which was soon to be inundated by the reservoir impounded by the Aswan High Dam. Thus began Bill's commitment to the archaeology and people of Nubia, which led to his becoming one of the most widely published and respected scholars in the field in the second half of the 20th century right up until his death.

Finding the existing aerial photographs of too large a scale to be useful in locating archaeological sites, with the ready co-operation of the aerial photographer of the Sudan Survey Department, P. E. T. Allan, new stereoscopic photos were taken with Bill in the co-pilot's seat. It soon became apparent that the aerial survey alone could not allow identification of most sites and that a ground survey was an essential component of the project. Thus the Sudan Antiquities Service West Bank Survey (WBS), which was up and running by 1961, began, with the addition to the staff of Hans-Åke Nordström from Sweden and G. Jan Verwers from Holland, funded by UNESCO. Time was of the essence as the northernmost 50 miles (80km) of Sudan's Nile Valley would go under water by 1964. As the survey progressed a number of foreign missions were awarded concessions for particular sites while the Scandinavian Joint Expedition conducted a survey on the east bank. The WBS located a vast number of hitherto unknown sites, some of which were deemed worthy of excavation. Some of these were cemeteries, but as Bill was aware that many similar sites had been excavated in the past in Egyptian Nubia, he did not consider that the results from their investigation would shed much new light on the cultures of the region. Bill was drawn to the settlement sites and, therefore, was faced with difficult decisions on prioritising what could be achieved with the limited time and resources available. It was from the study of these sites that Bill and his team made their greatest contribution to the archaeology of the region.

Particularly important were the excavations at the Faras kilns, which had previously been only partially explored by the



Oxford University Expedition. This well preserved pottery workshop provided the basis for Bill's later ceramic studies. The importance of the site to Bill is reflected in it featuring in the photo on the cover of his autobiography (and on the back cover of this issue).

After excavating 85% of the late medieval settlement at Kasanarti, Bill moved on to Meinarti, an island settlement in the Second Cataract, where he faced one of his most formidable challenges. The island had been occupied continuously from the Meroitic period around AD 100 until AD 1600; the latest structure was an Anglo-Egyptian gun emplacement of the late 19th century. This had resulted in the build-up of occupation material to a maximum depth of about 11.5m, comprising 18 stratigraphic layers. The work was under-resourced, particularly from the point of view of experienced archaeological staff – for the duration of the two seasons of excavation, the final one of nine months and two days, Bill did everything on site apart from brief and intermittent assistance from Anthony Mills and from a team of physical anthropologists from the University of Colorado present for one month. He supervised up to 250 workmen, drew all the plans, took all the photographs and recorded all excavated deposits and the myriad of structures uncovered. This was an immense undertaking but the excavation of 50% of the whole site was achieved, the rising waters of Lake Nubia swamping the lowermost level of excavations just after it was recorded. This *tour-de-force* was regarded by Bill as the greatest achievement of his archaeological career.

With the flooding of the northern part of Sudanese Nubia Bill's rescue activities came to an end and in 1964 he relocated to Khartoum where he and Nettie devoted themselves to cataloguing and photographing the over 6,000 objects from the fieldwork. In 1966, motivated by the schooling requirements of their eldest son, the Adams family returned to the USA, Bill having secured employment as a professor in the Department of Anthropology at the University of Kentucky.

By 1969 the Adams family was back in Nubia; this time to embark on a research excavation focussed on the later phases of Nubian culture which even today have been little studied. Kulubnarti, a little downstream of the Dal Cataract, was chosen and extensive excavations were made over a period of just under four months, of medieval Christian and Islamic period remains. The appeal of Kulubnarti was that its occupation spanned the transition from Christianity to Islam and transitions were what Bill found especially interesting. For him most cultural changes came from within the existing population; he was vehemently opposed to the idea of cultural change always being imposed by the arrival of new peoples, which had for long been the established paradigm in Nubian archaeology. Unfortunately the excavations, although of considerable interest, failed to provide any evidence for the arrival of Islam. In 1979 Bill briefly returned to aid with the setting up of the University of Colorado's excavations of the associated cemeteries.

During his years in Sudan Bill had worked on sites of many different periods and excavated a wide range of building types from official buildings to poor housing and shelters. He had studied an equally wide range of artefact types. Feeling particularly dissatisfied with early histories of the region so often looking at Nubia from outside, he set himself the task of writing an overview of all Nubian cultures. *Nubia: Corridor to Africa*, published in 1977, was the result, an extremely detailed and extensive reference book running to a total of 797 pages. This book marked a sea change in the study of Nubia, which hitherto had largely been seen as an adjunct to Egyptology, and its cultures viewed as poor neighbours of the 'civilisation' of Egypt. Bill described the vibrant indigenous cultures of Nubia which, although frequently influenced by whatever was happening in Egypt, and occasionally partly controlled by Egypt, were of particular interest, being at the interface between Egypt and the Mediterranean world on the one hand and sub-Saharan Africa on the other – hence his choice of title which can equally well be flipped to Nubia, Corridor from Africa.

Having visited Qasr Ibrim's first field director J. Martin Plumley in Cambridge in 1968 it became immediately apparent to Bill that the excavations were a 'mess' with extremely poor archaeological techniques being employed and very little care and attention being paid to the extremely impressive finds from the site. Bill was determined to work at Ibrim to try and bring some order into the recording and attempt to elevate the excavations to the professional level which the site required – it is of exceptional importance to Nubia, relating to many periods from the Kushite through to the Ottoman. Bill first participated in the Egypt Exploration Society's excavations at Qasr Ibrim in Egyptian Nubia in 1972 and in 1978 he became co-director, firstly with Robert Anderson and thereafter with John Alexander. As always he was ably assisted by Nettie, for whom the excellent preservation of textiles over a period of 3,000 years provided a rich source of research. During his tenor as field director he made significant progress in his endeavours but, while always excited by the amazing preservation of monuments and artefacts, he felt regret at what he had been unable to achieve owing to the special circumstances associated with the sponsors, the Egyptian authorities and the already established *modus operandi*. He remained in charge for three seasons, finally passing the mantle to Boyce Driskel, a graduate student from the University of Kentucky, who became co-director in 1986. When Bill left the excavations in the 1984 season, having assisted for a few weeks in setting up the work, this marked the end of his 35 years as a field archaeologist.

From early on in his career as an archaeologist in Nubia Bill had been fascinated by pottery and was well aware of the potential it offered for informing on life in the past – on chronology, trade, fashion, technology and everyday activities. In 1960, as noted above, he excavated the well preserved medieval pottery workshop at Faras a few hundred metres south of the Egyptian border. There he was faced with a

mass of ceramic material and he began the daunting task of classifying it along with that from his other excavations in the Nile Valley, this work culminating in his magisterial two volume work *Ceramic Industries of Medieval Nubia*, published in 1986. The theoretical underpinning of his type series classification was set out at some length in a book co-authored with his elder brother Ernest, *Archaeological Typology and Practical Reality. A dialectical approach to artefact classification and sorting* in 1991. *Ceramic Industries* supplanted and greatly amplified his papers 'An Introductory Classification of Christian Nubian Pottery' and 'An Introductory Classification of Meroitic Pottery' published in the journal *Kush* in 1962 and 1964 respectively.

Bill's decision to retire from his teaching post in the University of Kentucky in 1992 was, as he relates in his autobiography, largely motivated by that common problem faced, but often ignored, by many archaeologists: the backlog of excavation data requiring publication, for which there is all too frequently insufficient time to work on whilst holding down a full time job. Once that decision had been made, and the time was now available to work on the reports, the next major hurdle was how to get the reports actually published. The solution to this problem led to the very close relationship which developed between Bill, the Sudan Archaeological Research Society and the British Museum from which all parties benefitted immensely. Following discussions with Vivian Davies in 1994, through whose initiative the Society had been founded in 1991 and at that time Honorary Chairman, as well as Keeper of the Department of Egyptian Antiquities in the British Museum, SARS agreed to facilitate the production and publication of Bill's excavations in its monograph series. It was as a result of this that the writer, as editor of the monograph series, worked closely with Bill on an impressive series of publications beginning with the reports on the artefacts and cemeteries at Kulubnarti – the excavation report had been published by the University of Kentucky in 1994. This was followed by five volumes (volumes 4 and 5 are bound together) on the excavations at Meinarti and two on the results of the West Bank Survey of 1959-64 – the third volume on the earlier remains, by Hans-Åke Nordström, was later also published by SARS. In addition, in the SARS series was a re-publication of volume 1 of the Kulubnarti reports and a detailed survey of Nobadian churches, a greatly expanded survey of the churches first published as 'Architectural Evolution of the Nubian Church, 500-1400 A.D.' in the *Journal of the American Research Center in Egypt* for 1965.

As well as publishing in the SARS monograph series, Bill was also writing reports on his excavations done on behalf of the Egypt Exploration Society at Qasr Ibrim, which are published in that Society's excavation memoir series.

On the death of Sir Laurence Kirwan, Honorary President of SARS since its foundation, Bill was appointed in his stead and gave the first Kirwan Memorial Lecture in October 2000. A few hours before the lecture, which was held in University

College London's Cruciform Building, the writer, as organiser of the event, asked Bill for his slides so that these could, according to the antiquated mores of the time, be loaded into a carousel to illustrate the lecture. Bill rather indignantly replied that he was not using any visual aids and then went on to give a highly interesting, erudite and competent lecture for one hour without a single hesitation.

In 2006, with the completion of the Kulubnarti reports, the 1,500 registered objects from the excavations, which had been housed at the University of Kentucky following the division of antiquities with the then Sudan Antiquities Service, were donated to the British Museum, in recognition of which Bill and Nettie's names appear on the museum's List of Benefactors. All the archive material relating to the West Bank Survey was donated to the Sudan Archaeological Research Society and is housed in its archive along with similar material given by Hans-Åke Nordström.

Having completed all his final reports on the projects he directed in Sudan, Bill sought a home for his very extensive library of books relating to Nubia in particular, but also to archaeological theory and artefact studies. After considering a number of options he decided to donate all relevant publications to the Sudan Archaeological Research Society, the books to be housed in the SARS office in the Department of Ancient Egypt and Sudan (now the Department of Egypt and Sudan) at the British Museum. Not only did he donate this extremely valuable collection but he personally bore the not inconsiderable cost of shipping it from Lexington to London. In recognition of this gift the library is now known as the SARS William Y. Adams Library and to mark the occasion of the library being ready for use Bill and Nettie, along with family members, attended the official opening on 9 May 2018.

Bill once told the writer that he would continue writing until the day he died and it seems that he almost achieved this wish, as testified by the forthcoming book *Down to Earth Archaeology* which is being prepared for publication. His output over the years has been prolific and will ensure that he will be remembered as one of the greatest scholars of the Middle Nile ancient, medieval and pre-modern material cultures. Many of his works were seminal when published and are still highly relevant today. Bill had a sound grasp of the historical sources and a profound first-hand knowledge of large tracts of the Nile Valley, some of which is denied to those of us now interested in the region owing to the immense inundation caused by the Aswan High Dam. His anthropological background ensured that he had a deep interest in what archaeology could tell us about how people, particularly ordinary people, actually lived: he was much more interested in excavating poor-quality houses than fine temples.

Thanks in part to *Nubia: Corridor to Africa* Bill is a revered figure amongst many of today's Nubians. It was he who, for the first time in a highly detailed form, charted the immensely rich cultures to have flourished in the region for millennia looking from the inside out. He gave, at least to the Nubian intelligentsia who had access to his writing, a great sense



of pride in their heritage. The Arabic translation of *Nubia: Corridor to Africa*, published in 2004, made the book much more accessible to the local Nubian audience. A hint of the Nubians' high regard for Bill (and Nettie) came during a tour organised by the Sudan Archaeological Research Society in 2005 when he, for the first time in 26 years, returned to Kulubnarti and received an impressively warm welcome. He had a great personal affection and respect for the Nubians and other Sudanese amongst whom he had worked and, if his reception at Kulubnarti, in Khartoum in 2005, and during the conference to celebrate the 50th anniversary of the completion of the UNESCO High Dam campaign at Aswan in March 2009, are anything to go by, this was equally reciprocated. His lifelong interest in, and support of, archaeology in the Sudan was officially recognised in 2005 when he was presented with the Order of the Two Niles, the highest civilian award, by the president of the Republic of Sudan at a ceremony in the presidential palace in Khartoum.

Bill will be missed by all who are interested in the history and archaeology of Nubia, but he has left us much to remember him by. Many who sought his advice and council will have the memory of him as a generous and helpful colleague and for many of us as a friend. His vast number of publications speak for themselves.

Derek A. Welsby

Manuel Pellicer Catalán (1926-2018)



Manuel Pellicer Catalán.

Professor Pellicer Catalán, a native of Caspe (Zaragoza), graduated in Philosophy and Letters from the University of Zaragoza in 1953, and completed his studies of archaeology with Professor Giot at the University of Rennes and in the courses of the University of Barcelona at the Greek-Roman site of Ampurias (Emporion) in the Girona province. He also followed several specialized courses in Bologna, Milan and Rome, and completed his doctoral dissertation on the Iberian ceramics of the Ebro River, directed by Professor Antonio Beltrán, in 1960. In this initial period of his career, during the 1960s, he was also a Fellow of Spanish (several

CSIC centers, the Spanish School of Archeology in Rome) and foreign institutions (Goethe Institut). He worked at the Central Institute of Restoration of Art Works (currently Institute of Historical Heritage of Spain) and the National Archaeological Museum in Madrid.

As a lecturer, he held multiple positions at the universities of Zaragoza, Granada and Madrid, and between 1968 and 1974 he was first Associate Professor and later tenured Professor of Archaeology, Epigraphy and Numismatics at the University of La Laguna (Canary Islands), becoming in 1974 Professor of the University of Seville where he would remain until his retirement in 1992.

In an exhaustive relationship compiled by Professor Oswaldo Arteaga some years ago (in *Spal* 10, 2001, 9-25), the 13 doctoral theses directed by Professor Pellicer are listed, many of them written by post-graduates who soon became themselves great names in Spanish archaeology. There the great variety of research topics where he left his mark is shown, from the entire peninsular prehistoric sequence – from the Neolithic and Pre-Roman Iberian cultures, with special emphasis on the Ebro valley and the peninsular SE – to the prehistory of the Canary Islands and his fruitful incursions into African archaeology – represented by the rock art and pre-Islamic cultures of the Spanish Sahara – and his excavations in large Meroitic and post-Meroitic necropoleis of the Nubian Nile Valley.

Pellicer exemplified at his time a rare combination between advanced theoretical and methodological approaches and an intense field activity, directing and participating in excavations in the Iberian Peninsula, the Canary Islands and Africa, working on up to a total of 23 sites that are listed in the aforementioned reference. Mentioning only the best known, there were the Neolithic caves of La Carigüela and Nerja, the Chalcolithic sites of Cerro del Greal, Marroquíes Altos and Almizaraque, the Orientalizing sites of Almuñecar, Cerro de San Cristóbal, Cerro Macareno and Carmona, the Iberian sites of Cerro del Real and Cerro Macareno, the Roman cities of Baelo, Carteia and Itálica in Andalucía and Gabii in Italy, the Nubian cemeteries of Nag Sayeg and Nag el-Arab, the North African and Saharan deposits of Kerkouan and El-Farsia, and the cave of the Arena and the Chipude fortress in the Canary Islands.

Regarding peninsular prehistory, Pellicer was in charge of excavating some key sites in the Spanish Southeast which, thanks to his intervention, became crucial for understanding the past of that great region. When he started working in the early 1960s, the most favoured explanation was still a diffusionist approach – where each culture, each ceramic type, etc., was simply identified with a different people that had reached the area and replaced the previous group. Applying a stratigraphic method in meticulous and well-controlled excavations, Pellicer discovered and showed (and this was perhaps the most important, because he endeavoured to publish all his results as soon as possible) the way in which some cultures had evolved into others

throughout time, without the need to continually resort to external influences.

Thus, he made clear for the first time the cultural sequence of the Andalusian Neolithic and the transition to the Chalcolithic after his excavations in Carigüela and Nerja (1959-1960). The Chalcolithic-Bell Beaker-Argaric Bronze Age transition was clearly exposed from the data of Almizaraque (1960-1961) and Cerro de la Virgen de Orce (in collaboration with Wilhelm Schüle, 1963), and the Late Bronze Age culture was henceforth well known from his excavations in Cerro del Real (also with Schüle, 1962-1963). For the Phoenician period, we have his data from the excavations of the Laurita necropolis in Almuñécar and of Toscanos (in collaboration with Hermanfrid Schubart, 1963-1964). The stratigraphic sequences recorded in the Cerro Macareno and Carmona (Seville) served to establish the chronological changes in the orientalisising local cultures and the great importance that the coastal Phoenician colonies had in that evolution. For Roman times, he showed that the city of Italica had developed from a previous Iberian-Turdetan settlement, rejecting the Appian's classical theory that claimed the site to be a novel Roman foundation from the Scipio period.

Pellicer's talent for redirecting research in the most modern sense and ability to address whatever field and problem he dealt with was shown again during the years he was a professor at La Laguna University. For various reasons, whose complication prevents their summarising here, the Canarian prehistory was seen from the beginning of its investigation as a direct projection of the European Prehistoric cultures, forcing the parallels to extremes that today seem almost comical (the cause was clear as water: making the islands' origins appear as more European and less African). In a symposium on the Cro-Magnon Man held in the Canary Islands in 1969, the French prehistorians working in the Maghreb made it clear that the island cultures were typically North-African, and that same year Pellicer begun to dig in the Cueva de la Arena of Barranco Hondo (Tenerife) and published shortly after with his wife Pilar Acosta one of the first empirical evidences demonstrating that relationship. Radiocarbon dates from the cave (second half of the 1st millennium B.C. and after) confirmed the late dating of the islands' human settlement, which made their relationship with the older European prehistory simply impossible. Also from his base at the Canary Islands, Pellicer carried out several campaigns in the Western Sahara, a Spanish colony up to 1975, contributing to establish the periodisation of the abundant rock art and the pre-Islamic burial mounds of the desert.

Not content with his intense activity in Spain, he applied to participate in the rescue campaigns of Nubia sponsored by UNESCO in the early 1960s, taking part in several hard and long excavations in Sudanese territory, from 1961 to 1963. On that occasion, Spanish archaeologists were going to dig in a region and cultures in which they had never participated

before, since neither Egyptology, much less her younger sister, Nubiology, existed in our universities or research centres.

Although Spanish travellers and researchers had begun the study of ancient cultures in Latin America and southern Italy, then under Spanish control, in the 17th and 18th centuries, during the 19th century the general decline of the country, caused mainly by the lengthy wars between conservatives and liberals, prevented Spain from participating in the birth of modern archaeology and Egyptology. An isolated case was that of the Catalan Eduard Toda, the first Spanish Egyptologist, who excavated in Deir-el-Medina at the end of the 19th century and donated his findings, in addition to his purchases in the antique market, to several Spanish museums, including the National Archaeological Museum in Madrid. During the first half of the 20th century, Spanish interest in Africa was concentrated on its small colonies in Morocco, the Sahara and Equatorial Guinea. However, when UNESCO made the international appeal for the rescue of the Nubian past, the main figure of Spanish archaeology at the time, Professor Martín Almagro Basch, saw an opportunity to improve both Spanish science and the international image of the country and gave himself the formidable task of forming a Spanish mission in the area, with all the complications inherent in the fields of science, administration and diplomacy. This project had the sympathy of Egypt, largely because of the pro-Arab position of Spain in the conflict with Israel, which eventually led to the donation of the great Nubian temple of Debdod, today re-erected in the centre of Madrid.

Martín Almagro was the general director of the mission, but due to his intense work in Spain (as head of the main archaeological institutions in the capital) he was hardly present in the fieldwork, delegating first to a High School teacher, Rafael Blanco, who had published some articles about Egypt but didn't have the necessary archaeological training. Seen from today, it was very lucky that Almagro immediately sent to Nubia, together with other qualified staff, two highly serious researchers who quickly became caught up in the archaeology of the area, Francisco Presedo and Manuel Pellicer, trained in Ancient History and Prehistory respectively, and who later became professors at the university of Seville. In 1961-1963 Pellicer directed or participated in the excavations of the Christian church and village of Kasr Iko, the Meroitic cemetery of Nag-Shayeg, the large Meroitic-X Group-Christian cemetery of Nag el-Arab and the X-Group cemetery of Mirmad. The results were promptly published, between 1963 and 1970, in the volumes 1, 2, 5 and 11 of the Spanish Mission volumes. This speed of publication, which included almost all of the investigated sites with the main exception of several small C-Group cemeteries, can be partly explained by the pressure that a person with the character of Almagro exerted on the team members, all of them simultaneously committed to continuous work in Spanish archaeology. About ten years later I had the experience of beginning my work in Nubian



archaeology under Almagro's direction, then on the verge of retirement, and I was able to know first-hand his great energy and dedication.

It is still surprising today to read Pellicer's part in those publications, with a quality that stood out above the others for his knowledge of the classical Nubian bibliography (Reisner, Griffith, Emery, Kirwan etc.). He kept a good memory of those campaigns (something easy to understand for anyone who has been there), retained all the documentation of the time and published a few years ago a personal memory of those years (In *Temas de estética y arte* 23, 2009, 15-42).

Personally, I had very little contact with Professor Pellicer, although I always heard very good opinions about him, both in his scientific and personal aspects. In the late 1980s I met him in a public examination board, where he acted with exemplary seriousness and rigour, despite an indisposition that prevented him from continuing until the end of the exams. I told him about my Nubian experience and how I had greatly valued his work on the Nile as outstanding within the Spanish participation in the Salvation Campaign. I remember his answer, humble but firm, an exemplary declaration of intellectual honesty: when the hard field campaigns ended all the team members were exhausted and wishing to return home, but he stayed in Cairo for some time to consult foreign publications on Nubia that were not yet available in Spain. Then I understood the reason for that better quality of his, and learned again that it is almost always simply an extra effort that is needed to do things right. May the memory of his honesty last among us.

Víctor M. Fernández

*Dpto. Prehistoria, Historia Antigua y Arqueología,
Universidad Complutense de Madrid*

Rex Seán O'Fahey (1943-2019)

Darfur and R. S. O'Fahey – these names will forever be intimately linked. R.S. O'Fahey was and remains *the* Western historian of Darfur. He literally put Darfur on the map of African history and was among the driving forces recognising that African historiography needs to take seriously the continent's written heritage. For all his love of writing and of books, however, he was far from being a bookworm. Seán (or Rex, as some of his oldest friends called him) was a thoroughly conversational person; he lived in and for dialogue and exchange with others. As consummately as he collected documents, manuscripts, and books and brought his readings of these materials to fruition in his writings, he brought together people – researchers, friends, students, aspiring scholars, black, white and yellow – and fostered a productive multidimensional network greater than the sum of its parts. He generously shared his materials with them and his ideas; he kindled their curiosity and promoted their hidden potential; and many were those he hosted in his home and helped to grow in academia.

This is how I shall always remember Seán – inviting me

over, to a leg of lamb and a glass of wine, to a symposium, a conference or a celebration, to a scholarship, to a joint article. Inviting me in and helping me out, writing letters introducing me to key contacts that made possible my fieldwork in the Sudan in the first place, seeing through my dissertation with unusual engagement in the topic as well as a keen eye for the intricacies of the English language. In many ways, Seán was a craftsman rather than a theoretician, a detective, a researcher who knew how to read (he loved to read), to listen to people (he really could listen), and then put it all together and present a persuasive story. A good historian, he said, was someone who can tell stories. That is what he always wanted to do (he never considered another profession) – and he was a great story-teller. Many were those whom he fascinated in class by his first-hand experience, whom he won over to Sudanese studies, whom he nurtured into taking up the many leads he had laid out. In short, Seán was a firework of ideas and the fulcrum of a lively research community. The energy for all this he drew from his boundless and genuine intellectual curiosity, a curiosity that he kept alive until his last days.

Born into the world of the late British Empire, he learned to love Africa as a child on the Swahili coast of Kenya; this love translated into enthusiasm for the anti-colonial struggle and led the nineteen-year-old in 1962 to enrol as one of the first students of African History at the School of Oriental and African Studies (SOAS), University of London. Two years later, SOAS sent him as an intern to Nigeria to work with John Hunwick (1936-2015), a slightly older SOAS graduate who had just set up the Centre for Arabic Documentation at the country's oldest university in Ibadan to collect and document microfilm copies of Arabic manuscripts from Nigeria and the wider West African world. John and Rex became best buddies for life; the rest, as they say, is history. The two young men shared a passion for the exuberant life around them as much as a desire to honour Africa by helping to debunk the myth that its history was limited to artefacts and oral traditions. Continuing and systematising the work of a handful of pioneers, they carried on their cooperation for decades regardless of where their career paths would take them, and their efforts eventually culminated in the monumental, multi-volume *Arabic Literature of Africa* (Leiden-Brill, 1993-), known as the 'Brockelmann for Africa' after the standard bio-bibliographical reference work for the history of the Arabic written heritage until the 20th century.

Before getting that far, however, academic ladders had to be climbed. Upon O'Fahey's graduation in 1967, SOAS professor Peter Holt (1918-2006), who had built up the government archives in Khartoum prior to independence, arranged for him to become Lecturer in African History at the University of Khartoum (1967-70) to support his doctoral research on the pre-colonial history of Darfur. Holt's former assistant and successor as director of the government archives, Muḥammad Ibrāhīm Abū Salīm (1927-2004), took the young scholar under his wings (O'Fahey has described Abū Salīm as his 'mentor') and granted him generous access

to the Central (later: National) Records Office's holdings – an attitude O'Fahey himself later liberally displayed towards the next generation of scholars. During several field trips, O'Fahey collected legal charters and land documents that formed the basis of his PhD thesis, 'The Growth and Development of the Keira Sultanate of Dār Fūr' (University of London, 1972).

In Darfur in 1969 he met Gunnar Håland (1938-), then a lecturer in development anthropology at the University of Bergen (UiB), Norway, where noted social anthropologist Fredrik Barth (1928-2016) had initiated Sudan- and specifically Darfur-related research since 1964. To add a historical dimension to their Sudan milieu, Barth and Håland got O'Fahey invited by UiB's Department of History where Alf Kaartvedt (1921-2013), UiB's first history professor, was eager to expand the department by making it a home for non-European studies. Thus, after a brief lectureship at the University of Edinburgh (1971-1972), O'Fahey moved to Norway. First as Research Fellow, then as Reader (1976), and finally as Professor of non-European Studies (1985), he became a vital force in developing Sudanese studies in Bergen, helping to turn the university there into a world-renowned hub of Sudan studies and cooperation with Sudanese institutions. Formalised through agreements with the University of Khartoum in 1973 and 1983, this cooperation came to encompass the disciplines of social anthropology, history, archaeology, philosophy, geography, botany, dentistry, medicine, and psychology. The Centre for Middle Eastern and Islamic Studies that O'Fahey established in 1988 together with social anthropologist Reidar Grønhaug (1938-2005) was the first of its kind in Scandinavia and served as a physical and intellectual haven for many of these activities, including as the home for *Sudanic Africa: A Journal of Historical Sources* that O'Fahey, Hunwick, Knut Vikør (plus later: Stefan Reichmuth) edited 1990-2005/7 (it was succeeded by the journal *Islamic Africa*, Leiden: Brill). In his own field, O'Fahey produced a series of books that remain standard works to this day: *Kingdoms of the Sudan* (with Jay Spaulding, London: Methuen & Co. 1974); *State and Society in Dār Fūr* (London, Hurst, 1980); *Land in Dār Fūr* (with Muḥammad Ibrāhīm Abū Salīm, Cambridge: Cambridge University Press, 1983); *The Darfur Sultanate* (London: Hurst, 2009); and *Darfur and the British* (London: Hurst, 2013). Anders Bjørkelo and Endre Stiansen explored aspects of Sudanese political and economic history under O'Fahey's supervision, and Bjørkelo's own PhD student Ahmed Abushouk may be regarded as O'Fahey's 'academic grandchild' in this connection.

Serendipity and intellectual curiosity led O'Fahey to another research front: the life, teachings, and influence of Aḥmad ibn Idrīs (c. 1750-1837), a seminal figure for modern Islamic reform movements in the Šūfī tradition. In the early 1980s, 'Alī Šālīḥ Karrār, who had been one of O'Fahey's research assistants for his work on Darfur and who had written his MA thesis on Aḥmad ibn Idrīs' impact in the Sudan, came to Bergen for his PhD thesis. He introduced

O'Fahey and a growing circle of Bergen and international scholars around him to the writings of Ibn Idrīs, and the weekly reading seminars held in Bergen led to O'Fahey publishing an 'account of the life and travels of Ibn Idrīs and of the spiritual networks at whose centre he sat' (*Enigmatic Saint*, London: Hurst, 1990). The scholarly network at whose centre O'Fahey himself sat produced a substantial number of studies related to the Idrīsī tradition: doctoral theses by 'Alī Šālīḥ Karrār, Knut Vikør, Albrecht Hofheinz, Mark Sedgwick, and Anne Bang; an edition of the *Letters of Aḥmad ibn Idrīs* (London: Hurst, 1993); and several in-depth analyses of Ibn Idrīs' thought and teachings that were the fruit of O'Fahey's encounter with a scholar of 'classical Sufism', Bernd Radtke, during the latter's stay as Associate Professor of Arabic in Bergen (1989-1992) ('Neo-Sufism Reconsidered', in *Der Islam*, 1993; *The Exoteric Aḥmad Ibn Idrīs: A Sufi's Critique of the Madhābīb and the Wabbābīs*, Leiden: Brill, 2000; to name only two titles where O'Fahey and Radtke cooperated).

O'Fahey was fortunate to be based at a very supportive Department that allowed him great freedom to do what he was best at. He paid back by really making Bergen an important name in African history as a vital part of a global network. His old friendship with John Hunwick helped to strengthen the university's trans-Atlantic ties. In 2000, the two men co-founded the Institute for the Study of Islamic Thought in Africa (ISITA) at Northwestern University, Evanston, IL, where Hunwick had moved in 1981 as professor of African history and of religion and where O'Fahey held a visiting professorship. ISITA soon developed into a vibrant hub of research that continues to play a crucial role in advancing the study of African Muslims' intellectual heritage.

Meanwhile, Darfur erupted in violence (2003), and O'Fahey's historical documentation of land rights and legal practices there suddenly acquired an eminently political dimension. The United Nations and the African Union engaged him as a consultant, and realising that much of the archival material in Darfur had been destroyed due to natural or political causes, O'Fahey began to make the legal and administrative documents he so painstakingly had collected over the years more accessible to the public ('Darfur Historical Documents: A Catalogue', Bergen 2006). His annotated copies of British colonial records of customary law and administrative practice under the sultans (*Darfur and the British*, v.s.) 'could easily be titled "Understanding Sudan's Sahelian crisis", so helpful [they are] in explaining why the Nilotic giant is choking on his undigested western colony' (G. Prunier). Upon his retirement in 2013, O'Fahey donated his huge collection of documents – the largest body of indigenous Sudanese material now in a public collection outside the Sudan, as well as precious material from other parts of Sudanic and East Africa – to the University of Bergen library: material hand-copied, photographed or photocopied from originals in private or public archives, pamphlets, research notes, and grey literature. UiB's Centre for Middle Eastern and Islamic Studies is in the process of



cataloguing and digitising this material; in the spirit of its former owner, it is made freely accessible to the interested public.

After his retirement, Seán ‘Ó Fathaigh’ was happy to be able to devote more time to his passion for Irish history, but contemporary Sudanese and, increasingly, American politics kept him alert. Surrounded by his family, he passed away in Oslo on April 9, 2019. We mourn the historian who has left us; we miss the uniquely welcoming, curious, generous and inspiring mind. His writings, his archive, the scholarly community that he created are his lasting memory.

Albrecht Hofbeinz

University of Oslo

albrecht.hofbeinz@ikos.uio.no

The Authors

Mona Abdeen has a BA in archaeology 2012, Diploma in Archaeology 2015 and MA in Archaeology 2018 all from the Department of Archaeology, University of Khartoum. She has been a member of the Banganarti Project with the Polish mission in the 2019 season, the Archaeological Survey and Palaeoenvironment Project for Western Third Cataract Desert project in the 2018-2019 season, the El Mahas Archaeological Project in 2017 and 2018, and a member of the Archaeological survey and excavation of the northern environs of Meroe in 2015. Email: monaabdeen460@gmail.com

Mohamed Ahmed Abdelmageed has a BA in archaeology from Dongola University, MA and PhD in archaeology from the Nile Valley University, and a Post-graduate diploma in Sudanese and African languages from the University of Khartoum. He was awarded the Scientific Excellence Award for Youth Archaeologists from the Arab Archaeologists Union in 2012. He is currently Associate Professor and the Director of the Archaeology and Heritage Studies Centre at the Nile Valley University.

Abdelbai Abdelsami is the Field Director of the Dam Debba Archaeological Survey Project. He is Acting Director of the Antiquities Department in the National Corporation for Antiquities and Museums (NCAM), Sudan.

Julie R. Anderson is an Assistant Keeper in the Department of Egypt and Sudan at the British Museum with responsibility for Sudanese and Nubian antiquities. She has worked extensively in Sudan and Egypt for over 30 years excavating numerous sites, and has co-directed the NCAM's Berber-Abidiya Archaeological Project since 1997. Currently, she is the Honorary Secretary for the International Society for Nubian Studies

Naba Abdel Aziz is Assistant professor for the Department of Archaeology at the University of Khartoum. She is interested in ethnoarchaeological studies and archaeological theory.

Louiza Aoudia is a senior researcher at CNRPAH (Centre National de Recherches Préhistoriques, Anthropologiques et Historiques), in Algiers, also member of the ABBA Department (“Anthropologie Biologique et Bio-Archéologie”) in Musée de l’Homme, UMR7206. She has worked on mortuary practices in prehistoric North-Africa populations, as well as trauma and inter-personal violence. She has been a member of the French archaeological mission at Kadruka for five years.

Mahmoud Suliman Bashir graduated from Dongola University in 1997, received a High Diploma in Folklore from Khartoum University in 1998, and an MA (2006) and PhD (2015) from the Institute of Archaeology, University of Bergen. Since he started working at NCAM in July 1998 as an Antiquities Inspector, he has participated in surveys and excavations across Sudan and directed many rescue excavations. Currently, he is Regional Director of Antiquities of the River Nile State and Resident Manager of the Island of Meroe World Heritage Site. In addition, he directs an excavation project at Berber, co-directs fieldwork at Dangeil and is codirector of the Qatari Mission for the Pyramids of Sudan (QMPS) together with Alexandra Riedel.

Mohamed Bashir is a Lecturer in Archaeology at the University of Khartoum/ Faculty of Arts/ Department of Archaeology. He received his B.A. (2011), M.A. (2015) and Ph.D. (2018) at the University of Khartoum. He completed his thesis, entitled ‘Meroitic Urban Centers: A comparative Archaeological Study between Kedurma and Hamadab’ within the framework of a DAAD in-region scholarship, and trained at the Institute of Egyptology and Coptology, University of Münster (Germany), from May 1st, to October 31st 2018. He was the Field Director for the Meroe Northern Environs Archaeological Project, the Mahas Survey Project ‘The Historical Town of Nauri’, and at Kedurma.

Henry Bishop-Wright is a SWWDTP PhD student at the universities of Exeter and Cardiff (2018-2021). He has a background in classical history and is currently studying the Meroitic cemetery at Faras.

Charles Bonnet is a member of the Académie des Inscriptions et Belles-Lettres at the Institut de France. Former professor at the University of Geneva, he has worked in Sudan since five decades. He has excavated at Tabo on Argo Island (1965-1976), and then on the neighbouring sites of Kerma and Doukki Gel. Since 2013, he is co-director of the researches carried out by the Swiss-French-Sudanese archaeological mission of Kerma and Doukki Gel.

Julia Budka, Professor for Egyptian Archaeology at LMU Munich, studied Egyptology and Classical Archaeology in Vienna. In 2012, she was rewarded with a START Prize and an ERC Starting Grant. Since 1997, she regularly conducts excavations in Egypt and Sudan, especially at Luxor, Elephantine; Sai Island and the Attab to Ferka region.

Lucie Cez is completing her PhD (Pantheon-Sorbonne University, France) on protohistoric irrigation systems of Central Asia. Her research concerns socio-environmental dynamics within arid to semi-arid areas (Central Asia, East Africa). She is Teaching Associate and Research Assistant in geography (Sorbonne University) and member of the ArScAn research unit (Nanterre).

Philippe Chambon is a senior researcher in mortuary archaeology at CNRS (Centre National de la Recherche Scientifique), UMR7206 “Éco-Anthropologie”, ABBA Department (“Anthropologie Biologique et Bio-Archéologie”), teaching funerary archaeology in Université Paris 1-Panthéon-Sorbonne for many years. He has worked and published on Neolithic burials and mass-graves and directed many field missions. Currently he is co-heading the French archaeological mission at Kadruka.

Julien Cooper is a Postdoctoral Research Associate at Yale University. He is the director of a new mission surveying the Eastern Desert of Sudan. His research is dedicated to understanding the history of the Eastern Desert and the relationship between the nomads and urban states on the Nile (both Egypt and Nubia).

Pearce Paul Creasman is an archaeologist and Associate Professor at the University of Arizona (USA), who primarily studies human and environmental interactions. He received a doctorate in nautical archaeology from Texas A&M University and is currently excavating at the pyramids and royal cemetery of Nuri.

W. Vivian Davies was formerly Keeper of Ancient Egypt and Sudan at the British Museum and Honorary Chairman of the Society from its inception until 2012. He remains active in fieldwork currently directing epigraphic projects at Elkab and Hagr Edfu in Egypt and Tombos, Jebel Dosha, Dal and Akasha in Sudan. He is also President of the Qatar Sudan Archaeological Project (QSAP) Scientific Board, a Faculty Member of the Oriental Institute, University of Oxford, and Honorary Senior Research Associate of the Griffith Institute, Oxford.

Marilyn Deegan is Emeritus Professor of Digital Humanities at Kings College. She has 30 years of experience of digital projects, much of this in projects in the developing world. She was Founding Director of Oxford University’s portal on refugees, Forced Migration Online, working with a number of countries in the South and in Eastern Europe. She was the King’s College-based Project Manager for the digitisation of the Gacaca Archive in Rwanda that scanned 40 million pages in two years (2016-2018), and is Project Director of Sudan Memory, funded by the British Council’s Cultural Protection Fund 2017-2019. She has lectured and published widely on many aspects of digital humanities, digitisation and digital archiving. She was Managing Editor of the principal journal in digital humanities for 17 years, formerly called LLC and

now called Digital Humanities Journal.

Gilles Durrenmath is a prehistorian, member of the CEPAM laboratory in Nice (Université Côte-d’Azur, CNRS, France). His research focuses on materials and techniques used in Neolithic ceramic productions. He participates in various research programs in the northwestern Mediterranean and Northern Sudan.

Geoff Emberling is Associate Research Scientist at the Kelsey Museum of Archaeology, University of Michigan, and co-director of the International Kurru Archaeological Project. He has recently co-curated an exhibition at the Kelsey Museum entitled ‘Graffiti as Devotion along the Nile: El-Kurru, Sudan’.

Giulia D’Ercole, at present affiliated researcher at LMU Munich, was a Post-Doc researcher of the ERC AcrossBorders project. She holds a PhD degree in Prehistoric Archaeology from La Sapienza, University of Rome. Her main fields of expertise are African Prehistory, pottery technology and style and archaeometric methodologies.

Víctor M. Fernández was, until his recent retirement, professor of Prehistory and Archaeology at the Universidad Complutense de Madrid. He has directed excavations in Spain, Sudanese Nubia (1978-1981), Central Sudan (1989-2000) and Ethiopia (2001-present). He is author or co-author of, among others, *La cultura alto-meroítica del norte de Nubia* (1985), ‘Early Meroitic in Northern Sudan’ (1984), *The Blue Nile Project. Holocene Archaeology in Central Sudan* (2003), ‘A late Stone Age sequence from West Ethiopia’ (2007), ‘Schematic rock art, rain-making and Islam in the Ethio-Sudanese borderlands’ (2011) and *Archaeology of the Jesuit missions in Ethiopia (1557-1632)* (2017).

Tomomi Fushiya is a Research Associate of the Polish Centre for the Mediterranean Archaeology (PCMA), University of Warsaw, and leads the community engagement project at Old Dongola. She is currently working on her PhD thesis at Leiden University based on her work with the local community at Amara West in northern Sudan.

Cajetan Geiger studied Near Eastern Archaeology and Assyriology and Geology at LMU Munich. He is currently undertaking studies in Economic and Raw Material Archaeology at Ruhr-Universität, Bochum. Cajetan was a Research Associate for the ERC AcrossBorders project. His main areas of research are Geoarchaeology, Archaeometallurgy and Image Based 3D-Modelling.

Francesca Guiducci graduated in conservation at University College London in 2013. She has worked for the MOSAIKON project, a training program for mosaic professionals from the Mediterranean region. Currently, she is Site Conservator in Sudan, Turkey and Italy and Adjunct Faculty in conservation at the American University of Rome.



Lionel Gourichon is a fellow researcher at the CEPAM (CNRS). As a bioarchaeologist, his main research focuses on the emergence and development of animal domestication in the Near East, Western Mediterranean and Northeastern Africa, and on the subsistence organization of the last hunter-gatherers during the Late Glacial and Early Holocene.

Hamad Mohamed Hamdeen is Assistant Professor of Environmental Archaeology in the Department of Archaeology at University of El Neelien. He has a BA (2011) in Archaeology, and an MA (2015) and PhD (2017) in Environmental Archaeology from the Department of Archaeology University of Khartoum. He was Director of Archaeological Survey and Palaeoenvironment Project for Western Third Cataract Desert, a member of the El Ga'ab Archaeological Project (2013-2019), Banganarti Project as Archaeobotanist in the 2019 season, and Sabaloka Cataract (2012). He received the UNESCO/ POLAND Co-Sponsored Fellowships Programme in Archeology and Conservation Edition 2019/2020 from the Institute of Archaeology, Nicolaus Copernicus University, Torun, Poland. He was awarded the Scientific Superiority of young Arab archaeologists award from the General Union of Arab Archaeologists (2016). Email: hmohamed366@gmail.com.

Roksana Hajduga is a Phd candidate interested in Kushite architecture. She works at the Institute of Mediterranean and Oriental Cultures in Polish Academy of Sciences and is a staff member of a National Corporation for Antiquities and Museums and British Museum mission in Dangeil. She also participates in the research of Polish missions from the Institute of Mediterranean and Oriental Cultures and the Polish Centre of Mediterranean Archaeology in Selib.

Veronica Hinterhuber, since 2017 Research Associate at the Institute of Egyptology, LMU Munich, has studied Egyptology, Sudan archaeology and Classical Archaeology at Humboldt University Berlin where she is currently conducting her PhD research. Her main areas of research are Kushite Egypt and the Napatan and Meroitic periods of the Kingdom of Kush.

Albrecht Hofbein is Associate Professor of Arab Studies at the University of Oslo. Following years of research on Sudanese socio-religious history and humanitarian work in the Sudan, his interest turned to the impact of internet use in the Arab world. Publications include “Nextopia? Beyond Revolution 2.0” (IJC 2011); “Broken Walls: Challenges to Patriarchal Authority in the Eyes of Sudanese Social Media Actors” (Die Welt des Islams, 2017); “The Islamic Eighteenth Century: A View from the Edge” (Islam in der Moderne, Moderne im Islam, 2018).

Lamy Khalidi is a CNRS researcher at the CEPAM laboratory in Nice (France). She specializes in the late prehistoric archaeology of northeast Africa (Ethiopia, Sudan, Djibouti) and the Middle East (namely Yemen, Syria, Lebanon), and

on production and circulation of stone tools and their raw materials.

Hisam Khidir Ahmed Karrar is inspector at the Administration of Antiquities and Tourism, a department of the Khartoum State Ministry of Culture and Information and Tourism. He is particularly interested in Prehistory and is a member of the Kadruka mission (QSAP-06) since 2014, focusing on the study of habitation sites.

Loretta Kilroe is the Project Curator for Sudan and Nubia at the British Museum. She specialises in ceramics and completed her PhD on ancient Egyptian and Sudanese pottery at the University of Oxford in 2019. She has worked at multiple sites in Sudan including Amara West, H25 and Kurgus, and is currently engaged in bringing the Medieval ceramics at Kurgus to publication.

Karla Kroeper has worked in Egypt and the Sudan since 1978, first in the Northeastern Delta in Egypt and then in Kadero and Naga, Sudan. As conservator in Berlin at the Egyptian Museum and Papyrussammlung she was responsible for Archaeology and Databanks. Retired since 2013 she continues in archaeological field work for the Naga Project now of the Egyptian Museum in Munich at the site of Naga as Field Director.

Olivier Langlois is a CNRS researcher, member of the CEPAM research unit (Nice, France). He has long worked in the Southern Chad Basin studying the recent past of regional societies. He is now co-director of the Kadruka mission (QSAP-06) focusing mainly on settlement patterns and ceramics.

Emma Maines is a post-doctoral researcher of the ABBA Department (“Anthropologie Biologique et Bio-Archéologie”) at the Musée de l’Homme, UMR7206, also affiliated with the SFDAS, Khartoum. Her PhD (November 2019) focused on bioarchaeology and funerary practices in Upper-Nubia, primarily based on the complete osteological samples from five sites from Kadruka (including KDK23). She is also a member of the French archaeological mission at Kadruka.

Séverine Marchi is an archaeologist at CNRS (UMR 8167). She is currently involved in several excavations and studies in Egypt (wadi el-Jarf, Taposiris-Plinthine, Tell el-Herr) and Sudan (Gism el-Arba, Zankor). Since 2013, she has been leading the excavations of Kerma and Doukki Gel, with Charles Bonnet and Abd el-Rahman Ali.

Marcel Marée is an Assistant Keeper in the Department of Egypt and Sudan at the British Museum. His areas of expertise include art history, epigraphy, iconography and prosopography. He has worked in Sudan and, predominantly, Egypt for over 30 years. He currently leads the Circulating Artefacts project.

Pierre Meyrat studied Egyptology and later translation at the University of Geneva, where he defended his PhD thesis on

the late Middle Kingdom magical papyri from the Ramesseum in 2012, the publication of which appeared in March 2019 at the IFAO (Bibliothèque d'Étude 172). He worked in Egypt with the German team excavating at Umm el-Qa'ab/Abydos, and more recently with different projects in Sudan, notably at Kerma-Dokki Gel.

Ahmed Hamid Nassr is Assistant Professor at the University of Ha'il, College of Arts, Department of Tourism & Archaeology. He has a PHD in Acheulean archaeology of Sudan from lower Atbara River. His current research is Stone Age Archaeology in northeast Africa and Arabia.

Stephen Porter is a professional field archaeologist who has participated in excavations in Sudan at Kawa, Jebel Barkal, Sanam and Suakin. He has also directed or participated in excavations and surveys throughout the UK, Europe, Israel, the UAE and Iraq.

Charlotte Pruvost has a Masters in prehistoric archaeology with a specialization in lithic technology from the PPA program at the CEPAM, University Côte d'Azur, Nice (France), and is currently pursuing a second Masters degree in spatial archaeology and imagery in the ATRIDA program at the University of Toulouse.

Katarzyna Radziwiłko is Coordinator of Dialog Project: 'ArcheoCDN. Archaeological Centre of Scientific Excellence' in Polish Centre of Mediterranean Archaeology, University of Warsaw (PCMA) and working on her PhD thesis in Polish Academy of Sciences. She conducts research and archaeological activities in Sudan, Jordan, Italy, Denmark, Georgia and Poland.

Rihab Khidir elRasheed is a Senior Antiquities Inspector with the National Corporation for Antiquities and Museums, Sudan. She received her BA from the University of Dongola, Faculty of Arts and Human Studies, Department of Archaeology, a High Diploma in Folklore from the Institute of African and Asian Studies, University of Khartoum and, in 2015, an MA from the University of Khartoum where her thesis focused on Kushite jewellery. She has been a member of the Berber-Abidiya Archaeological Project since 2003 and became Co-director of the mission, together with Mahmoud Suliman Bashir and Julie Anderson, in 2014.

Tsubasa Sakamoto is the Research Administrator of Kyoto University, and obtained his Ph.D. in Nubian Studies from the Charles de Gaulle University Lille III in 2016. His research focuses on the period of post-Meroitic transition and the religious transformation of Nubia in Late Antiquity. He has participated in archaeological field work, among others, at Sai Island and el-Hassa in Sudan.

Ali Osman Mohamed Salih is a Full Professor in the Department of Archaeology, University of Khartoum. He has a B.A (honors) First Class (Archaeology) 1970, Dept. of History, University of Khartoum, Sudan; an M.A (Archaeology)

1973, Dept. of Archaeology, University of Calgary, and a Ph.D. (Oriental Studies) 1978, University of Cambridge. He has published 39 articles and 5 books, and written over 50 unpublished items. He has supervised 21 PhD and 26 M.A students. He has been invited to the following institutions for lectures, research or act as External Examiner: the University of Bergen, Norway, Jan. 1978; the University of Calgary, Alberta, Canada, May-July 1981, Sep-Oct 1986, and July-Sep 1993; the University of Hamburg, Germany, Oct-Nov 1982, July 1986; the University of Nairobi, Kenya, May 1984, May 1985, August 1987, and May 1993; the University of Cambridge, the United Kingdom, July 2000, Nov 2007-Nov. 2008; The British Museum, the United Kingdom Oct. 2004. Email: profaliosman@hotmail.com

Hassimi Sambo is lecturer at the University of Yaoundé 1 (Cameroon). His main research concerns the recent past of Adamawa (Cameroon), combining archaeological and oral sources. He also participated in several rescue archaeology projects.

Marion Scheiblecker is currently a PhD student in Near Eastern Archaeology and Geophysics at LMU Munich. She holds a BA in Archaeological Science and a MA in Near Eastern Archaeology. Her main areas of research are Archaeological Geophysics, especially Magnetometry in the Near East, archaeological materials and their magnetic properties.

Pascal Sellier is a Senior Researcher in bioarchaeology and physical anthropology at CNRS (French National Centre for Scientific Research), in the research unit UMR7206 "Éco-Anthropologie", at Musée de l'Homme, and head of the ABBA Department ("Anthropologie Biologique et Bio-Archéologie"). He also teaches funerary archaeology in Université Paris 1-Panthéon-Sorbonne. He has led field missions, mostly on prehistoric burial-grounds, in Pakistan, France, and the Marquesas Archipelago. Currently he is co-heading the French archaeological mission at Kadruka. pascal.sellier@mnhn.fr

Gregory Tucker is a PhD candidate at the University of Michigan, with an extensive background in geophysical prospection and spatial data analysis in archaeology. He has worked on field projects in Sudan and Egypt as well as throughout the Mediterranean region. His PhD dissertation explores the changing role of architecture in shaping the identity of coastal communities of Asia Minor in the Greco-Roman period.

Dorian Vanbulle is a Postdoctoral Researcher at the Université libre de Bruxelles. His research focuses on the boat in Egyptian Predynastic and Early Dynastic artistic and craft productions. In the context of his post-doctoral position, he is currently working on Belgian King Leopold II's collection of Egyptian antiquities.

Irene Vincentelli was Associate Professor of Ancient Near Eastern History and Archaeology at Cassino University. She



has worked in Sudan for over 30 years excavating Jebel Barkal and Hillat el Arab. She is currently co-director of NCAM's Sanam Abu Dom Archaeological Project.

Chloë Ward is an archaeologist and PhD candidate at the Institute of Archaeology, University College London, looking at the use of archives in current archaeological research. She holds an undergraduate and Masters degree in archaeology from UCL and Durham respectively. Her Masters dissertation focused on an assessment of archaeological information in the Sudan Archive.

Derek A. Welsby directed excavations at Soba East (1982-92), survey and excavations in the Northern Dongola Reach (1993-1998) and at the Fourth Cataract (1999-2007), and excavations at Kawa (1998-2018). He was an Assistant Keeper in the Department of Ancient Egypt and Sudan at the British Museum (1991-2018) and President of the International Society for Nubian Studies from 2002-2010. He is currently engaged in bringing the Society's work at the Fourth Cataract and Kawa to publication.

Kyoko Yamahana has a Ph.D. in Egyptian Archaeology and is Associate Professor of the Department of Asian Studies of Tokai University, Japan, and Keeper of the Ancient Egypt and Near East Collection at Tokai University (AENET).

Corrigendum

In Brass, M., *et al.* 2018. 'First season of the UCL - UoK - NCAM expedition to the Southern Gezira (Sudan): Jebel Moya', *Sudan & Nubia* 22, 38-45, under the acknowledgements provided at the end, the name of the co-funding body should read 'National Science Centre, Poland' instead of 'National Research Centre, Poland'.

Forthcoming events

The Sudan Archaeological Research Society's one-day international colloquium, the **W. Y. Adams Colloquium, Sudan Past & Present** will take place Tuesday 26 May 2020 in the British Museum. The **AGM and Kirwan Memorial Lecture** will be on Thursday 3rd September 2020. Details will be circulated to the membership in advance of each event.

Membership details

We heartily welcome new members. Members receive *Sudan & Nubia* each year and details of all the Society's events. Discounts are also available to members on any publications produced by the Society. Membership forms can be downloaded from the Society's website and should be completed and sent to the Honorary Secretary. Payment can be made by sterling cheque drawn on a UK bank payable to SARS, by standing order or by credit/debit card through

Worldpay accessed from the membership page on the website. <http://www.sudarchrs.org.uk/membership/>

Membership rates

Category	UK	Rest of the world
Ordinary	£25	£30
<i>Bona fide</i> students	£10	£15
Household*	£30	£35
Institutional	£35	£40

* Household membership for two or more people residing at the same address.

Contributions to *Sudan & Nubia*

Items for possible inclusion in future issues of *Sudan & Nubia* should be sent to the Honorary Secretary. Articles submitted by 1st June will be considered for inclusion in the issue to be published towards the end of that year. Prior to submission, please contact the Honorary Secretary for details relating to the formatting of your article. Please note that *Sudan & Nubia* is a peer-reviewed publication.

Sudan & Nubia

Back-issues of the Bulletin are available to members at a cost of £10 per copy, plus postage and packing. All are available apart from numbers 1, 2 and 4. Articles from back-issues, except for the two most recent, are available as free downloads from the Society's website – please follow the link to the Publications page at <http://sudarchrs2.dns-systems.net/resources/publications/bulletin-sudan-nubia/> where you will also find a Table of Contents of numbers 1-22.

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The opinions expressed in the articles published in *Sudan & Nubia* are those of the author/s concerned and do not reflect those of the Society, its officers and committee members.

The Society's Archive

The Society is actively seeking to increase the holdings of the Archive and any members who may have relevant material, which they would like to donate, or allow to be copied and housed in the Archive, are urged to contact the Honorary Secretary at SARS@britishmuseum.org. The Archive is available for consultation by prior appointment.

The Society's William Y. Adams Library

The Society is extremely grateful to its late Honorary President, Prof. William Y. Adams, for the very generous donation of his extensive personal library of books and offprints relating to the archaeology of Sudan and Nubia and related subjects. This donation elevates the Society's library to amongst the best libraries of its kind in the UK. The pre-existing library, consisting of books from Sir Laurence Kirwan, along with donations from a number of individuals including Harry James, onetime Keeper of the Department of Egyptian Antiquities at the British Museum, are being integrated into the new library as appropriate and the catalogue will be available shortly online. The Library sits alongside the Society's archive which together form an extremely valuable research facility principally for the Middle Nile Valley but increasingly for areas further afield to the east, west and south.

Grants from the Society

Unfortunately small grants from the Society will not be available in 2020.

Support for the Society

The Society is heavily involved in fieldwork and in the publication of recent, and not so recent, excavations and surveys. These activities are only made possible by the generous support of a number of organisations and individuals. Particular thanks for support over the last year go to the Institute for Bioarchaeology, the British Museum and the Society's own individual Patrons. As always we receive unstinting cooperation from our colleagues in the National Corporation for Antiquities and Museums. Special thanks are owed to Dr Abdelrahman Ali for his assistance with issues relating to the Society's landrover. The Society is enormously grateful to all who have given it their time and resources.

Gifts to Charity during your lifetime or in your Will

The Sudan Archaeological Research Society ("SARS") was established as a charity to advance public education, particularly through research, in the archaeology, the ancient and medieval history and traditional cultures of Sudan and Nubia, and related studies.

We welcome any financial support which you may be prepared to give in order to enable SARS to promote the charitable objects for which it was established.

There are a number of ways in which you can support SARS during your lifetime and in your Will.

Donating through Gift Aid

If you donate through Gift Aid it means that SARS as a charity can claim an extra 25p for every £1 you give. It will not cost you any extra, unless you pay less income tax and/or Capital Gains Tax than the Gift Aid claimed on all your donations in that tax year, in which case it is your responsibility to pay any difference.

You can make a donation of any amount, however small, as a one-off payment or as a regular quarterly or annual payment.

You can cancel the payment(s) at any time by notifying SARS and your Bank/Building Society.

You will need to make a Gift Aid declaration for SARS to be able to claim. The relevant form can be obtained from the Honorary Secretary.

Donating land, property or shares

You do not have to pay tax on land, property or shares which you donate to charity.

You will pay less Income Tax by deducting the value of your donation to SARS from your total taxable income for the tax year in which you make the gift or sale to charity.

You do not have to pay Capital Gains Tax ("CGT") on property, land or shares which you give to SARS. However, you may have to pay CGT if you sell them for more than they cost you, but less than the market value. Your gain is based on the amount that the charity actually pays you, rather than the value of the asset in question.

You will, therefore, obtain tax relief on both Income Tax and CGT, although the amount of the relief will depend on your particular circumstances, and is not a matter on which we can advise you.

You will need to keep legal documents showing the sale or transfer to SARS; and any documents asking you to sell land or shares on its behalf.

Making provision for SARS in your Will

You can donate to SARS:

a fixed amount of money;

or a particular item of property;

or the residue or a percentage of the residue of your estate after deduction of your expenses and other pecuniary legacies have been satisfied.

Your donation will either be taken off the value of your estate before Inheritance Tax is calculated, or reduce your Inheritance Tax rate if more than 10% of your estate is left to charity.

Unrestricted gifts

Many people choose to leave an unrestricted or general gift to charity. This is the most helpful gift, because it allows us to use your gift wherever the need is greatest for SARS. You can leave an unrestricted gift, which can be either pecuniary or residuary, using the following form of words:

I give the sum of £..... (or specify the percentage of the estate) to the Sudan



Archaeological Research Society (Registered Charity Number 1005966), SARS, for its general purposes and I declare that the receipt by the Honorary Treasurer or other proper Officer of SARS for the time being shall be a full and sufficient discharge for the said legacy.'

Restricted gifts

If you would like to leave a restricted gift, please contact the Honorary Secretary to discuss your options with a view to targeting the particular charitable object(s) of SARS which you wish to benefit.

To leave a restricted gift, the following form of words should be used:

'I give the sum of £..... (or specify the percentage of the estate) to the Sudan Archaeological Research Society (Registered Charity Number 1005966), SARS, for its general purpose, and I express the wish, but without creating any binding trust, that this legacy be used for the purpose of promoting the following charitable objects (specify objects e.g. research, excavations etc.) and I declare that the receipt by the Honorary Treasurer or other proper Officer of SARS for the time being shall be a full and sufficient discharge for the said legacy.'

Other benefits which you can confer on SARS in your Will

You can also benefit SARS by making the Society a beneficiary of a life insurance policy payable on your death, or by making SARS a reversionary legatee of property or other assets which you stand to inherit, when the life interest of the beneficiary has terminated.

Your Will

If you are making a Will or updating your existing Will, you should take legal advice on the appropriate form of wording to use, in order to ensure that the gift to SARS is legal and effective as a charitable gift.

General

Records of any charitable donations you make must be kept safe.

If you are not a UK taxpayer please contact the Society's office for information on how your bequest can be tax efficient in the UK.



The Sudan Archaeological Research Society

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Prof. William Y. Adams †

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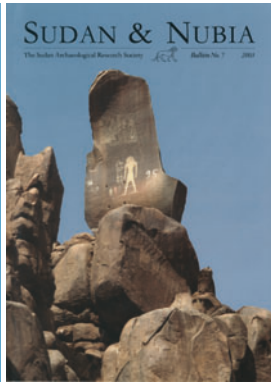
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 c/o The Department of Ancient Egypt and Sudan,
 The British Museum, London, WC1B 3DG, UK
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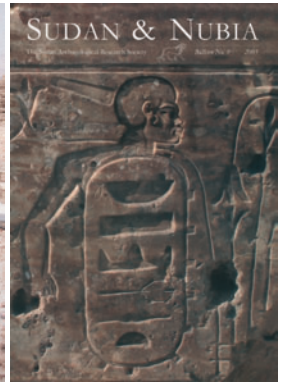
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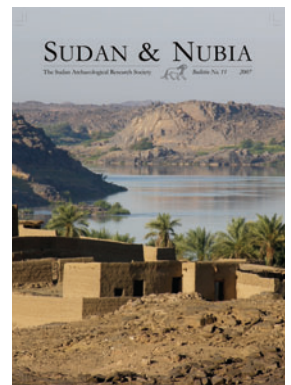
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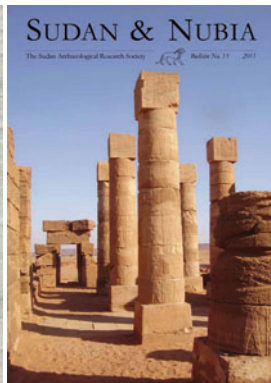
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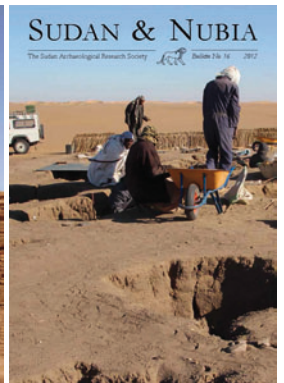
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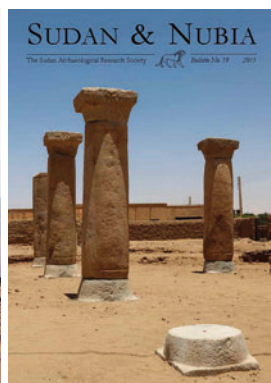
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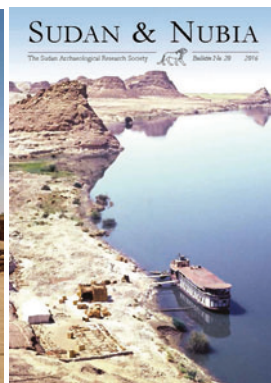
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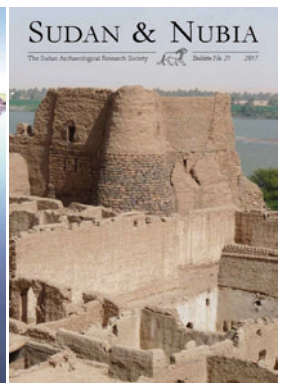
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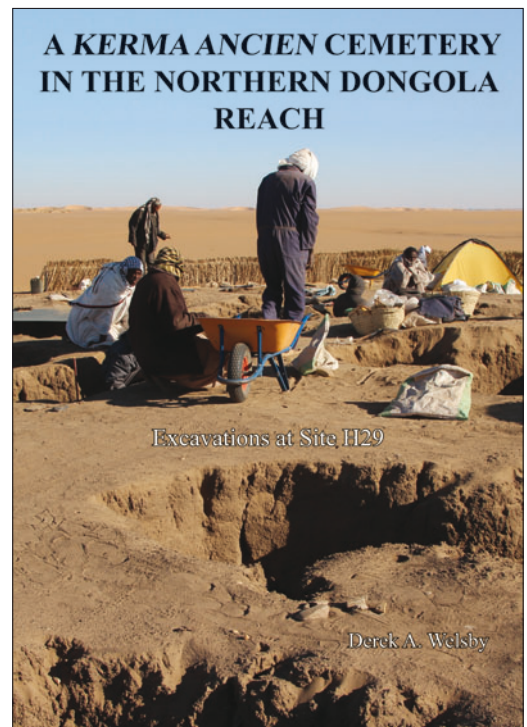
A Kerma Ancien Cemetery in the Northern Dongola Reach. Excavations at Site H29

by D. A. Welsby
London, 2018

xviii + 224 pages, 51 tables, 107 plates, 180 figures
ISBN 978 1 78491 931 3

This volume is the final report on the excavations of a Kerma Ancien cemetery discovered by the Sudan Archaeological Research Society during its Northern Dongola Reach Survey conducted between 1993 and 1997. It is one of the very few cemeteries of this date to have been fully excavated and provides interesting data on funerary culture as practised in a rural environment, to be compared with the extensive information available from investigations of the cemetery associated with the metropolis of Kerma 100km to the north. It includes a range of specialist reports on all categories of artefacts recovered as well as on the physical anthropology, archaeobotany and archaeozoology.

Retail price £35. Available to members at the discounted price of £30 (p&p UK £4.90, Europe £9, Worldwide £15)



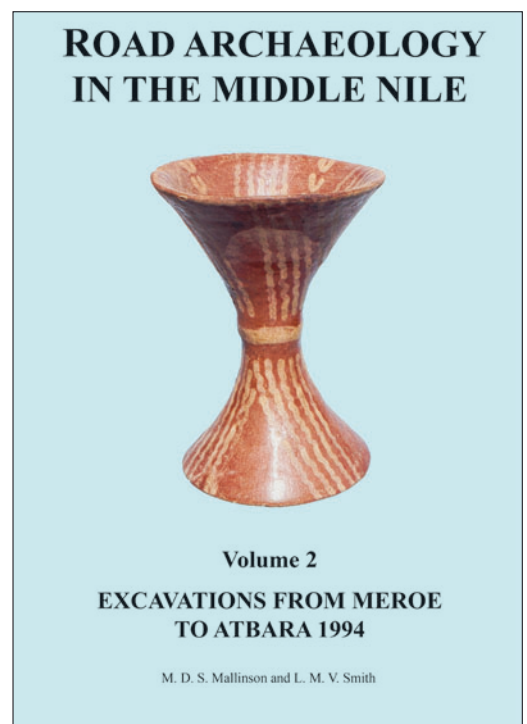
Road Archaeology in the Middle Nile Volume 2. Excavations from Meroe to Atbara 1994

by Michael D. S. Mallinson and Laurence M. V. Smith
London, 2017

xiv + 159 pages, 17 tables, 89 plates, 87 figures
ISBN 978 1 784916 466

This volume completes the two-volume series devoted to the results of the excavations conducted along the Challenge Road and includes the small amount of work undertaken in the cemetery at Gabati which was later fully excavated and published as SARS monographs 3 and 20. A wide range of finds are discussed in detail by the many contributors to the volume along with reports on the bioarchaeological material.

Retail price £24. Available to members at the discounted price of £22 (p&p UK £3.90, Europe £9, Worldwide £15)



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Professor William Y. Adams and Nettie Adams receiving the Order of the Two Niles in 2005.



Professor William Y. Adams excavating the Christian kilns at Faras in 1960.