

LOUVRE



14TH INTERNATIONAL CONFERENCE
FOR NUBIAN STUDIES

———— SEPTEMBER 10 TO 15, 2018, PARIS ————



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À la mémoire de Michel Baud



ÉTUDES NUBIENNES
———— 14^E CONGRÈS ————
10 -15 SEPTEMBRE 2018, PARIS

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PROGRAMME OF THE CONFERENCE

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ACCESS

- oo Musée du Louvre et Institut national d'histoire de l'art

ABSTRACTS OF MAIN PAPERS

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- oo Keynote lecture by Frédéric Payraudeau

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- oo Session 1 : Prehistory
- oo Session 2 : Middle Kingdom – New Kingdom
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- oo Keynote lecture by Andrea Manzo

Wednesday, September 12

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- oo Session 6 : Site management, cultural heritage and museum
- oo Keynote lecture by Mahmoud El Tayeb

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- oo Session 5 : The question of Nubia
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AVANT-PROPOS

Les organisateurs souhaitent la bienvenue à l'ensemble des participants au 14^e Congrès international des Études nubiennes de Paris.

Voici le livret du Congrès. Il donne les résumés des communications tels qu'ils ont été remis par leurs auteurs, sans intervention de notre part. L'édition 2018 a souhaité donner une grande place aux communications et proposer des conférences pour faire suite aux sessions plénières des Congrès précédents. Par ailleurs, et pour tenir compte de la diffusion désormais très large du modèle des ateliers dans nos disciplines, nous en avons intégré cinq au programme même du congrès. Alors que la majorité des acteurs sont réunis au même endroit, le projet est de favoriser ainsi les échanges sur certains états de la question. L'organisation de ces ateliers est prévue pour permettre que leurs résultats soient publiés dans les Actes. Ainsi que cela a été annoncé dans les circulaires, nous confirmons qu'il ne sera pas possible de publier l'intégralité des communications et les organisateurs se réservent le choix éditorial final pour ces Actes.

Les organisateurs

A warm welcome to all participants in the 14th International Conference for Nubian Studies in Paris.

This conference booklet contains all presentation summaries as written by the authors. The 2018 edition aims to give as big a role as possible to these presentations, with added keynote lectures building on the plenary sessions of previous conferences. Furthermore, given that the workshop model has become so widely practiced in our disciplines, we have decided to include five themed workshops in this year's program as a forum for discussion among researchers. The conclusions that will arise through these workshops will then be published in the conference proceedings. As has already been announced, we confirm that it will not be possible to publish all conference papers, and the organizers will have the final editorial say on the conference proceedings.

The organizers



Campagne de fouille 2008.
Trois des statues de béliers en cours de dégagement.
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PROGRAMME OF THE CONFERENCE

MONDAY, SEPTEMBER 10

MUSÉE DU LOUVRE

9 am - 5.15 pm

Registration

5.30 - 7 pm

Opening speeches

7 - 8 pm

Keynote lecture by Frédéric PAYRAUDEAU
The 25th Dynasty: Recent progresses and perspectives

8 - 10 pm

Reception at the Musée du Louvre

TUESDAY, SEPTEMBER 11

INSTITUT NATIONAL D'HISTOIRE DE L'ART

	Session 1 Salle Benjamin	Session 2 Salle Perrot	Session 3 Salle Vasari
	PREHISTORY	MIDDLE KINGDOM - NEW KINGDOM	SURVEY
9.30 am	HEBATALLAH A. A. IBRAHIM The Megalithic Ceremonial Practices of the Late/Final Neolithic Occupations at the Southwestern Desert, Egypt	Brigitte GRATIEN The architectural evolution of the Egyptian fortress of Mirgissa	OSMAN SULIMAN MOHAMMED ALI Deam um-Trafi a (unique archaeological) Site in Shendi area – Central Sudan
9.50 am	Przemyslaw BOBOROWSKI, Maciej JÓRDECZKA, Michał KOBUSIEWICZ Neolithic settlement and ceremonial complex in Berget el Scheb. "In anticipation of rain" – a new project launched by the Institute of Archaeology PAN in the Western Desert (Egypt)	Lauriane MIELLÉ Studies of pottery assemblages from the Mirgissa Fortress	AHMED HAMID NASSER Results and Implications of Sabaloka East archaeological Project – An overview of central Sudan Archaeology.
10.10 am	Grace APFELD Dental Health in terminal Pleistocene/Early Holocene Hunter-Gatherers from Wadi Halfa (to be confirmed)	Patricia RIGAUTL DÉON The study of Mirgissa's masks and coffins of the Sudan National Museum of Khartoum	ABDELHAI ABDELSAWY Dam-Debba Archaeological Survey Project – Results of 3 rd and 4 th seasons
10.30 am	Coffee break		
11 am	Hala ALARASHI, Emma MAINES, Malvina BAUMANN, Gilles DURRENMATH, Olivier LANGLOIS Adorning the dead: A first reappraisal of Jacques Reinold's excavation and finds at Kadruka-1	Claudia NÄSER, Peter BECKER Shalfak: Re-Discovering a Middle Kingdom Fortress in Lake Nubia	KHIDIR ADAM EISA The 10 th season on the White Nile Eastern Bank – 2017-2018: Recent discoveries

	Session 4 Auditorium Colbert	Session 5 Salle Ingres	
	MEROE	MEDIEVAL	
9.30 am	Claude RILLY Texts and Royal Chronology of the Kingdom of Meroe	ASMAA ELSAYEGH New Discoveries in Deir Anba Hadra "Latrines"	9.30 am
9.50 am	OMER HAJ ELZAKI The Hierarchical Order of Personal Titles in the Meroitic Inscription.	Gertrud VAN LOON Frontier Wanderings. Church Decoration in the Aswan Region and in Lower Nubia (6 th -15 th century). Preliminary results	9.50 am
10.10 am	Gilda FERRANDINO Amanishakheto in Meroitic Royal Texts	Magdalena ŁAPTAŚ Images of the Apostolic College in Egyptian and Nubian painting. Continuity and innovation	10.10 am
10.30 am	Coffee break		10.30 am
11 am	Jana HELMBOLD-DOYÉ, Iris HERTEL The treasure of Meroë. New results on the jewelry of Queen Amanishakheto	Katelyn L. BOLHOFNER, Brenda J. BAKER New evidence for dental avulsion in medieval Nubia	11 am

	PREHISTORY	MIDDLE KINGDOM - NEW KINGDOM	SURVEY	MEROE	MEDIEVAL	
11.20 am	Pascal SELIER, Louiza Aoudia, Emma MAINES, Olivier LANGLOIS, Philippe CHAMBON Funerary practices of the Upper Nubian Neolithic revisited in light of a multidisciplinary approach to the Kadruka-23 site	Carol VOGEL Religious Egyptianization – The impact of Senusret III on the cultic organization of Nubia	MOHAMMED ALFATIH HAYATI Preliminary Report on the Archaeological Work in the Middle of The Gezira Reach-South of Khartoum (First Season)	Camille LABIA The Goddess and the Queen: Exploring the Role of Goddess Amesem in the Treasure of Queen Amanishakheto	Dorota DZIERZBICKA Courtyard cooking. Food preparation techniques in Courtyard A at the monastery on Kom H in Dongola	11.20 am
11.40 am	Olivier LANGLOIS, Lucie CEZ, Lamya KHALIDI, Gilles DURRENMATH, HISHAM KHIDIR AHMED KARRAR, Lionel GOURICHON, Aline EMERY-BARBIER Characteristics and archaeological exploitation of the last Neolithic and pre-Kerma habitation sites of the Kadruka concession: how to tackle the neglected issue of the settlement pattern along the Wadi el-Khowi at this juncture in current agricultural expansion?	Maira TORCIA A preliminary study about the cretulae from Buhen	NADA BABIKER MOHAMED IBRAHIM Archaeological survey in Aljblab village (on the western bank of the River Nile) in Shendi Reach	AHMED ELAMEEN AHMED ELHASSAN Is it possible to define the communities states from Elate Burial grave goods? Analysis study for western cemetery materials	AMEL HASSAN GISMALLAH Churches in the Third Cataract Region and Southern Dongola region	11.40 am
12 pm	Emma MAINES, Pascal SELIER A biological assessment of continuity and change in the Neolithic. Populations of Upper Nubia	Aaron DE SOUZA The Pan-Grave Cemeteries at Hierakonpolis: A report on the 2017 season	AHMED HUSSEIN ABDELRAHMAN ADAM The river and the Sea: Cultural exchanges between the River Nile and the Red Sea	Aminata SACKHO-AUTISSIER Le fonds photographique de John Garstang sur Méroé : remarques sur les négatifs M 328 et M 420.	ABEER ALI OMER HAMED Medieval Pottery in the third Cataract Region – Nauri as a case study	12 pm
12.20 pm	Lunch (individual arrangement)			Lunch (individual arrangement)		12.20 pm
2 pm	Deborah I. OLSZEWSKI, Aleksandra KSIEZAK, Brenda J. BAKER Early Holocene Activity at ASU 09-02, al-Qinifab, Sudan	Danièle MICHAUX-COLOMBOT Medjay and Pan Graves, new considerations	FAKHRI HASSAN ABDALLAH HASSAN Outlines of the Archaeological Survey of Gadarif (Eastern Sudan) from 2006 to 2013	Hans-Ulrich ONASCH, Simone WOLF The s. c. Royal Baths and the Royal City of Meroë	HAMAD MOHAMED HAMDEEN, FATIMA EL BASHIR SIDDIG, YAHIA FADL TAHIR IR and ED-XRF analysis for Christian plaster and mortar from site MRB-05-001 at El Ga'ab Depression, Western Dongola	2 pm
2.20 pm	Elena A.A. GARCEA, Lenka VARADZINOVA Prehistoric pottery manufacturing on the west bank of Jebel Sabaloka	Solange ASHBY, Tristan SAMUELS Nubia as a Place of Refuge Nile Valley Resistance against Foreign Invasion	FAWZI HASSAN BAKHIET The archaeology of Gezira State, Blue Nile banks from Nuba to Wad Elmagdi	Pawel WOLF Early Hamadab	Daniel ANTOINE, Anna DAVIES-BARRETT and Rebecca WHITING Death and disease in the Fourth Cataract, new insights into Medieval Sudan	2.20 pm

	PREHISTORY	MIDDLE KINGDOM - NEW KINGDOM	SURVEY
2.40 pm	Petra HAVELKOVÁ, Petr VELEMÍNSKÝ, Sylva KAUPOVÁ, Lenka VARADZINOVÁ, Ladislav VARADZIN What do skeletons reveal about the inhabitants of the Mesolithic site of Sphinx (SBK.W-60) at Jebel Sabaloka at the Sixth Nile Cataract (preliminary results)	Jordis VIETH Urbanism in Nubia and the New Kingdom temple towns	Miroslav BÁRTA, Lenka VARADZINOVÁ, Vladimír BRŮNA Archaeological map of the Kushite site of Usli, Northern Province
3 pm	Lenka VARADZINOVÁ, Ladislav VARADZIN, Jan PACINA Prehistoric occupation of Jebel Sabaloka (West Bank)	HUYAM KHALID QSAP Sedeinga: Excavations and Restoration of the temple of Tiyi	Alexei A. KROL, Nadejda A. RESHETNIKOVA Resuming works at Deraheib: first season of the Nubian mission of the Lomonosov Moscow State University
3.20 pm	Zdeňka ŠŮVOVÁ Vertebrate remains from the Czech excavations on the west bank of the Nile at Jebel Sabaloka (Sudan)	Jean-François CARLOTTI, Florence DOYEN, Luc GABOLDE, Florence THILL Le temple d'Amon-Rê à Saï, résultats préliminaires	MOHAMMED ELTOUM Fortification downstream the Fourth Nile Cataract – Northern State
3.40 pm	Friederike JESSE Prehistoric habitation sites in the region of El Gol, south of the 5 th Nile Cataract – first insights	Julia BUDKA Sai during the New Kingdom – new results based on fieldwork by the AcrossBorders project	
4 - 5 pm	Break		

MUSÉE DU LOUVRE

5 - 6 pm	Keynote lecture by Andrea MANZO The Archaeology of Eastern Sudan and the reconstruction of the history of the Middle Nile valley. Issues and perspective.
	Dinner (individual arrangement)

	MEROE	MEDIEVAL	
	Marc MAILLOT The Palace of Muweis: the Early Meroitic Levels	Valerie A. LEAH Trauma at Mis Island: Evidence of Accidents and Interpersonal Violence in the Medieval Period Fourth Cataract Region	2.40 pm
	Marie MILLET, EMAD TAJ ES-SIKH Crafts production at Mouweis	Anna PIERI, MOHAMED SAAD, Katarzyna SOLARSKA Unexpected reuse discovered in the temple of Dangeil	3 pm
	Juliette MILON, Charlène BOUCHAUD, Marie MILLET, Antoine ZAZZO Agricultural economy during the Meroitic period: an archaeobotanical study from Mouweis	MOHAMED SAAD Highlights of physical anthropology study; TARP cemetery.	3.20 pm
	Nadine DIEUDONNÉ GLAD, Charlène BOUCHAUD, Marie MILLET, Antoine ZAZZO Iron metallurgy in Mouweis, a town of the Meroe Empire	Jana EGER, Tim KARBERG Nubia and the West Recent discoveries in Northern Kordofan	3.40 pm
	Break		4 - 5 pm

WEDNESDAY, SEPTEMBER 12

INSTITUT NATIONAL D'HISTOIRE DE L'ART

	Session 1 Salle Pereisc	Session 2 Salle Perrot	Session 3 Salle Vasari
	PREHISTORY	NEW KINGDOM	NAPATA
9.30 am	HUDA ABDALLAH KHALID MOHAMMED The Early Holocene (10000-7000 BP) Archaeology in El Ga'ab Depression, West of Dongola	IKHLAS ABDELLATIEF AHMED Monuments of the Chief of Tehkhet, Djehutyhotep, in the Sudan National Museum	ABDALLAH OMER MOHAMED FAISAL Utility Ware Discovered Eastern Barkal Site: preliminary notice
9.50 am	YAHIA FADL TAHIR Tethering Stones in El Ga'ab Depression, Western Sahara (Sudan): Morphometric Analysis and Landscape Archaeology	Vivian DAVIES Egypt in Kush: an epigraphic survey	Emanuele M. CIAMPINI Excavations in the Natakamani Palace at Jebel Barkal (B1500). Suggestions and perspectives
10.10 am	FATIMA IDRIS ALI New Neolithic sites Between Nile and Desert (El-Ga'aB Depression – Case Study)	Břetislav VACHALA Sarcophagi from rock tombs at Naga el-Fariq (Egyptian Nubia) reconsidered	Montserrat DIAZ DE CERIO, Ignasi BACHES Recent interventions in the pyramid Bar. 26 (Barkal West Group)
10.30 am	Coffee break		
11 am	Maciej JÓRDECZKA, Przemysław BOBOROWSKI, Marek CHŁODNICKI, Iwona SOBKOWIAK-TABAKA, Łukasz M. STANASZEK, Marta OSYPIŃSKA Khor Shambat. Mesolithic and Neolithic settlement and cemetery in Omdurman, Sudan	Michele R. BUZON, Melissa G. TORQUATO Variation in markers of identity at Tombos: an integrated analysis of 3-D morphometric analysis, mortuary practices and geographic origins (87Sr/86Sr).	Timothy KENDALL, AHMED AL-HASSAN MOHAMED The Taharqa Monument on Jebel Barkal (B 350): A New Look
11.20 am	Donatella USAI, Sandro SALVATORI, Veerle LINSELE, Paola IACUMIN, Antonella MACRÌ, Marco MADELLA, Andrea ZERBONI A slice of Mesolithic life in Central Sudan, al-Khiday sites	Katie Marie WHITMORE, Michele R. BUZON, Stuart Tyson SMITH Health and Mortuary Patterns in New Kingdom Juvenile Burials from Tombos	Geoff EMBERLING, Gregory TUCKER, Irene VINCENTELLI Settlement in the Region of Napata: New Geophysical Prospection at Barkal and Sanam

	Session 4 Auditorium Colbert	Session 5 Salle Ingres	
	MEROE	MEDIEVAL	
9.30 am	Vincent RONDOT, Giorgio NOGARA From 19 th century travellers to site management: El-Hassa, its Amun temple and ram statues	AWAD AHMED HUSSEIN MOHAMMED Observation on the Arabic Aksumite origin of Makuria Kingdom	9.30 am
9.50 am	Elisabeth DAVID, Serge FENEUILLE Painted Plaster from Mouweis and el-Hassa: a few Observations and Reflections	Robin SEIGNOBOS The contribution of Mamluk sources to a revised chronology of the kings of Dotawo/ Makouria (ca. 1268-ca. 1367)	9.50 am
10.10 am	Aude MONGIATTI, Julie ANDERSON Copper alloy metallurgy in the late Kushite temple of Dangeil, Sudan	Włodzimierz GODLEWSKI Relation between the State and the Church in Kingdom of Makuria (8 th -9 th cent.)	10.10 am
10.30 am	Coffee break		10.30 am
11 am	Louis CHAIX Animal remains in two meroitic temples, El Hassa and Dangeil	Joanna A. CIESIELSKA, Robert J. STARK Archaeology of Christian cemeteries in medieval Makuria: Results of fieldwork in the seasons 2015-2016 at Ghazali, Northern Sudan	11 am
11.20 am	Iwona J. KOZIERADZKA-OGUNMAKIN Were environmental changes a contributing factor to the collapse of the Kingdom of Meroe? Preliminary results of stable isotope analysis of human remains from selected archaeological sites	Robert STARK, Joanna A. CIESIELSKA Christian Burials and the Kingdom of Makuria: An Investigation of the Monastic Cemetery at Ghazali, Sudan	11.20 am

	PREHISTORY	NEW KINGDOM	NAPATA	MEROE	MEDIEVAL	
11.40 am	Mirosław MASOJC, AHMED HAMID NASSR, JU YONG KIM Advances into the Early Palaeolithic in Sudan. Geoarchaeological research of the Acheulean localities in the Eastern Desert	Stuart Tyson SMITH A Kushite Soldier's Burial and Expressions of Polyphonic Identity at Tombos	Martin UILDRIKS, Kathryn HOWLEY The Sanam temple project: Results of the 2018 season	MOHAMED AHMED ABDELMAGEED AHMED Hosh Alkafir: A Meroitic site near Meroe	Elgazafi YOUSIF Ganati Church, Makurian center on the left bank of the Nile	11.40 am
12 pm	MOHAMED AMANI NOURELAIM MASOUD Problems of terminology and some cultural issues. Neolithic period in central Sudan	Rennan LEMOS The material culture of colonialism: reassessing the adoption of foreign objects in Nubian cemeteries in the New Kingdom	Hanna M. HAFIZ, ABBAS S.A. MOHAMMED-ALI Diagnosing the Napatan Pottery as reflected by the current archaeological investigation at el-Kurru royal cemetery	MOHAMED BASHIR, ALI OSMAN MOHAMED Kedurma: A Meroitic regional administrative town north of the 3 rd Cataract	Katarzyna DANYS Looking at the handmade pottery In Late Makuria Kingdom: traditions and innovations	12 pm
12.20 pm	Lunch (individual arrangement)			Lunch (individual arrangement)		12.20 pm
2 pm	Aleksandra KSIEZAK, Brenda J. BAKER Stylistic and Petrographic Examination of Pottery from the Arizona State University (ASU) Bioarchaeology of Nubia Expedition (BONE)	Martin ODLER, Jiří KMOŠEK, Marek FIKRLE, Yulia V. KOCHERGINA C-Group and New Kingdom copper alloy artefacts from Aniba	Pearce Paul CREASMAN University of Arizona Excavations at Difoi, Third Cataract (2017) and Nuri (2018)	Manja WETENDORF, Malgorzata DASZKIEWICZ Firing technology of Meroitic pottery from Musawwarat - an experimental archaeology	Bogdan ŻURAWSKI All roads lead to Raphaelion: the origin and development of a Nubian pilgrimage site in Banganarti	2 pm
2.20 pm	ABDELRAHIM KHABIR Chemical Analyses of Prehistoric Pottery from the Central Sudan: A reappraisal	Johannes AUENMÜLLER, Harriet WHITE, Neal SPENCER Copper-Alloy Workshop Remains at Amara West (Sudan) – Archaeological and Scientific Investigations	OSMAN SHUIEP ALAMIN, ADAM EISA KHIDER Nuri Cemetery (Burial Chambers)	Thomas SCHEIBNER Kushite water management technology at Musawwarat es-Sufra	Agata DEPTULA Liturgical hymns for Great Lent from the Lower Church in Banganarti	2.20 pm
2.40 pm	FATIMA ELBASHIR SIDDIG, ABDALLA AHMED ELBASHIR A Multi-analytical approach of characterization of archaeological pottery excavated from Esh-shaheinab, Kadaru and Jebel-Um-Marahi, Sudan	Manuela LEHMANN The material culture of Amara West: insights into living activities through artefacts	MURTADA BUSHARA MOHAMED BUSHARA Napata in the Middle Nile and Napatan region	Cornelia KLEINITZ Preserving and Presenting Musawwarat es-Sufra: Challenges, Measures and Perspectives	Karel INNEMÉE, Dobrochna ZIELIŃSKA Meroitic inheritance. Continuity and discontinuity of material and immaterial aspects of medieval Nubian culture	2.40 pm
3 pm	Katarina KAPUSTKA, Małgorzata WINIARSKA- KABACIŃSKA, Jacques PELEGRIN Understanding gouges: Iconic artefacts of the Neolithic period in Sudan	Neal SPENCER Intent and experience: perspectives on the West Gate at Amara West	Alexey K. VINOGRADOV The Gematen Stela of King Aspelta: A Destroyed Monument Revisited	Dietrich WILDUNG Naga - A compendium of Meroitic sculpture	Vincent W.J. VAN GERVEN OEI Alwan Nubian and Alphabetic Writing in the Medieval Sudan	3 pm

	PREHISTORY	NEW KINGDOM	NAPATA
3.20 pm	NAHID ABDELLATIF HASSAN The Pre-kerma pottery in Wadi Farja	Matthew N. DALTON Aspects of non-elite household economy and ritual practice at Amara West	Elizabeth ELTZE 'Nom de guerre' or misnomer? Some considerations regarding the titularies of Amannote-erike
3.40 pm	Henryk PANER Prehistoric communities in the Bayuda Desert – new borders of the Kerma Kingdom (Project of the National Science Centre – Poland)	Valentina GASPERINI Amara West: ceramic assemblages from the cemeteries	
4 - 5 pm	Break		

MUSÉE DU LOUVRE

5 - 6 pm	Keynote lecture by David EDWARDS The 'Pharaonic' presence in the Batn al-Hajar, Nubia in the New Kingdom, and beyond.
	Dinner (individual arrangement)

	MEROE	MEDIEVAL	
	Christian PERZLMEIER New structures of Meroitic temple architecture. Naga 2016-2018	Alexandros TSAKOS The Persona and Cult of the Archangel Michael in Nubia	3.20 pm
	Arnulf SCHLUETER Naga-Project: Taking Stock and Prospects	Effrosyni ZACHAROPOULOU Revisiting John of Ephesus: Considerations on Nubia's doctrinal positioning through the prism of region's political correlations and archaeological evidence	3.40 pm
	Break		4 - 5 pm

THURSDAY, SEPTEMBER 13

INSTITUT NATIONAL D'HISTOIRE DE L'ART

	Session 1 Salle Benjamin	Session 2 Salle Perrot	Session 3 Salle Vasari
	MEROE	NEW KINGDOM	NAPATA
9.30 am	Andrew G. JAGGS Symbols of the Sudan and Complementary Forms in Africa	Loretta KILROE Approaches to basket-impressed pottery from New Kingdom and Post New Kingdom sites in Sudan – a new potential	ABDALLA ALNOOR ABDALLA The status of the mother in ancient Sudanese civilization and its continuity
9.50 am	Nashat ALZOHARY Lion throne in the Meroitic Funerary Chapels Scenes	Anna UHLSCHMIDT "If I wouldn't know better, I thought these were pretty hilarious imitations!" Unique nubian shabtis at an egyptian fortress cemetery	ABDELMONIM AHMED ABDALLA BABIKER Female Leadership in Antiquity Sudan
10.10 am	MARIAM MUHAMMAD MHGOUB The Worship of the Lion in Meroe (The origin and significance of his worship)		Miriam LAHITTE A small game piece from Gala Abu Ahmed (Northsudan)
10.30 am	Coffee break		
	MEROE	LATE ANTIQUE	NAPATA
11 am	Jiri HONZL The external relations of Wad Ben Naga as seen from the perspective of pottery finds	Tim KARBERG, Jana EGER El Tuweina – a settlement site in the central Bayuda. Recent discoveries of the University of Muenster archaeological mission	Vincent FRANCIGNY Exploring the West Cemetery at Sedeinga through the mission's archives
11.20 am	Pavel ONDERKA Building Program of Natakamani and Amanitore	Dobieslawa BAGINSKA The Late Meroitic pottery from Temple B560 and B561 at Jebel Barkal	Tosha DUPRAS, Katie WHITMORE, Vincent FRANCIGNY, Alex DE VOOGT Biaoarchaeological Investigations of the SAP-1 Napatan Cemetery on Sai Island, Northern Sudan

	Session 4 Auditorium Colbert	Session 5 Salle Ingres	Session 6 Salle Percisc	
	KERMA	MEDIEVAL	SITE MANAGEMENT, CULTURAL HERITAGE AND MUSEUM	
	EL TAHIR ADAM EL NOUR OGEIL Wadi El Batareen : New evidence for Kerma Culture in the 4 th Cataract Region	Henriette HAFSAAS The Nubian frontier between c. 1200 and c. 1800 CE: The development of a tribal warrior society in a refuge area	HASSAN HUSSEIN IDRIS AHMED Sinnar (1504-1821) Capital of Islamic Culture 2017	9.30 am
	Matthieu HONEGGER The Kerma ancien funerary fineware: an attempt to define its social meaning	IBRAHIM MUSA Garri: A first Islamic capital in Central Sudan	IBRAHIM MOHAMED AHMED ALI MOHAMED Cultural Continuity in Medieval Architectural Elements in Darfur – An Ethno-Archaeological Study	9.50 am
	Isabella WELSBY SJOSTROM The Kerma Ancien Decoration Typology: does it have meaning?	SIDDIEG BABIKER AHMED The historical mosque of Al Said Al Hassan Al Mirghani in Kassala Town, eastern Sudan	NEIMAT MOHAMMED ELHASSAN ABDELRAHMAN The Khalifa House Museum: A new perspective	10.10 am
	Coffee break			10.30 am
	KERMA	MEDIEVAL - MODERN	SITE MANAGEMENT, CULTURAL HERITAGE AND MUSEUM	
	Elisabeth MINOR Connecting the Pieces: Reassessing Classic Kerma Art through Digital. Reconstructions of Collections in Boston and Khartoum	Maciej WYŻGOŁ Conceptualization of space in houses of the Funj period in Old Dongola	Julie ANDERSON Mahdist banners in the Khalifa House and the British Museum	11 am
	Brenda BAKER Kerma to Napatan Funerary Activity at Asaliyah, Fourth Cataract Region	SHAZLIA HASSAN ABDALHAADI OSMAN Funj Kingdom ornaments history and consequences from site ESP07 east of Sennar	ISMAIL HAMID MOHAMED ELNOUR Intangible Cultural Heritage around the Archaeological Sites of the Napatan Region	11.20 am

	MEROE	LATE ANTIQUE	NAPATA
11.40 am	Vlastimil VRTAL The Collection of Sealings from the Palace of Amanishakheto at Wad Ben Naga	Joanna THEN-OBLUSKA, Barbara WAGNER Nubia in Late Antique world trade network: South Indian/Sri Lankan glass bead evidence	Derek A. WELSBY The Kushite town at Kawa: recent discoveries
12 pm	ABDELRAHMAN IBRAHIM SAID ALI Wadi el-Dan Excavations in Meroe – Sudan	Magdalena WOZNIAK, Elsa YVANEZ Changing textiles – shifting identities? Costume and political allegiance in Late Antic Nubia	MAHMOUD SULIMAN BASHIR Kushite Burial Tradition in the Region of Berber A comparative study of the cemeteries of al-Fereikha, Dangeil, and Berber

12.20 pm Lunch (individual arrangement)

	MEROE	LATE ANTIQUE	NAPATA - 25 TH DYNASTY
2 pm	Eugenio FANTUSATI, Marco BALDI About the realization of a replica from Abu Erteila	Pamela ROSE Nubians at the Egyptian border in the Late Antique period: the evidence from Hisn al-Bab	Alexandra RIEDEL, MAHMOUD SULIMAN BASHIR, Pawel WOLF The Napatan pyramid Bg. S. 503 at the royal cemeteries of Meroe re-documented
2.20 pm	Richard A. LOBBAN Unknown meroitic temple found at Abu Erteila	Julien Charles COOPER The ‘rise of the Blemmyes’: new approaches to the history and archaeology of the Eastern Desert in Late Antiquity	Janice W YELLIN Meroe during the Napatan Period
2.40 pm	Maksim LEBEDEV, Alla TROSHINA, Elena LEBEDEVA, Alexey SERGEEV From a Meroitic temple to a medieval cemetery: history of the Kom II at Abu Erteila in context	MOHAMED FAROUG A. ALI A possible post-Meroitic polity between Meroe and Dangail	Dominique VALBELLE Pnubs in the Napatan and Meroitic kingdoms
3 pm	Eleonora KORMYSHEVA The temple of Natakamani at Abu Erteila. (Excavations 2016-2017)	Jacob A. HARRIS, Brenda J. BAKER Zooarchaeological and taphonomic analysis of the Post-Meroitic tumuli faunal assemblage from the Qinifab School site, Sudan	Simone PETACCHI The book of the dead in Napatan royal tombs: iconographic and textual models from Thebes and the local program

	KERMA	MEDIEVAL - MODERN	SITE MANAGEMENT, CULTURAL HERITAGE AND MUSEUM
	Elena D’ITRIA Kerma amulets: Iconography and manufacture techniques	SARA ABD ALRAHMAN ADAM ALI Art of the Islamic Kingdom of al-Funj: pottery as a case study (to be confirmed)	Tomoni FUSHIYA Nubian podcast: a community engagement programme at Amara West
	Zbigniew BOROCOWSKI Kerma settlement and burial grounds complex at the fourth cataract	M. JALAL HASHIM The Kushshaf Administration of Sikkout Region (1810-1825)	Petra WESCHENFELDER Pottery production and local demand - ethno-archaeological insight from the Tanqasi-El Kurru area and the Shendi Reach

Lunch (individual arrangement)

	KERMA	MEDIEVAL - MODERN	SITE MANAGEMENT, CULTURAL HERITAGE AND MUSEUM
	Charles BONNET The urban topography of the African City of Dokki Gel and the Egyptian Occupation	Pascale LINANT DE BELLEFONDS The journeys of L. M. A. Linant de Bellefonds in Egypt and the Sudan (1818-1827)	Michael ZACH Objects found, “lost” and re-discovered. The importance of “Museum Archaeology”
	Séverine MARCHI Made of earth and wood... building practices, influences and evolution of the urban and military architecture in Kerma-Dukki Gel	HABAB IDRIS AHMED IDRIS The site of Jebel Maman	Naoyo H. SEKIHIRO Sudan Archaeology in Japan: past, present and future
	Sarah SCHRADER, Stuart Tyson SMITH Secondary State Formation at the Third Cataract: Integrating Skeletal and Funerary Data from Abu Fatima	MADJA HASSAN ALI AHMED Intercultural Interfaith Interaction in the Nubian Kingdom in the Middle Ages (to be confirmed)	Constanza DE SIMONE Digging Nubia in Museums: Up Date 2014-2018
	Shayla MONROE Animals in the Kerma Afterlife: Sheep, Goat and Dog Burials at Abu Fatima Cemetery, Sudan	MUHAMMED MUSTAFA ALNOUR AHMED Awlad Allas – The Children of Rope: (The Demographic, Cultural and Linguistic displacement of the original elements and the shift towards Arab-Islamic In the area between Mansurkuti and Daba in Northern Sudan)	HAIFAA MOHAMMED HASSAN ELTAYEB Cultural Heritage Management of central Sudan archaeology, Soba Christian site case study

12.20 pm

2 pm

2.20 pm

2.40 pm

3 pm

	MEROE	LATE ANTIQUE	NAPATA - 25 TH DYNASTY
3.20 pm	NEGOOD HASSAN BASHIER The building materials in the site of Abu Erteila	Annie Laurie NORRIS, Brenda J. BAKER Diet and Morbidity at the QiniFab School Site	Claude TRAUNECKER Padiamenopé (TT33) and the royal Sudanese cemeteries
3.40 pm		Mariusz DRZEWIECKI Southernmost Late Antique Forts in the Nile Valley	Elena PISCHIKOVA Tomb of Karabasken (TT 391): Self-presentation of a Kushite Tomb-owner in Thebes
4 - 5 pm	Break		

MUSÉE DU LOUVRE

5 - 6 pm
Keynote lecture by MAHMOUD EL TAYEB
Time for change. Terminal Meroe in Upper Nubia

SORBONNE UNIVERSITÉ

7 - 8 pm
Lecture by Dominique VALBELLE
From the discovery of Meroe to the excavation of Dukki Gel. Some steps towards a scientific cooperation
between French and Sudanese archaeologists (1821-2018)
Dinner (individual arrangement)

	KERMA	MEDIEVAL - MODERN	SITE MANAGEMENT, CULTURAL HERITAGE AND MUSEUM	
	EL SAYED MAHFOUZ Kerma et Pount	Nathalie KAYSER-LIENHARD Nubian temples in 1851: nine calotypes of Felix Teynard	Gemma TULLY, Claudia NÄSER Communication, Community and Site Management: Discovering Mograt Island Together	3.20 pm
	SALIM FARAJI The Ascendancy of the Kushite Kingdom of Kerma in the Post Middle Kingdom Era: Revisiting the Second Intermediate Period of Ancient Egypt	Marina D'ERRICO Fusion and parcelization of living space: vernacular patterns and socio-cultural relationships in Omdurman between the 19 th and 20 th centuries	Basil KAMAL The Contribution Of Meroe Community On the History. Oral history, material culture and folklore	3.40 pm
	Break			4 - 5 pm

FRIDAY, SEPTEMBER 14

INSTITUT NATIONAL D'HISTOIRE DE L'ART

	Session 1 Salle Pereisc	Session 2 Salle Perrot	Session 3 Salle Vasari
	ALL PERIODS	DIGITAL SOLUTIONS	MEROE
9.30 am	Shadia TAHA Incense through time: from pre Kerma to the present	YOUSIF ELOBEID ELSYED ELSHEIKH The archaeological digital map of Sudan	Gabrielle CHOIMET Profane storage facilities during the Meroitic period
9.50 am	IKRAM MADANI, YAHIA F. TAHIR, HAMAD M. HAMDEEN Comparative analysis of morphometric data obtained for modern seeds and seeds recovered from archaeological sites In El Gaab area – Northern Sudan	MODATHER ABDALLA JADAIN AHMED GIS and Ground Survey in the Area of 6 th Cataract, East of the Nile	JWIRIA OSMAN MOHAMMED ZAIN BABAKER Industry of Ivory in the Meroitic Period
10.10 am	Adéla POKORNÁ, IKRAM MADANI, Kristýna HOŠKOVÁ A new activity towards better determination and interpretation of archaeobotanical material in Nubia	ABDELGADIR ELKHAZIEN Satellite Remote Sensing and Ground Surveying for the Fifth Cataract Region. An On-going Research Project	HADIA MOHAMED SHAWGI GAMAL Wood industries in the Napatan – Meroitic kingdom
10.30 am	Coffee break		
11 am	Laurence SMITH, Michael MALLINSON, ABDELRAHMAN ALI MOHAMMED Pottery from the SARS Survey from Omdurman-Gabolab, long-term occupation and movement across the Bayuda	SAMI MOHAMED ELAMIN ABBAS, Solveig LAWRENZ Archival Material and Digital Solutions: creating a Heritage Registry for the Sudan	Tsubasa SAKAMOTO, Faïza DRICI Meroitic Archer's Rings: Material and Distribution
11.20 am	Tina JAKOB, Claudia NÄSER, Jens WESCHENFELDER, Lilli JANOTTE Health and Disease on Mograt Island: A Bioarchaeological Analysis		Romain DAVID Meroitic Pottery Fashioning Methods and its cultural Implications: a first Insight

	Session 4 Auditorium Colbert	Session 5 Salle Ingres	
	25TH DYNASTY	THE QUESTION OF NUBIA	
9.30 am	Anthony SPALINGER Kushite Attitudes of Pianchy	Bernadeta SCHÄFER Abandoned nubian villages of Bigge	9.30 am
9.50 am	Laurent COULON, Anna GUILLOU A “new” chapel of Amenirdis I at Karnak-East	Armgard GOO-GAUER, Olga ZENKER Mapping the Speaking Names of Nubia's Submerged Villages pre 1964	9.50 am
10.10 am	Aleksandra HALLMANN- MIKOLAJCZAK Negotiated identity of Kushite kings visualized in Osirian chapels in Karnak	NIVIN EL ASDOUDI The Nubian Identity in the Novels of Idris Ali: The Medieval Christian Legacy	10.10 am
10.30 am	Coffee break		
11 am	Nadia LICITRA Vulture wings and royal cartouches: inlay decoration of a wooden portico in the Treasury of Shabaqo (Karnak)	SAMIA DAFĀ'ALLA A Call for avoiding using the adjective “Nubian” to designate cultures and inhabitants of Nubia during the period? B.C. - 550 A.D.	11 am
11.20 am	Angelika LOHWASSER The medality of legitimation: The colonnades of Taharqo in Karnak	TASNEEM HAMAD SALAH ELDIN Art of decoration in the Nubi Architecture A study of Some Features of Continuity	11.20 am

	ALL PERIODS	DIGITAL SOLUTIONS	MEROE
11.40 am	Jens WESCHENFELDER Uncovered/Undiscovered burials. The fourth season at the multi-period burial site MOG034 on Mogrart Island, Sudan		Saskia BÜCHNER Ceramic change in the Meroitic heartland: a preliminary overview of changes in pottery from the Napatan to post-Meroitic period
12 pm	SABIER ABDIEN AHMED ABDALLAH Dental Health among ancient Sudanese		Jane HUMPHRIS From Napatan to post-Meroitic iron production at Meroe Royal City: technological insights and broader implications.
12.20 pm	Lunch (individual arrangement)		

WORKSHOPS

	Salle Warburg	Salle Perrot	Salle Vasari
2 - 4 pm	Le Répertoire d'iconographie méroïtique (RIM) salle Ingres	The classification of Meroitic ceramics: recent advances and future prospects	Islam in the Middle Nile Valley: new perspectives on religious, social and cultural changes in Medieval and post-Medieval Nubia
4 - 5 pm	Break		

MUSÉE DU LOUVRE

5 - 6 pm
Keynote lecture by Adam ŁAJTAR
Wall inscriptions in the upper church at Baganarti

ON THE SEINE

7.30 - 11 pm
Cruise Reception on the Seine

	25 TH DYNASTY	THE QUESTION OF NUBIA	
	Jérémy HOURDIN The Edifice of Taharqa by the Sacred Lake: a Preliminary Study of the Loose Blocks	Herman BELL Endangered Toponymy. Its Relevance to the History and Living Heritage of Nubia	11.40 am
	Olivier PERDU Où résidaient les souverains de la XXV ^e dynastie ?	Marcus JAEGER Can Old Nubian Help Counter Nubian Language Shift?	12 pm
	Lunch (individual arrangement)		
	Auditorium Colbert	Salle Ingres	
	Sudan, Thebes, Egypt: crossing cultural and artistic influences around the Kushite Domination in Egypt	"Diffusionist" suggestions in the Nile valley prehistory	2 - 4 pm
	Break		
			4 - 5 pm

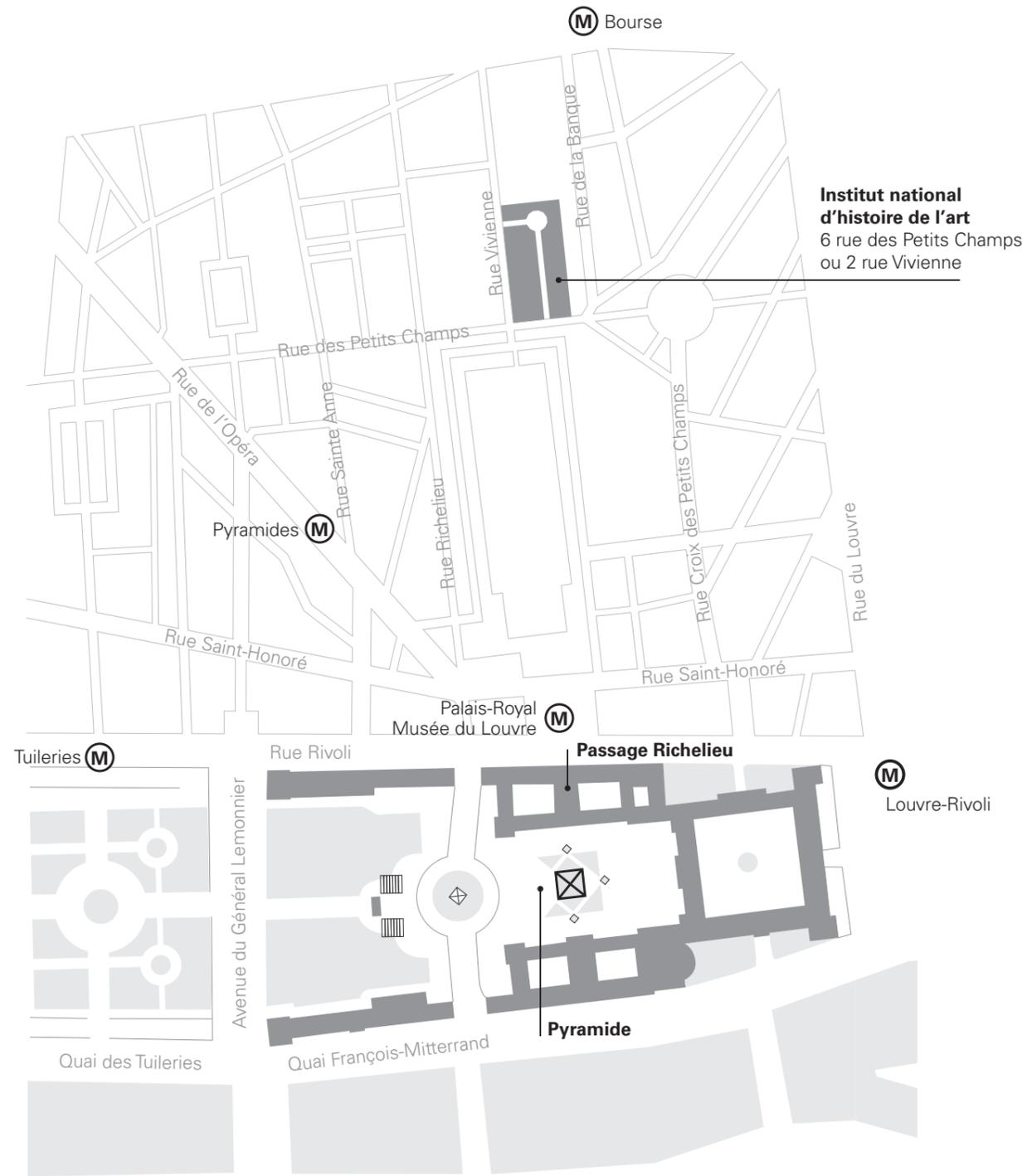
SATURDAY, SEPTEMBER 15

MUSÉE DU LOUVRE

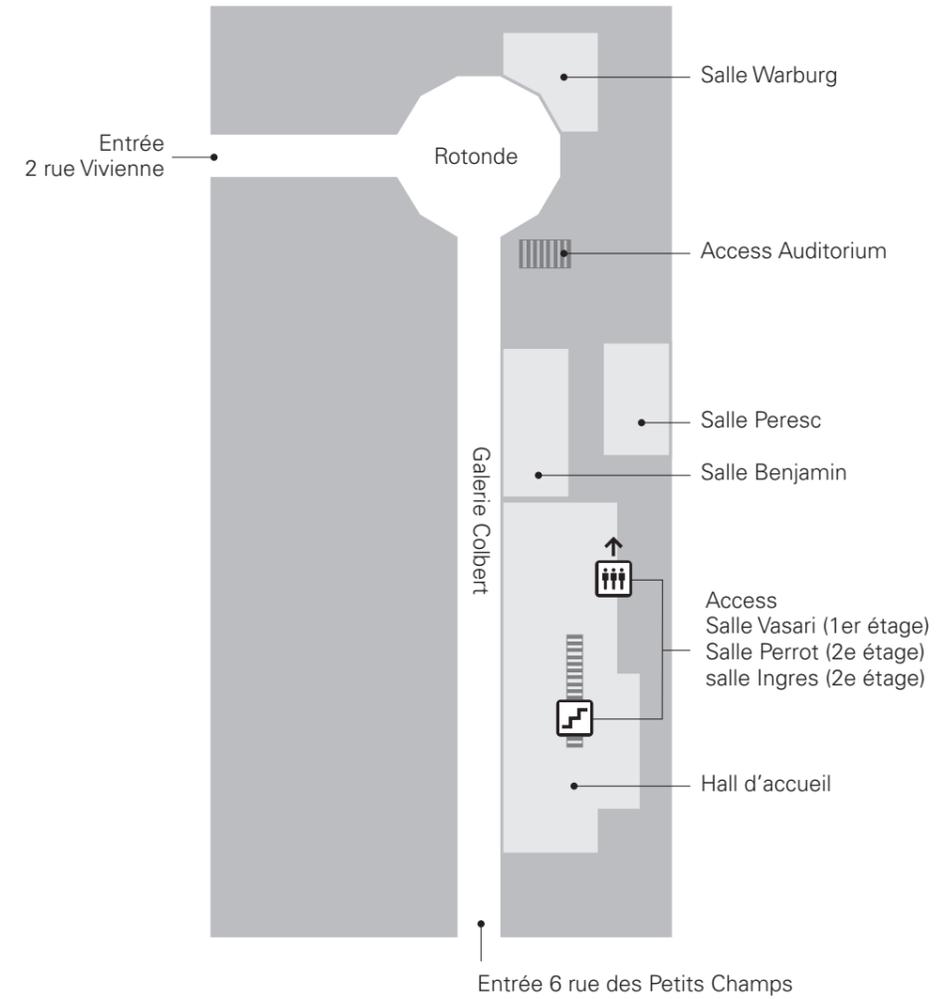
SITE MANAGEMENT AND ISNS MEETING

9.30 am	SALAHELDIN MOHAMED AHMED An introduction to the session and the role of QSAP in managing Sudan's archaeological heritage
9.45 am	ABBASS SIDAHMED ZAROUG Managing the prehistoric archaeological heritage of Sudan
10 am	ABDELRAHMAN ALI MOHAMED Managing the proto - and early historic archaeological heritage of the Sudan (Kerma and Egyptian periods)
10.15 am	ALHASSAN AHMED MOHAMED and MURTADA BUSHARA Managing the Napatan archaeological heritage of the Sudan
10.30 am	MAHMOUD SULIMAN Managing the Meroitic and Post-meroitic heritage of the Sudan
10.45 am	MOHAMED AHMED ABDELMAGEED Managing the Christian archaeological heritage of the Sudan
11 am	INTISAR SOGHAIROUN Managing the Islamic and colonial archaeological heritage of the Sudan
11.15 am	KABBASHI HUSSEIN Summary to the session: The challenges and opportunities of managing the archaeological heritage of the Sudan
11.30 am	Discussion
11.30 - 11.45 am	Break
12 - 1 pm	ISNS meeting and conclusion

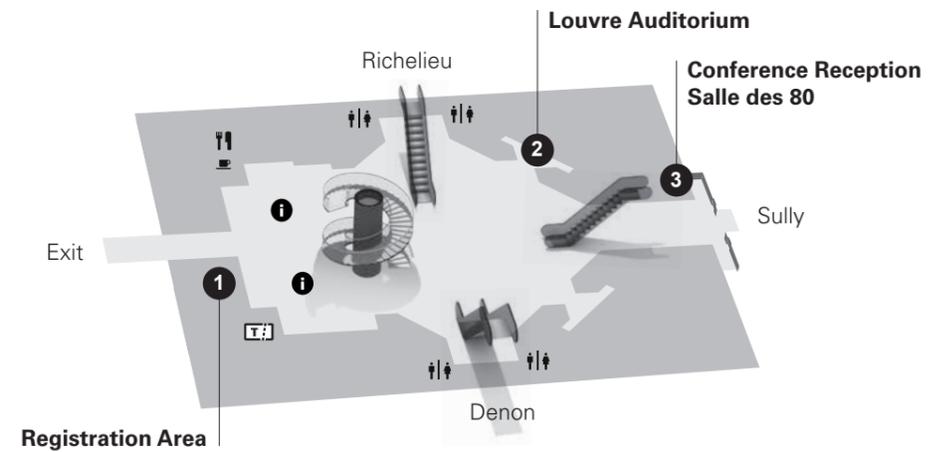
ACCESS



INSTITUT NATIONAL D'HISTOIRE DE L'ART



MUSÉE DU LOUVRE





Tête du roi Chabaka, (716 - 702 avant J.-C.), 25^e dynastie
© Musée du Louvre, dist. RMN-GP / Christian Décamps

ABSTRACTS OF MAIN PAPERS

MONDAY, SEPTEMBER 10
MUSÉE DU LOUVRE

THE 25TH DYNASTY: RECENT ADVANCES AND PERSPECTIVES

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The 25th Dynasty was the object of a large number of studies since the middle of the twentieth century. The end of the last century was marked by a kind of status quo in the historical picture so drawn up. The 25th Dynasty was then seen as a dynasty thoroughly egyptianized albeit with an original mode of succession, an imperious power on the whole Egypt and Sudan, with also a strong influence on the Levant. Nevertheless, the researches led for twenty years, archaeological as well as epigraphical allow to draw up a rather picture different from this period of the Sudanese and Egyptian history.



Fouille du cimetière du Groupe du Gash (III^e-II^e mill. av. J.-C.)
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TUESDAY, SEPTEMBER 11

INSTITUT NATIONAL D'HISTOIRE DE L'ART

SESSION 1

PREHISTORY

THE MEGALITHIC CEREMONIAL PRACTICES OF THE LATE/FINAL NEOLITHIC OCCUPATIONS AT THE SOUTHWESTERN DESERT, EGYPT

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The Neolithic pastoralists of the Southwestern Desert of Egypt have been recognized after the well-studied archaeological area “Nabta Playa”, that has one of the most interesting megalithic ceremonial centres. This research will focus on another megalithic Site, E-12-04 “The Island”, ca. 14km south of Nabta region. It is situated at southwestern part of Bergat El-Shab basin. During the Late/Final Neolithic era this site was a sacred grounds where several ceremonial practices were taking place ca. 5850-4600 BC. It contains various types of megalithic constructions: stone circles, stone box-like installations and rock tumuli. Moreover, there are more than 200 fireplaces surrounding the whole area, located mostly along the shores of the scattered wadis, which were discharging the rainwater into the paleolake during the rainy season. The Most interesting thing that there were no traces for settlement sites or lithic assemblages in this area, which confirm that it was dedicated as a sacred area.

NEOLITHIC SETTLEMENT AND CEREMONIAL COMPLEX IN BERGET EL SCHEB. "IN ANTICIPATION OF RAIN" – A NEW PROJECT LAUNCHED BY THE INSTITUTE OF ARCHAEOLOGY PAN IN THE WESTERN DESERT (EGYPT)

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Michał KOBUSIEWICZ

Research work within the scope of the project is concentrated primarily in the region of Berget el Sheb. The goal here is to reconstruct the culture of Neolithic communities in a very broad sense living in the area of the southern part of the Western Desert in Egypt during the Early and Middle Holocene.

The remains of an enormous settlement with a number of remains indicating daily activities were discovered here and included utility pits, hearths, wells and objects of daily use. Concentrations of tumulus, a variety of stone structures and megalithic monuments were discovered in a few places around the former lake (playa). The landscape surrounding the lake is quite literally dotted with hundreds of hearths, concentrated near stone structures. The lack of characteristic remains of features or artefacts typical for settlements allows us to associate the hearth and stone structure complexes with largely undefined ceremonies performed in these particular places, quite possibly in anticipation of life-giving rain.

DENTAL HEALTH IN TERMINAL PLEISTOCENE/EARLY HOLOCENE HUNTER-GATHERERS FROM WADI HALFA

Grace APFELD

ADORNING THE DEAD: A FIRST REAPPRAISAL OF JACQUES REINOLD'S EXCAVATION AND FINDS AT KADRUKA-1

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The Kadruka-1 cemetery (KDK1), excavated by Jacques Reinold and his team in the 1980s-90s but never thoroughly published, has nevertheless become a major reference for the study of late Neolithic Nubian sites. Several hypotheses were drawn from the initial data, about the spatial evolution of the burial ground and social organization of the population. If the global project is to deliver a methodical publication and a reassessment of the artifacts and funerary practices, the first step here is to focus on the adornment features, also taking into account the potential of, as well as the limitations presented by the available documentation. Ornaments discovered within KDK1 were made of animal and mineral materials. While some could have been acquired locally, others were allochthonous, likely introduced through circulation networks. Although the objects appear to be highly standardized (types, materials, size), some variations have been observed and could be explained from a morpho-technical perspective. In addition to quantitative data, qualitative results from the ornament study (technological skills required, availability of raw materials) will be confronted with the age and sex of the buried population. Thus, through an integrated archaeological, anthropological, technological and material approach, this paper aims to identify patterns of association between individuals and adornments and thereby question the identities and the social organization of the KDK1 community.

**FUNERARY PRACTICES OF THE UPPER NUBIAN NEOLITHIC REVISITED
IN LIGHT OF A MULTIDISCIPLINARY APPROACH TO THE KADRUKA-23
SITE**

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Excavated for five seasons, the Kadruka-23 cemetery has already produced an important set of preliminary results and new hypotheses concerning Neolithic funerary practices in Upper Nubia. Around 110 individuals (mostly individual primary burials) have been excavated so far, distributed over 100 m² of the kôm, which appears to be of natural origin and, in Neolithic times, must have resembled, an “island of the dead” located in the middle of the Nile. With both sexes and all ages represented (from perinatal individuals to elderly adults), the overall mortality profile appears as “natural” and no selection among the buried population is discernible. The distribution of the graves is quite irregular with a restricted and dense occupation of only a portion of the kôm, including a special zone for younger infants. Such burial density, with many graves cutting through others, signals intentional grouping of individuals, also evidenced by the practice of reopening of graves. Grave-goods are diverse, pointing probably to the occupational status of the deceased, including special features for infants and for older children. According to the grave-goods, most of the burials belong to the first half of the 5th Millennium BC, few of them dating to a later period, comparable to KDK1 cemetery. Distinctive funerary features are present, such as secondary burials or particular wrapping related to the transportation of the dead, and evidence for interpersonal violence has been observed.

**CHARACTERISTICS AND ARCHAEOLOGICAL EXPLOITATION OF
THE LAST NEOLITHIC AND PRE-KERMA HABITATION SITES OF
THE KADRUKA CONCESSION: HOW TO TACKLE THE NEGLECTED ISSUE
OF THE SETTLEMENT PATTERN ALONG THE WADI EL-KHOWI
AT THIS JUNCTURE IN CURRENT AGRICULTURAL EXPANSION?**

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According to the literature, the Neolithic habitation sites situated within the Kadruka concession are said to have been entirely destroyed by erosion. However, recent surveys and excavations in this area demonstrate that, up until recently, many of these sites were well preserved enough to allow for their study. Indeed, before the intensive agricultural exploitation along the course of the Wadi el-Khowi, the study of surface and in situ remains would almost certainly have allowed for a general understanding of settlement patterns on the right bank of the Nile River for a complete sequence extending from the early 5th millennium (Middle Neolithic) to the early 3rd millennium (Middle Pre-Kerma). This time frame represents a crucial period, which has been the framework for understanding a set of significant cultural evolutions. But farming, which for more than a decade has concentrated on the silt deposits left by the Wadi el-Khowi, severely limits the hope of understanding this pattern which appears to have been narrowly dependent on the environmental changes (in particular the channels' displacements) that took place over the course of these two millennia. At this point in the agricultural expansion across the Kadruka concession, the aim is to define a strategy that allows for the gathering of a maximum of information that is necessary to tackle the too long neglected issue of the settlement patterning along the Wadi el-Khowi. This strategy includes both systematic archaeological surveys of the rare well-preserved areas, as well as a geoarchaeological study of the palaeochannels banks and fillings.

A BIOLOGICAL ASSESSMENT OF CONTINUITY AND CHANGE IN THE NEOLITHIC. POPULATIONS OF UPPER NUBIA

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The human remains from 5 cemeteries from the Kadruka concession represent a unique opportunity for the study of the evolution of Neolithic populations and funerary practices in Neolithic Upper Nubia. The aim is to reconstruct the biology of these populations, their health and lifeways, as well as to examine the specific rites and chronology of the various sequences of the funerary cycle, thereby accessing, in a certain way, the beliefs and practices of these groups. By cross-referencing this information, the homogeneity of experience within sites and between cemeteries is questioned and reexamined. While the analysis of non-metric anatomical variation (specifically the dental discrete traits) points toward an overall continuity and uniformity throughout the Neolithic, mortality profiles, non-specific stress markers, and other palaeopathological and occupational indicators, provide evidence of significant variability with biological, as well as cultural implications. Elements related to the processes of change at work within these societies, at a critical chronological and cultural juncture in the Prehistory of Upper Nubia, are perceptible through the study of these funerary groups. For example the exclusion of younger infants within burial areas otherwise including the remains of older individuals, the percentage of carious teeth incidence within populations and the use of teeth as tools, all speak to shifts in economy, subsistence and the structuring of society.

EARLY HOLOCENE ACTIVITY AT ASU 09-02, AL-QINIFAB, SUDAN

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Investigated by the ASU Bioarchaeology of Nubia Expedition in 2014, ASU 09-02 includes a 25-pit cluster within bedrock, flaked stone, ceramics, faunal remains, ground stone, and bedrock grinding slicks. Radiocarbon dates (10,587 & 9502 cal BP) are Later Stone Age (LSA). The ceramic assemblage shows characteristics of LSA (Mesolithic) production in the Sudanese Nile valley with several examples of Khartoum Horizon tradition. Decoration styles are Incised Wavy Lines, Dotted Wavy Lines, rocker stamp lines, herringbone and chevron patterns. Preliminary assessment of LSA fabric types shows clear differences from later period material (i.e., abundance of micaceous minerals). Lithics from the surface and excavation in three areas are flint (58.4%) and quartz (22.9%). Lunate microliths and scaled pieces, and use of quartz, span the LSA and Neolithic periods. Previous observations that an elevated emphasis on blade/bladelet production characterizes the LSA compared to the Neolithic are supported. Our results provide insight into LSA foragers engaged in mobile lifeways in the 4th Cataract region of northern Sudan.

PREHISTORIC POTTERY MANUFACTURING ON THE WEST BANK OF JEBEL SABALOKA

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Analysis and classification of pottery assemblages from the excavations in the western part of Jebel Sabaloka by the Sixth Cataract of the Nile River have been conducted and are currently continuing. This paper presents the results of the study of the pottery assemblages from the site of Sphinx (SBK.W-60) at Hawawit, located c. 3.5 km from the Nile on the western margin of Jebel Sabaloka, and dated to the Early Khartoum/Mesolithic period. Radiocarbon dates have provided a chronology of the site that can be grouped into two phases, one between 8200 and 6600 cal BC, and another between 6000-5000 cal BC. In order to cover the entire extension and possible chronological or functional variability within the site, the study of the pottery included samples from eight different trenches (2, 3, 5, 6, 7, 8, 9, 10) that regarded both the habitation and the burial ground. Over eight-thousand potsherds were examined on the basis of their macroscopic features (pastes, decorations, body parts, surface treatments, and wall thicknesses). Among others, decorations comprise both impressed dotted wavy line decorations and incised wavy line motifs. This macroscopic analysis will be combined with chemical, petrographic and mineralogical investigations with the aim of observing ceramic manufactures from a broad perspective correlating social identity to artefactual productions and associating cultural change to technological and chronological variability.

WHAT DO SKELETONS REVEAL ABOUT THE INHABITANTS OF THE MESOLITHIC SITE OF SPHINX (SBK.W-60) AT JEBEL SABALOKA AT THE SIXTH NILE CATARACT (PRELIMINARY RESULTS)

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Jebel Sabaloka at the Sixth Nile Cataract constitutes an unparalleled relic of late prehistoric settlement landscape with a considerable research potential also in the field of anthropology. The skeletal material excavated between 2011 and 2015 at the Mesolithic site of Sphinx (SBK.W-60) contains 50 individuals differing in their state of preservation. The basic anthropological analysis was limited by the skeletal preservation. The adult individuals clearly predominate in the sample. Interestingly, individuals buried at the site seem to be of gracile constitution. Asymmetrical dental attrition as well as occurrence of markers connected with a squatting position are characteristic of the community. Several cases of probably intentional maxillary incisor ablation were also recorded.

PREHISTORIC OCCUPATION OF JEBEL SABALOKA (WEST BANK)

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The western part of Jebel Sabaloka has been explored by the Czech prehistoric mission since 2009. We shall overview the works performed since 2014 and present fresh data some of which are still being evaluated. At the Early Khartoum/Mesolithic site of Sphinx (SBK.W-60), a core site in the northern part of the concession, we completed the first phase of exploration of a hunter-gatherer burial ground and investigation of settlement remains dated to the Early and Middle Holocene. In 2017, research was resumed at another core site in the central part of the concession – Fox Hill (SBK.W-20). At this spatially more complex site falling within the Mesolithic and Neolithic, we uncovered a large burial ground of hunter-gatherers and early pastoralists that was assumed here on the basis of test excavations in 2011 and that is characterised, just as that at Sphinx, by intensive, but spatially rather unsystematic burial activities. Concurrently, settlement situations in stratigraphic relation to the burial ground were investigated. Among other things, surprising is the discovery of redeposited layers most likely of Terminal Pleistocene dating. At the same time, data vital for Nile flood reconstructions in the Early (?) Holocene and their indications for environmental reconstructions were obtained.

VERTEBRATE REMAINS FROM THE CZECH EXCAVATIONS ON THE WEST BANK OF THE NILE AT JEBEL SABALOKA (SUDAN)

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In the seasons 2011-18, the expedition of the Czech Institute of Egyptology (Faculty of Arts, Charles University) continued its interdisciplinary exploration of the late prehistoric occupation on the west bank of the Nile at Jebel Sabaloka and the Sixth Nile Cataract. During the excavations, focused mainly on two Mesolithic and Neolithic sites, a numerous assemblage of animal bones was retrieved besides other finds.

The presence of some taxa shows that the former environment was more favourable compared to present conditions. The hunting adaptability of the former inhabitants was rather high. In the Nile Valley or its close vicinity, one may expect that fish constituted the major source of animal protein. However, the remains of reptiles (esp. monitors and crocodiles), mammals (antelopes, hippos and others) and birds are quite abundant suggesting that fishing was only one of the subsistence strategies of the inhabitants of the site. A variety of fish species was found: fish of well-oxygenated waters, fish of shallow waters, as well as marshland species. In other words, fishing appears to have occurred all year-round both in the main river channel during low levels of the Nile and on flood plains, with wetlands constituting a supplementary source of fish.

PREHISTORIC HABITATION SITES IN THE REGION OF EL GOL, SOUTH OF THE 5TH NILE CATARACT – FIRST INSIGHTS

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In 2013 a first survey was carried out by the “El Gol Project” of Münster University in an area south of the 5th Nile Cataract. Among many other sites, the well preserved prehistoric site ELG 13/15 was discovered. The site extends about 200 by 200 m over the plateau and the slopes of a small mountain ridge. In its northern part a large field of tumuli is present. Pottery sherds of Early Khartoum and Shaheinab style were recorded as well as an abundant fauna consisting of wild mammals, fish and molluscs.

In autumn 2017, two areas in the western part of site ELG 13/15 were excavated and yielded between 30 and 60 cm of archaeological deposit. Furthermore a survey using a total station was made to record single finds and features on the site. Remarkable was the large amount of molluscs found in the excavations, mostly gastropods such as *Pila* sp. which sometimes still formed concentrations.

Archaeological work at the prehistoric site, Jebel el Khazna Fo6, located on a small jebel about 8 km as the crow flies north-west of site ELG 13/15 completed the field work of the El Gol Project in 2017. First excavations in the southern part of site Fo6 were done by Hassan Mustafa El Khidir. The results were presented in his MA-Thesis completed at Shendi University in 2016. In 2017, a small trench was excavated in the northern part of the site. A survey using a total station was also made to record single finds and features. The site shows a similar spectrum of finds as site ELG 13/15.

Both sites belong to the Early to Middle Holocene. The results of the field work in 2017 which shall be presented in this paper will considerably add to our knowledge on the prehistory of this region.

MIDDLE KINGDOM – NEW KINGDOM

THE ARCHITECTURAL EVOLUTION OF THE EGYPTIAN FORTRESS OF MIRGISSA

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The site, one of the major Egyptian one on the Second Cataract, as Buhen, was excavated by Jean Vercoutter between 1962 and 1969 and partly published. Three more volumes will appear soon (the sealings, the outer civil town and the fortress).

The study of the fortress (MF), begun by Michel Azim and myself, brings new elements on the chronology of the Egyptian occupation since Senwosret I till the New Kingdom. Four main levels, linked with the outer enclosure walls and the first outer settlement (MI), are studied. A first wall has been built to protect a large space near the Nile. Then, it was destroyed to build a first large fortress completed by a new enclosure with rounded buttresses which surrounded the outer town. This one was in use under Senwosret II. During the reign of Senwosret III, this second enclosure was destroyed to build the main northern door and a third enclosure wall with square buttresses. The inner buildings of the fortress were completely rebuilt on a new plan with large residences, official quarters, barracks and workshops...

If the fortress was never taken, it was occupied by some Kerma classic people. During the New Kingdom, the massive walls were no more well-maintained; the internal buildings were again built, characterized by small rooms, as any other Nubian town at that time.

STUDIES OF POTTERY ASSEMBLAGES FROM THE MIRGISSA FORTRESS

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The site of Mirgissa was excavated by the French Mission of the University of Lille-3 between 1962 and 1969. The excavations were partially published.

The ceramics were very numerous in the different parts of the fortress. Some articles have mentioned the pottery assemblages, like that of the sanctuary of Hathor. But it is always reduced to a few vases. Since many years, a new study was beginning on all the ceramics from the site of Mirgissa. One of purpose of this study is to give all the description of the pottery with the archaeological context. Many levels were identified during the excavations. The study highlight the chronology: Middle Kingdom, 2nd Period Intermediate, New Kingdom, Meroitic and Medieval period. The ceramic repertoire for the Middle Kingdom is abundant. Their function vary between a domestic use for preparation, presentation and consumption of food, for the liquid, and also for the storage and the cooking. Other types have also different use.

This presentation is the first result of this study on the Middle Kingdom, 2nd Period Intermediate and New Kingdom pottery assemblages from the fortress.

L'ÉTUDE DES MASQUES ET CERCUEILS DE MIRGISSA CONSERVÉS AU SUDAN NATIONAL MUSEUM OF KHARTOUM
THE STUDY OF MIRGISSA'S MASKS AND COFFINS OF THE SUDAN NATIONAL MUSEUM OF KHARTOUM

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Les cimetières MX et MXTC de Mirgissa fouillés par la Mission archéologique française au Soudan dans les années 1960 ont livré un grand nombre de masques de momies et quelques cercueils ou fragments de cercueils inscrits qui ont été partagés entre le Soudan et la France. Les masques de momies conservés au musée du Louvre ont été étudiés récemment et ont donné lieu à une publication en 2012. L'étude technique et stylistique, basée sur des critères précis (matériaux, dimensions, types de coiffure, décors, paléographie dans certains cas), a permis de proposer un schéma d'évolution stylistique à l'intérieur d'un cadre chronologique allant de la fin du Moyen Empire à la Deuxième Période intermédiaire. Au Soudan, les objets de Mirgissa sont principalement conservés au Sudan National Museum of Khartoum. Cette collection est actuellement en cours d'étude et de restauration par une équipe du musée du Louvre. Elle comprend des masques à coiffure de type « rishi », *khat* ou *némès*. Leur étude stylistique et technique, menée selon un protocole identique à celui mis en place pour la collection du Louvre – analyses de polychromie et, pour le cercueil de Bébi, identification des essences xylogiques – permettra d'affiner les résultats obtenus précédemment. L'étude du cercueil de Bébi sur lequel sont inscrits de nombreux *Textes des cercueils* est aussi en cours. Ainsi, l'étude de la collection conservée au Sudan National Museum of Khartoum apportera sans aucun doute de nouveaux éléments de réflexion concernant l'occupation des forteresses nubiennes à la fin du Moyen Empire et au début de la Deuxième Période intermédiaire.

SHALFAK: RE-DISCOVERING A MIDDLE KINGDOM FORTRESS IN LAKE NUBIA

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Before the Shalfak Archaeological Mission took up work in 2017, Shalfak was the least researched of the Middle Kingdom fortresses in Lower Nubia, having seen only four weeks of cursory fieldwork in 1931. As one of only two fortresses which survived above the waters of Lake Nubia, it now presents a unique opportunity to complete the earlier record, review its critical points and fill its gaps.

The lecture will report of the first two field seasons of the Shalfak Archaeological Mission in 2017 and 2018. One focus will be on the potential location of a temple in Shalfak, the manifold hypotheses about this point having been followed up in excavations in the 2017 and 2018 seasons. A second emphasis will be on the organisation of functional space and provisioning in the fortress, drawing on our investigations in the granary and an architectural complex north of the fortress. We will also present first results towards understanding how the construction and the maintenance of the fortress were organised, using data from a comprehensive re-mapping and an archaeological reconnaissance of the monument. A wealth of organic building materials in an amazing state of preservation aids this part of our research. Finally, we will introduce the results of a reconnaissance in the fortress' surroundings and touch upon approaches to site management for what is an (almost) unique site in the Nile valley both with regard to its material conditions and its visitor profile.

RELIGIOUS EGYPTIANIZATION – THE IMPACT OF SENUSRET III ON THE CULTIC ORGANIZATION OF NUBIA

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Numerous cult places dotted the Nubian Nile valley under the reign of Senusret III. Both archaeological remains and epigraphic sources document diverse royal and private activities and beliefs which, compared to Senusret's more obvious military activities in Nubia, are less and sketchily recognized. This paper focusses on the role of Senusret III as ritualist and his impact on Nubia's religious Egyptianization.

The following topics will be discussed more closely:

- Senusret's Nubian pantheon as represented in royal and private sources
- The remains of temples and cult places associated with Senusret's building activities in Nubia
- The role of the priesthood involved in Senusret's religious policy
- Magical and religious control over foreign territory – the question of an overall concept
- Nubian versus Egyptian religion 2.0?

A PRELIMINARY STUDY ABOUT THE CRETULAE FROM BUHEN

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My speech at the Conference will be a communication more than a relation: it is just a preliminary study about the *cretulae* from Buhen, excavated by W. Emery in the first 60's.

These sealings are conserved at the Petrie Museum (310 pieces), some others at the British Museum and about 30 pieces at Khartoum. Consequently, I will soon go to London, for examining those kept at UCL museums.

My interest for these materials is justified: I have previously studied and published the sealings from Giza. These showed Cheops and Chefred seal impressions, besides officials' charges referring to expeditions in the South. Thence I thought there are good chances for individuating connections between Giza and Buhen.

I have already begun to examine these findings through the databases and I found the confirmation of their historical value but this is only a partial view. The direct study of the materials will provide me with new elements.

Until now, I could read a few names inscribed into the numerous *serekh* present on the sealings surface. Besides the names of the IV and V dynasties Pharaohs, there are also some officials' titles. It seems also highly probable the presence of archaic materials and perhaps of the names of one or two kings dating back to the early dynasties.

I will report the results of this my direct study at the Conference together with photos taken personally.

I point out that the sealings from Buhen have been neither published nor studied until now.

THE PAN-GRAVE CEMETERIES AT HIERAKONPOLIS: A REPORT ON THE 2017 SEASON

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This paper presents new finds from the 2017 season of excavations at the two Pan-Grave cemeteries at Hierakonpolis, HK47 and HK21A, arguably the most extensive Pan-Grave excavations since the 1960s. The two sites have yielded a wealth of evidence that prompts new interpretations of Pan-Grave identity, origins, belief systems, and funerary practices.

Both cemeteries are among the earliest attestations of Pan-Grave activity in the Nile Valley, with evidence for a date in the 13th Dynasty and possibly even as early as the late 12th Dynasty. As such, the sites offer a glimpse of the Pan-Grave people as they transitioned from a nomadic desert-based past to a sedentary life in the Nile Valley.

Central to the paper is a comparative analysis of HK47 and HK21A, highlighting key differences and similarities that point toward strong intra-cultural variation within the Pan-Grave tradition. The two cemeteries will be resituated into the broader picture of the Pan-Grave culture, exploring its origins and place within ancient Egyptian society.

MEDJAY AND PAN GRAVES, NEW CONSIDERATIONS

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This paper revises the supposed history of the Medjay, that has fostered circular reasonings as to, whether or not, they should be identified with the Pan-Grave culture, a question recently focused. The proposed answer is threefold. Firstly, a review of evidence, textual and visual, evidences the Medjay's lasting foreign identity. The fact is highlighted by the heart-shaped apron depicted on Medjay groups and named individuals in varied actions, from El Amarna down to the XXth Dyn. This dress ethnic marker is underscored by foreign features and headgears given to bearers (El Amarna, Memphis, Horemheb's *Silsile speos*, Min festivals). Secondly and beyond Aswan, bearers collect tribute from vanquished Nubians, distinctly portrayed (Beit el Wali). Pennut's Medjay subordinate, bears the apron (Kurkur stela), and possibly also does the Medjay Humay (Gebel Agg), under whose stela lay Pan-Grave sherds. Thirdly, confronting two maps: 1-Medjay presence & 2-Pan-Grave evidence, show that both groups satisfyingly fit. New Pan-Grave data (N. el-Qarmila, Aswan, Tell el-Dab'a, G. Zeit, W. Gawasi, B. Abraq) and missed Karnak-Luxor Ramesside ones are included. The Theban Pan-Graves tally with contemporary Medjay, in town and around. These sons of Min from the Horn of Plenty are never given Nubian traits.

NUBIA AS A PLACE OF REFUGE – NILE VALLEY RESISTANCE AGAINST FOREIGN INVASION

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In periods of foreign invasion and settler colonialism in Kemet (ancient Egypt) southern neighbours (Nubia and Kush) were consistent allies against several foreign invaders. In these alliances, the Nubians (of various ethnicities) often provided a place of refuge for toppled rulers and military support to expel the invader. Yet, the relationship between Kemet and Nubia is often characterized as a political antagonism and/or cultural binary (i.e. ‘Wretched Kush’, ‘Black Pharaohs’) in both Egyptology and Nubian Studies. This study examines the circumstances of these alliances and challenges the narrative of antagonism between Kemet and its southern neighbours. Ultimately, this study argues that the co-operation between Kemet and Nubia in these alliances could be considered a recognition of a shared Nile Valley civilization united in the face of foreign attack.

URBANISM IN NUBIA AND THE NEW KINGDOM TEMPLE TOWNS

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Since more than 50 years we know in greater detail of settlement structures that were built by the Egyptians in Nubia in the time of the New Kingdom. These structures were usually referred to as “temple towns”, apparently because of the still standing Egyptian stone temples as most striking feature. The temple towns were successively erected and inhabited over a time of 400 years and were located over an area of approximately 500 km, from the 1st to the 4th Cataract. These specific settlements were seen as manifestation of Egyptian presence in Nubia. However, their development, design and distribution as well as the reasons for their foundations and their chosen locations respectively are still a matter of discussion. To re-open the discussion on a potential model of the temple towns or even its deconstruction a settlement and landscape archaeological point of view will be engaged to address the issues of definition, terminology and typology by means of a comparative site analysis, site typology and selected landscape analysis.

QSAP SEDEINGA: EXCAVATIONS AND RESTORATION OF TEMPLE OF TIYI

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This paper will give a detailed account of the excavations and restoration of the temple of Queen Tiyi, wife of Amenhotep III (14th cent. BC), conducted during the last four years by the French mission of Sedeinga in the frame of a specific QSAP program.

Excepted for 3 sondages, the ruins of temple remained untapped until 2014, when a team of specialists attached to Sorbonne University (UMR 8167, directed by Prof. Pierre Tallet) joined the mission of Sedeinga. The first year was devoted to epigraphical, architectural and geomorphological surveys. In 2016, the blocks of the temple were removed with a crane, and those that were decorated or inscribed were installed on 5 masonry benches (20 x 5 m) east of the temple for display to the visitors. A first season of excavation was conducted on the areas of the temple cleared by the crane. In 2017, the excavations were completed and a thorough professional photo survey was conducted. Finally, in 2018, the remaining structures were reinforced and 9 explanative panels were installed on the different sites of Sedeinga. The main result of this ambitious project is the discovery of new reliefs: more than a hundred are now on display whereas hardly twenty of them could be seen by visitors prior to this work. Few artefacts were found in the excavation. The complex history of the temple has been partly reconstructed. Restored and extended by king Taharqo, it collapsed soon afterwards and was used as a stone quarry in Napatan and Christian time.

LE TEMPLE D’AMON-RÊ À SAÏ, RÉSULTATS PRÉLIMINAIRES

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Les vestiges architecturaux recensés sur l’île de Saï comprennent un lot très important de blocs ayant appartenu au temple de la ville et témoignent des diverses étapes de son développement. Nous présentons ici les principaux résultats que nous avons obtenus de l’étude de ces différents vestiges matériels trouvés sur le site, qu’il s’agisse des éléments encore en place ou de blocs épars. On décrira les dispositions architecturales du temple et les diverses modifications qu’il a subies du règne d’Amenhotep I^{er} à l’époque ramesside, les plus importantes contributions étant celles de Thoutmosis III, d’Amenhotep II et d’Amenhotep III.

On verra également, d’une part, quel parti on aura pu tirer des éléments de décors préservés en termes de reconstitutions des scènes et, d’autre part, quelles conclusions sur la théologie locale se dégagent des divinités figurées ou des rituels représentés.

On évoquera encore les enseignements livrés par le contenu des huit dépôts de fondation – en place ou perturbés – trouvés sous le temple.

Enfin, on examinera les liens que l’on peut tisser entre le temple et la ville dont certains secteurs ont été récemment fouillés et publiés.

SAI DURING THE NEW KINGDOM – NEW RESULTS BASED
ON FIELDWORK BY THE ACROSSBORDERS PROJECT

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The European Research Council AcrossBorders project has conducted archaeological fieldwork on New Kingdom sites of Sai Island from 2013 until 2017. Archaeological excavations in the fortified town and the pyramid cemetery SAC5 were complemented with kite aerial photography, terrestrial 3D laser scans, geoarchaeological surveys, micromorphological soil sampling and various analyses of diverse materials. New excavation areas within the town were opened and added important knowledge concerning the general layout of the town, its evolution and changing character. Based on the fresh data from AcrossBorders' excavations, an outline of the current state of knowledge regarding the evolution of the Pharaonic town on Sai Island and its potential for reconstructing the urban landscape of New Kingdom Kush will be presented. The paper aims to illustrate that the New Kingdom building activity on Sai can be understood as exemplary for settlement policy of Egypt during this period in Upper Nubia.

Furthermore, the latest results from work in Tomb 26 in cemetery SAC5 will be discussed. This tomb, discovered by the AcrossBorders project in 2015, yielded several burials from the mid to late 18th Dynasty with rich funerary equipment. Tomb 26 and its finds are of prime significance for understanding life on New Kingdom Sai. All in all, the most important results of fresh fieldwork from both the New Kingdom town and cemetery SAC5 on Sai Island will be highlighted in this paper.

SESSION 3
SURVEY

DEAM UM-TRAFI, A UNIQUE ARCHAEOLOGICAL SITE IN SHENDI
AREA – CENTRAL SUDAN

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In 2014, an archeological survey was conducted in wad-Banaga area to the south of Shendi City, it covered a distance of 30 km along the eastern bank of the River Nile. During this work many archaeological sites were discovered. One of them is the site of Deam Um-Trafi, which is unique and very important in terms of its geographical location and the natural resources around it, in addition to what we found of artifacts vary in shape, type and material. Through the preliminary study of these remains or archaeological evidence scattered on the surface, we were able to identify the various functions of the site, which showed us the importance of the site during the Meroitic, Christian and Islamic period. The study came out with several results the most important of them are: Climate distribution and types of human settlements. This is demonstrated in the multiplicity and diversity of archaeological findings in the sites of the study area.

RESULTS AND IMPLICATIONS OF SABALOKA EAST ARCHAEOLOGICAL
PROJECT – AN OVERVIEW OF CENTRAL SUDAN ARCHAEOLOGY

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The public profile of central Sudan Archaeology has seen from the results of substantial pioneer and ongoing researches in Khartoum province and Island of Meroe. Sabaloka east located in the middle of central Sudan east of Khartoum.

University of Al Neelain conducted archaeological survey and excavations project since 2013 there. The results of 6th seasons of archaeological survey were 60 new archaeological sites discovered and documented. Three sites excavated. The sites show two main horizons of central Sudan archaeology, Middle and Late Stone Age archaeology represented by MSA workshops, and Neolithic settlements. Stratified Neolithic material documented from site SP07, which revealed Early Khartoum and Shaheinab types. The Kushite sites represented by intact Late Meroitic and Post Meroitic necropolises and fortified camps. Site SP29 contain 97 tumuli, five excavated show intact Late Meroitic grave good.

This paper tries to finalize the outcomes of the project with the framework of central archaeology. The statistical study of the data revealed that the Sabaloka east was the main corridor and interaction area of Stone Age development and immigrations out of Khartoum. Also was a main extension of many Late Kushite centre's to the South.

DAM-DEBBA ARCHAEOLOGICAL SURVEY PROJECT – RESULTS OF 3RD AND 4TH SEASONS

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Dam-Debba Archaeological survey projects is sponsored by the Qatar – Sudan Archaeological project and. The area of the project is extending 167 km, along the left bank of the Nile, between Ed-Debba town downstream up to Merowe Dam site at the 4th Cataract, stretching in width for 5 km into the desert. The main physiographic features are the Nile with its seasonal water courses draining Bayuda desert hills, sandstones, is the dominant rock type in the area. The surface is covered with sand sheets and gravels.

Archaeological survey

During the third and fourth season survey a total of 104 archaeological sites have been recorded. In the area between Ambakol to Dam site, they range in age from prehistoric sites to Islamic period, distribution frequency of these sites shows domination of burial sites of circular mounds, Meroitic to post-Meroitic in chronology and concentration of early Kushite and rock art sites in the area covered by Basement rocks upstream from Nuri.

Archaeological Excavations

During the two last two seasons, excavations have been conducted in 3 sites in different areas.

Site protection

Two sites has been protected by setting wire and iron rods fences and two sites by demarcation posts.

THE 10TH SEASON ON THE WHITE NILE EASTERN BANK – 2017-2018: RECENT DISCOVERIES

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The region which witnessed our last archaeological activities on the eastern bank of the White Nile was the area between Jebel awlia and El-Getaina. The first part of our research continued south wards (S. E.) of El-Getaina and the site of El-Terrasab (17 km S.E.). It is a compound site as shown and proved by the archaeological material and evidence uncovered, which could be dated to various periods (burials and settlement).

The second part of the season was devoted to the area between (hilat saied site to Dinaigila village), west of Kosti-Khartoum highway. A number of archaeological sites were discovered dating to different culture eras composed of stone tools (archerlooses, hand axes, potshards, and snails) broken red bricks and painted pot shreds point to Christian settlement and later Fung periods which are very new evidences and discovery in the area.

PRELIMINARY REPORT ON THE ARCHAEOLOGICAL WORK IN THE MIDDLE OF THE GEZIRA REACH – SOUTH OF KHARTOUM (FIRST SEASON 2017)

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This survey has been conducted within the framework of the Archaeological, Heritage and Environmental Survey Project of the Central Gezira Reach. This project aims to investigate some parts of the regions south of Khartoum, which have not been subjected to archaeological investigations before. Undertaking the archaeological work in an urbanized, crowded area, was challenging, especially that the region is fertile and suitable for cultivation, and thus agricultural activities spread in the area and consequently affected the chances of identifying archaic sites. However, the work yielded the registration of 32 archaeological sites, varying from Prehistory to late Islamic Period. The survey throughout this season focused in a palaeochannels which crosses the Gezira region from the east to the west until reaching the White Nile. We followed the palaeochannels up to reaching the western end of our concession. In addition, also covered in our survey, was the area located south to the aforementioned palaeochannel. The work implemented this season consisted of the conduction of a general survey and the excavation of one test pit. Despite the human activities and the urbanization processes around the studied area, some of the discovered sites are still in a good condition and offer a density in archaeological finds.

ARCHAEOLOGICAL SURVEY IN ALJBLAB VILLAGE (ON THE WESTERN BANK OF THE RIVER NILE) IN SHENDI REACH

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Shendi region is one of the famous areas which include archaeological sites. These locations are related to different periods of civilizations, they lie on the eastern bank of the River Nile. On the other hand the western bank of the River Nile has seen few studies. For the above reasons, this paper sheds light on the archaeological sites in Aljblab village and their importance. Aljblab is located north of El-metmma on the western bank of the River Nile; it includes many archaeological sites that belong to different periods of civilization. There are also monumental sites dating back to the colonial times in Sudan. These sites have touristic potentiality; they are in need of rehabilitation to receive tourists.

THE RIVER AND THE SEA: CULTURAL EXCHANGES BETWEEN THE RIVER NILE AND THE RED SEA

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This paper seeks to shed light on the cultural relations, over times, between the Sudanese Red Sea and the River Nile areas. Indeed, there is some archaeological evidence found from the surveys and excavations that we have conducted over the last season in the eastern Sudan as part of our Suakin and the Red Sea research project. There were indications of the presence of Pre-historic sites. These indications include rock engravings, fragments of pot sherds and sherds with plant impressions, stone tools that can be categorized as Late Stone Age and microlithic, as the designs of the rock engravings mainly belong to the style that is typical of the depiction pertinent from the River Nile across the Red Sea and Sahara. There are also a Kerma and Meroitic pottery style and graves in the area of the study, increasing our understanding of the cultural exchange between the Nile and the Red Sea. Results were very significant with potential implications with regard to the spread and exchange of Sudanese civilizations.

OUTLINES OF THE ARCHAEOLOGICAL SURVEY OF GADARIF (EASTERN SUDAN) FROM 2006 TO 2013

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This research aims to highlight the output of our archaeological activities in the area launched during the period from 2006 to 2013. About 100 sites were recovered and recorded revealing wide range of material culture and dated from the prehistoric period to the Islam, with rare occurrence of Meroitic sites reflecting a strong link with the cultures of this area and the Nile Valley. It is worth to mention that also this research was linked with partially by the work proposed implementation of the Sitite Dam, within the requirements of the Environmental Impact Assessments Studies.

The majority of sites were cemeteries, concentrated around the banks of Rahad, Sitite and Atbara Rivers, containing circular to oval superstructures. The surrounding environment has a significant impact on the survival of the superstructure, some of which are still well preserved despite the presence of erosion factors such as rain and wind. Other, prehistoric, sites were found around the volcanic outcrops with concentrations of Neolithic tools and scattered pottery on the surface. This is clear evidence of the phenomenon of human settlement during this period, especially during the Paleolithic and Neolithic periods, in which groups became more settled with evidence for agriculture and fishing. Moreover, rock drawings discovered in the mountain of Suki Sadgab areas and slopes.

THE ARCHAEOLOGY OF GEZIRA STATE, BLUE NILE BANKS FROM NUBA TO WAD ELMAGDI

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The archaeological survey Project, between Nuba-Wad Elmagdi on the Blue Nile left bank, and from Nuba to Shabarqa on the right bank, started in winter of 2018 as the joint project between Al Neelain University – Department of Archaeology and National Corporation for Antiquities and Museums. This region never been systematically surveyed, and was endangered by many projects (since the construction of Gezira agriculture scheme in early twentieth century). Up today we receive many archaeological objects came from the Blue Nile banks during the flooded time and the rainy season.

Referring this object and people reports, we started general investigation the area between Nuba to Wad Elmagdi on the left bank firstly, then 10 archaeological sites had been documented as a result, which can be dated from the prehistoric time, Post-Meroitic, Christian and Islamic periods. The most important archaeological site is: Branko, Um Eliala, Shabaqa on the right bank and Kassamber, Nuba and Bashagra on the left bank.

Some test bites been made in Umm Eliaila and Branko, there is some similarity in pottery type of these sites with other archaeological sites in Fadasa and Blue Nile (Sennar and Roseris) Which can give more light during the Meroitic and pos-Meroitic periods in this region.

ARCHAEOLOGICAL MAP OF THE KUSHITE SITE OF USLI, NORTHERN PROVINCE

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Since the beginning of archaeological excavations by the Czech Institute of Egyptology (Faculty of Arts, Charles University) at the Kushite site of Usli in 2009, diverse geodetic data have been collected within the core of the site as well as in its immediate vicinity. These data have been recently combined with the available geophysical and archaeological data gathered through excavation in the area of the sandstone temple (Temple 1) and in the area of the “southern wing” of the agglomeration of brick structures detected at the site by the 2013 geophysical survey to produce an annotated archaeological map of the entire site. In addition to the manifold structures and features that once existed at the site, attention is paid to the diverse formation processes that have impacted their preservation.

RESUMING WORKS AT DERAHEIB: FIRST SEASON OF THE NUBIAN MISSION OF THE LOMONOSOV MOSCOW STATE UNIVERSITY

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The site of Deraheib located in Wadi al-‘Allāqī of the Nubian Desert near the border with Egypt. The site has been identified with the medieval town of al-‘ of the which flourished from the 9th till 15th centuries.

Gold mining constituted the basis of its prosperity. Besides, al-‘Allāqī was a main halt on the caravan trade route and the route of pilgrims going to Hājj.

In 1989-1993, the expedition of Centro Ricerche sul Deserto Orientale led by Alfredo and Angelo Castiglioni worked at Deraheib. One of the main objectives of their expedition was studying the town, located in Wadi al-‘Allāqī. The brothers Castiglione have equated these remains with the Berenike Pancrisia of Pliny the Elder in his Natural History.

Since 1993 the site has not been studied by archaeologists.

In November-December 2017 the Russian mission from the Research Institute and Museum of Anthropology Lomonosov Moscow State University carried out the first season at the Deraheib. During the season we were able to locate, identify and document all archaeological features, described by previous site explorers and investigators. The only exceptions are the mining shafts in the North-Western mountains and the North cemetery near the main settlement, which seems to be completely destroyed by the modern gold-mining activity.

FORTIFICATION AND CASTLES DOWNSTREAM THE 4TH NILE CATARACT – NORTHERN STATE

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The study investigates the fortified sites in a length of 47 km from the North to the south following the right bank of The Nile in North Sudan, they are located downstream the 4th Cataract including: (*Merowe, E-Dati, Zuma, Baḳeet, and Diega*). The main objective of the study is to carry out a comprehensive documentary work, then further to recognize implications of the local synonyms, and the conventional terms among national and international specialists in the field of archaeology, and to investigate the possibility to find common conformities among them with regard to their plans and building materials by following a fieldwork methodology including data collection and documentation, in addition to ancient travelers accounts who have visited those sites before, and some oral tradition provided by locals. I have also applied a comparative study comparing those fortresses with others in the middle Nile region and the 2nd, 3rd Cataracts area, also to know the function of these buildings? What is the importance of this region, which made the presence of all these numbers of sites located in? if any sites located in the *Mehela* desert to be as connections stations, hopefully the study give logical answers for many important questions: Is there any fortified sites on the left (Eastern) bank of the Nile? The study will discuss local and scientific terminologies and names.

SESSION 4 MEROE

TEXTS AND ROYAL CHRONOLOGY OF THE KINGDOM OF MEROE

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Meroitic chronology is still based mainly on the list of rulers whose names are known through Meroitic, Egyptian or Greek texts. Unfortunately, the Napatan habit to mark the regnal years in royal inscriptions was abandoned in Meroitic texts. Absolute dates for reigns are few (Arkamani I, Arnekhmani, Amanirenas / Akinidad, Teqorideamani). Relative dates can be provided by the architecture of royal tombs or by the palaeography of inscriptions. Recent corrections are proposed in this paper.

First, the ascriptions and dates of pyramids Beg N. 8, 9 and 11 are reconsidered. It is suggested that Adikhalamani and Tabirqo are not two names of the same king, but the names of two different rulers, respectively buried in Beg. N. 8 and Beg. N. 9. The assignation of Beg. N. 11 to Shanakdakhete, a queen attested only in Temple F of Naga, is rejected for palaeographical reasons and Reisner’s former ascription to Queen Nahirqo is rehabilitated. She is here regarded as Adikhalamani’s wife and Tabirqo’s mother and placed around 170 BC. Second, the relationship between the Candace Amanitore and king Natakamani is revisited thanks to a new reading of Demotic graffito Dakka 17, where the names of a queen and her royal son, formerly read Nayatal and Aqrakamani, are actually Amanitore and Natakamani. Far from being spouses and/or siblings, as previously suggested, they were mother and son. This is the first and only attestation so far of the relationship between a Candace and her male counterpart.

THE HIERARCHICAL ORDER OF PERSONAL TITLES IN THE MEROITIC INSCRIPTIONS

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In this paper an attempt is made to see whether or not when any group of personal titles are mentioned in any text written in the Meroitic script, are arranged according to their hierarchical order.

The first step in the study is sorting and grouping all the words assumed to be titles in nearly all the Meroitic texts published and that, luckily, became possible after the recognition of the scheme of the Meroitic inscriptions by Griffith.

The second step is setting all the selected titles in tables aiming to provide statistical evidence on the hierarchical order of mention in the different texts, showing where this happens, taking in consideration the possible effect of words of filiations and the different additions to titles, such as deities-names, place-names and the epithets Ih “Senior”, and mete “Junior”, when found with titles.

The results obtained from the study permit to drawing the conclusion that there is corroboration of the evidence for the Seniority of some titles to others of lower rank and that the senior titles are usually given precedence in the order of mention in texts over the rest. On the other hand the apparent consistency in observance of particular orders of mention of certain titles must not lead to the assumption that every title mentioned before any title in any circumstance is senior to it in rank, and that one should allow for scribal non-observance of the hierarchical order for personal or other reasons.

AMANISHAKHETO IN MEROITIC ROYAL TEXTS

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Several inscriptions mention the name and titles of Amanishakheto, the Meroitic ruling queen of the beginning of 1st century AD. The succession to the throne of Amanishakheto is still unclear as well as her association with the *pqr* Akinidad. A prosperous period is attested by the building activity and the exchange network with Egypt which may have been restored after the war between Meroe and Rome. Nevertheless, the building activity is also associated with the image of a warrior queen, clearly represented on the pylon of the funerary chapel at Begarawiya North. Even the small stelae from Naqa (REM 1293) of Amanishakheto presents a line of bounded prisoners. As the seized captives are a common *topos* in the iconographic program of Meroitic sovereigns, it is hard to say if the image of the warrior queen, in which Amanishakheto was memorialized, could be realistic. The fragmentary text of the Obelisk of Meroe includes few words that may refer to military context, but no reports of war seem to be documented. Nevertheless, the word "tameya" was engraved on REM 1293, 1294 and on the stela from Qasr Ibrim REM 1141.

Progresses in the study of Meroitic may allow to extract more information about Amanishakheto posing new questions about her power, how her leadership may have affected the administrative settings and the relation with the neighbours.

THE TREASURE OF MEROE. NEW RESULTS ON THE JEWELRY OF QUEEN AMANISHAKHETO

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Since 1844 a part of the famous treasure of the tomb of Amanishakheto is housed in the collection of the Egyptian Museum Berlin and belongs to the museum's key pieces. Although these objects have been in the collection for more than 150 years, no comprehensive analysis of the entire treasure has been performed so far. Therefore, one objective is to give an overview about these aspects as well as to outline regional references in a multidisciplinary perspective. While working on these objects, in addition to the determination of the various woods, metal alloys and other materials the techniques of production and questions about iconography will be analysed. However, until now neither a detailed examination of manufacturing issues nor investigations of the used materials have been undertaken. Therefore, the main focus is currently on the investigation of a set of seal rings. The results of the analyses of gold alloy analysis and the conclusion about the manufacturing technology will be presented. In addition, experiments with casting patterns will demonstrate the ancient production. The individual results will be embedded in a comparative study that aims to give an insight into the Meroitic Empire. One of the higher-ranking questions concerns, for example, the know-how of the production itself, and as well as the associated symbols.

THE GODDESS AND THE QUEEN: EXPLORING THE ROLE OF GODDESS AMESEMI IN THE TREASURE OF QUEEN AMANISHAKHETO

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During the first semester 2017, a new study of the iconography on the jewelry of queen Amanishakheto was conducted. Discovered during the 1830s, the treasure hoard of the kandake is currently mostly preserved in the Staatliche Sammlung Ägyptischer Kunst in Munich and the Ägyptisches Museum und Papyrussammlung in Berlin.

Several of the queen's jewels get published quite often, sometimes as a synecdoche for the whole treasure or as a figurehead for Nubian or Egyptian jewelry. This presentation aims at showing the results obtained by examining again a well-documented ensemble in its entirety. The figure of goddess Ameseми, the falcon-bearing consort of lion god Apedemak, will be given particular attention.

Two milestone publications of the treasure, namely Heinrich Schäfer's *Ägyptische Goldschmiedearbeiten* (1910) and Karl-Heinz Priebe's *Das Gold von Meroe* (1992) predate the rediscovery of Ameseми's name in 1999, on a stela bearing her and Amanishakheto's image. Now that the goddess can be better identified, she appears to be the fourth most often depicted divinity on the queen's jewels. She is second only to Amun, Mut and Aqedis-Khonsu and is more recurring than Hathor, Bes, Isis or Apedemak. The way the goddess is depicted also helps understand a possible connection between her and goddesses Mut and Isis.

IT IS POSSIBLE TO DEFINE THE COMMUNITIES STATES FROM ELATE BURIAL GRAVE GOODS? ANALYSIS STUDY FOR WESTERN CEMETERY MATERIALS

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Meroitic kingdom is one of the greatest states among the ancient human civilizations. Individuals have played significant role, in core and peripheral communities, in the advancement of the Meroitic state. Meroitic burials indicate the state ideology and participation of its people in political, economic, cultural and ideological developments. In this research, the researcher uses different methods to study grave goods recovered and recorded from the excavated Western Cemetery. He has formed a catalogue where the finds are registered and categorized for quantitative and qualitative analysis. He concludes that the Meroitic society was not confined to only three social strata, but it was formed of multiple social stratifications and sectors. These stratifications vary and each individual has his own identity but correlated with his group. However, all social sectors are intersected and collaborated by all others. For instance, grave goods of upper class burials indicate different provisions and skills, such as the goldsmith work, military, arms industry, agriculture, nomads, artists, and other hand-craft skills. The researcher studies also the source of the recorded materials and production and concludes that type, quantity and small numbers of certain finds in some burials indicate the upper position of the deceased within the social sectors. Those individuals could represent heads of certain sectors such as the head of commerce sector, head of the goldsmith etc. As such, they are considered elites while others are assigned to lower social positions. Grave goods also indicate freedom of religions and believe among the Meroitic groups, as indicated by the presence of Kushite, Egyptian and Greek gods. The researcher also has discovered that many of the recorded finds from the cemetery are used now days and indicate cultural continuity and a point connection between the past and present.

LE FONDS PHOTOGRAPHIQUE DE JOHN GARSTANG SUR MÉROÉ : REMARQUES SUR LES NÉGATIFS M 328 ET M 420

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Les archives photographiques de Garstang sur Méroé sont constituées de plus de 1 100 plaques de verre et de 125 films de cellulose d'acétate. Ces archives représentent une documentation de première main pour quiconque travaille sur Méroé et « sa cité royale ». Lors de la programmation de l'exposition « Méroé. Un empire sur le Nil » (Paris, 2010) et de l'établissement de la liste d'œuvres, j'ai pu consulter ce fonds photographique et étudier les négatifs M 328 (JG/M/D/25) et M 420 (JG/M/G/6) présentant deux reliefs à l'effigie de Natakamni et d'Amanitore dont les fragments sont désormais conservés à Liverpool, aux musées nationaux et au musée Garstang de l'université. La communication proposée présentera les premiers résultats de cette étude.

THE SO CALLED ROYAL BATHS AND THE ROYAL CITY OF MEROE

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The lecture will summarize the chronological and hydrotechnical features in the area west of the Royal Palaces from late Napatan Period until the building of the s. c. Royal Baths. It will highlight the development of the site and point out new results on a possibly complex water drainage system of the Royal City prior or contemporary to the building of the s. c. Royal Baths.

Special attention will be paid to some important finds during the last campaign. Among these is a layer with burnt debris of a sacred building. Discussed will be some elements of the equipment, its possible dedication to the god Amun, further its probable location and the dating of the temple.

Finally a prospect on the architecture of the new shelter building over the Royal Baths.

EARLY HAMADAB

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Focussing on the early levels of the Upper Town of Hamadab, recent excavations uncovered substantial components of its well-planned town core and significantly improved our understanding of its urban development. The newly discovered features likely date to the 2nd–1st centuries BC: for example a sandstone pavement of the main street, large plantation pits of this tree-lined avenue, relief fragments testifying to the temple's hitherto unknown decoration and numerous postholes and pot emplacements which illustrate the changing use of the temple forecourt through time. Excavations at the Tower House H3000 uncovered a representative perron and visualized the changing relation between the sacral-administrative quarter and the residential compounds.

At various spots beneath these well-defined structures, ovens made from re-used early Meroitic vessels and wall remains beneath the Upper Town's enclosure prove the existence of a settlement predating the Upper Town. The latter was therefore added in the 2nd century BC to a close-by early Meroitic settlement of the 3rd century BC. Temple and town were lavishly renovated under queen Amanirenas, but already in the 2nd century AD, the official buildings were abandoned, while urban occupation continued into the late and post-Meroitic periods. Since early to classic Meroitic settlement structures are still largely unexplored at other sites, these discoveries may represent a milestone in the settlement archaeology of the middle Nile valley.

LE PALAIS DE MOUWEIS ET SES NIVEAUX MÉROÏTIQUES ANCIENS THE PALACE OF MOUWEIS: THE EARLY MEROITIC LEVELS

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Dans la poursuite des dégagements engagés sur la structure palatiale de Mouweis depuis la saison 2007, son quadrant nord-est s'est révélé très endommagé par l'érosion et l'activité humaine. Pratiquement rien n'est conservé de la structure palatiale, excepté le mur extérieur nord. En raison de ce piètre état de préservation, les niveaux antérieurs à l'édification du palais ont été révélés. Ces résultats indiquent que l'édifice monumental a été érigé sur une zone d'habitat/atelier d'une certaine ampleur. Ces vestiges antérieurs appartiennent à la période méroïtique ancienne, comme l'indique le matériel céramique. Ils témoignent d'une occupation complexe, au développement horizontal procédant par additions successives, le bâtiment occidental le plus ancien étant toujours en activité au moment où les prolongements orientaux ont été érigés. Quatre phases sont identifiées, constat qui repose sur les données obtenues lors de la saison 2010 à Mouweis. Une zone centrale ouverte semble être au cœur de ce secteur domestique composé de petites unités, avec des dispositifs tels que des trous de poteau, des fosses peu profondes, des cendres et des déchets, le tout couvert d'un niveau de sol en argile blanche à la chaux. Cet espace central semble être préservé et rénové tout au long des différents états d'occupation, et son sol, d'abord connecté aux états antérieurs, se voit aménagé et associé aux états postérieurs pour former un ensemble homogène, entretenu selon les besoins.

CRAFTS PRODUCTION AT MOUWEIS

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Mouweis, major site of the Meroitic Empire, is privileged because no excavation had ever been undertaken on this site before the excavations of the Louvre started in 2007.

In order to locate Mouweis in relation to the river during the Antiquity, research is being carried out on the ancient environment. Its relation to the river thus raises the question of the links of the other cities of the same model in the empire of Meroe especially in the 1st century BC and the 1st AD, great time of construction in the region of Meroe. But Mouweis is not only a place of power, a rich craft develops there and especially thanks to the presence of furnaces, we can study the old processes of manufacture of the objects.

All these studies now make it possible to know the occupation of Mouweis and to place this site in the history of the island of Meroe. This site goes from a village built in the 4th century BC to a city dedicated to the power in place in the 1st century BC to the 1st century AD with its temples and palace. When they were abandoned in the 2nd and 5th centuries AD J-C, Mouweis will become a production area for ceramics and metal objects in particular. Although reused until modern times, the Meroitic site of Mouweis retains a stratigraphy and very well preserved structures that have given us a part of its history.

AGRICULTURAL ECONOMY DURING THE MEROITIC PERIOD: AN ARCHAEOBOTANICAL STUDY FROM MOUWEIS

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The Meroitic site of Mouweis, located 50 km south from the ancient capital Meroe (Sudan) is occupied from the 4th c. BC to the 5th c. AD. Located on the east bank of the Nile, this site benefited from an arid climate influenced by the monsoon. This site has been excavated by the Musée du Louvre from 2007 to 2016 in collaboration with the Sudanese Antiquities (National Corporation for Antiquities and Museums, Khartoum). Archaeobotanical sediment samples (charred seed, fruit and wood remains) have been taken in order to define past agricultural dynamics and plant exploitation on the site. Radiocarbon dating realized on carefully selected plant items show that they belong to Meroitic period, precisely from the 1st c. BC to 5th c. AD. The study of seed and fruit remains highlights the importance of cereal tropical plants growing during summer, especially sorghum and pearl millet. Winter cereals are less numerous and mostly represented by barley and wheat. Frequent finds of charred cotton seeds highlight the important role of this new textile plant into the Meroitic economy. These results, together with evidence from other Meroitic sites, help us to better define the agricultural economy and to figure out the role of tropical crops into the Meroitic society.

LA MÉTALLURGIE DU FER DANS UNE VILLE DE L'EMPIRE DE MÉROÉ : MOUWEIS

IRON METALLURGY IN MOUWEIS, A TOWN OF THE MEROE EMPIRE

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Les recherches du musée du Louvre à Mouweis ont conduit à la découverte d'un kôm contenant de nombreuses scories de fer. Un sondage superficiel en a livré plus de 6 tonnes ainsi que des tuyères, des fragments de minerai et des débris de métal. L'étude typologique et l'analyse chimique des scories couplées aux datations par le radiocarbone des charbons de bois contenus dans ces scories ont mis en évidence une activité métallurgique importante essentiellement aux 3^e et 4^e siècles apr. J.-C., indiquant ainsi l'existence d'un site de production au sud de la capitale Méroé jusqu'ici inconnu.

SESSION 5 MEDIEVAL

NEW DISCOVERIES IN DEIR ANBA HADRA – “LATRINES”

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Anba Hadra Monastery is still today one of the biggest and best-preserved Monastic structures in all of Egypt. It is located on the west bank of Aswan, one kilometer from the bank of the Nile on two ridges of sandstone above a desert valley.

The preliminary mentions of Deir Anba Hadra was in the 13th century by the writer Abul-Makarim in his book. Then in the later 19th century, among French scholars; Gaston Maspero, Jacques de Morgan, Urbain Bouriant and Jean Cleat, started the exploration of Deir Anba Hadra in the west of Aswan. Eventually from 1924 to 1926, Ugo Monneret de Villard cleared and cleansed the monastery. He produced high-quality architectural plans of it.

Monneret de Villard's is considered the main explorer and discoverer of the monastery who claimed that he had entirely unveiled all the secrets of the site, including the destruction of all the latrines in southern side of the latrines zone, however, he did not mention anything about the existence of three latrines that are newly discovered.

The purpose of this paper is to present a broad-brush picture of the new discoveries and rediscoveries in the southern and south-eastern parts in Deir Anba Hadra. I will not try to give answers, particularly not ultimate answers but rather raise some questions and doubts on what was discovered before on the subject of Deir Anba Hadra latrines.

FRONTIER WANDERINGS. CHURCH DECORATION IN THE ASWAN REGION AND IN LOWER NUBIA (6TH-15TH CENTURY). PRELIMINARY RESULTS

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In the Aswan region, churches and monastic buildings and their painterly decoration show mainly an established Egyptian Christian tradition. Lower Nubia has a high number of documented churches of which many have preserved wall paintings. Murals and compositions in these churches demonstrate characteristics of Christian Egyptian themes although interpreted and combined in an iconographical programme that shows substantial differences with the decoration of churches in Egypt. After the unification of Nobadia and Makuria, Dongola, the new capital, took a leading role in cultural affairs and as such, has also influenced church building and decoration.

We look at this area from two angles, the Egyptian and the Nubian traditions. This is essential for understanding the cultural processes that have led to the creation of unique and distinctive programmes of church decoration in Nubia and have introduced elements in the Aswan region that cannot be explained from an Egyptian point of view.

A preliminary overview of the iconographical programme of 53 churches has already identified a number of elements that can be traced to a specific iconographic tradition.

This is a Polish National Science Centre project (Polonez 3 2016/23/P/HS3/04153), which has received funding by the European Union's Horizon 2020 research and innovation program under the Marie Skłodowska-Curie grant agreement No 665778.

IMAGES OF THE APOSTOLIC COLLEGE IN EGYPTIAN AND NUBIAN PAINTING. CONTINUITY AND INNOVATION

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The subject of my speech is connected with the matter I have been working on for a longer time, regarding the apostolic college in Nubian art. The earliest images of the apostolic college derive from the so called “collective portraits” popular in late antique art, presenting a teacher or a philosopher surrounded by the group of his disciples. Such a scheme of a composition was moved into the church apses in the late fourth century, enriched by the imperial motives. It was the dominating one, until the images of the Virgin were introduced there. In Christian Egypt, the two-zone compositions were widespread, showing the apostolic college flanking the Virgin under the *Maiestas Domini* scene. Apart from that, the narrative compositions presenting an Ascention or a *Communion of the Apostles* appeared. The specificity of some Nubian apse compositions was based on the images of Nubian kings surrounded by the apostolic college and protected by the Virgin Mary or the archangel.

During my presentation I will try to answer the questions whether such a composition was a new Christian solution in the Nile Valley, or whether its origin should be sought in Pre-Christian times e.g. in the art of ancient Egypt. I will also try to highlight the role of the apostolic college in the scenes including the motif of the protection of the Nubian rulers.

NEW EVIDENCE FOR DENTAL AVULSION IN MEDIEVAL NUBIA: PATTERNS OF TOOTH REMOVAL AT KULUBNARTI

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Dental avulsion is the intentional removal of one or more teeth. We previously have documented avulsion in Meroitic through Christian period Nubians from 2nd and 4th Cataract sites, including Semna South and the Qnifab School site. Here, we present new evidence of avulsion in individuals from two Early Christian period cemeteries at Kulubnarti, located near the Dal cataract. Avulsion in Nubia typically involves removal of permanent incisors, though removal of deciduous canine buds causing interruption of permanent canine development also has been demonstrated. The Kulubnarti individuals exhibit these patterns at frequencies similar to other sites (~10%), yet present a higher percentage of avulsed maxillary incisors than expected. As observed in other Meroitic to Christian period Nubian sites, avulsion of the permanent incisors among Kulubnarti individuals does not appear in juveniles, nor does it exhibit sex-related patterns among adults. Here, we discuss the avulsion observed among the individuals buried at Kulubnarti within the larger temporal context of dental modification in this region.

COURTYARD COOKING. FOOD PREPARATION TECHNIQUES IN COURTYARD A AT THE MONASTERY ON KOM H IN DONGOLA

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In recent excavation seasons the Polish archaeological mission to Old Dongola has brought to light a service area in the Monastery on Kom H. This area, designated as Courtyard A and dated to the 12th-14th centuries CE, features numerous relics of cooking installations that, contrary to expectations, rather did not serve the monastic community. Instead, they appear to have been used by the lay service staff of the monastery. The types of installations show a consistency of form and function indicative of long-lived tradition, while their repertoire hints at specific dietary preferences of their users. Archaeological finds, together with results of ceramological and archaeozoological research, offer a glimpse of the local population's dietary and culinary habits.

CHURCHES IN THE THIRD CATARACT REGION AND SOUTHERN DONGOLA REGION

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Churches from the Christian period in the Third Cataract region Southern Dongola region have been studied intensively by several researches will be comparing it with other different regions. Up to now this topic has been partially neglected in the research of Christian Nubia. participated in the archaeological fieldwork (2010) followed by the recent survey which I conducted in the period 9-14-02-2018. These unique churches, erected in special architectural design, are located in a region highly endangered by several planned dam constructions, so the research conducted at these sites has the aspect of rescue research, For that reason the study and preservation of these churches play an important role in the Sudanese history. In order to show a systematic architectural approach in the building history of the churches within the sacred landscape of this area, the following research will present on churches An overview of the geography and geology of the Third Cataract will be followed by the research history of the research zone appendix by general overview about the beginning and spread of Christian period in Sudan in general and on the studied areas. A detailed analysis of the chosen examples can provide a general view on the Religious aspect of these churches of this region and its institutions. For this reason the architectural structure, the specific location within the landscape and the infrastructure/ environment will be analyzed in detail. The results of the first part of the analysis will be compared to the 4th Cataract region to show the uniqueness and authenticity of the churches, its great's roles that played during the Christian period their strong relationship with other areas.

MEDIEVAL POTTERY IN THE THIRD CATARACT REGION – NAURI AS A CASE STUDY

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The study has contains production of medieval pottery in the Nile Third Cataract zone in the ancient Town of Nauri, the aim of the research is to spot the study of pottery in Nubia, as well as in general and to have a basic to understand of pottery, moreover building side, shaping and treatment of the surface of the layer, in addition to that describing and analysis the medieval pottery of the Third Cataract Region.

The approaches have been used in this study, the descriptive exploratory, analytical approach. The researcher has conducted a regular excavation with the way of scrape the soil The result has proved that the people whom lived Nauri's mountain from 350 BC to 1988 AD it means they continuous lived over there more than 2350 years, the researcher classified the pottery according to its layer type, in addition to that the researcher has found out the modern potteries of the medieval beside the potteries of the Meroitic civilization, and also found the medieval and post medieval pottery in same layer, moreover there were pieces of red with a black nozzle on the layer of the Christian period, finding all the tools have been used for making potteries have a local resources.

The study recommended with; to improve the old way of making potteries to modern as Marseilles and mosaic, linking between the Nile desert and culture, and to have a curriculum for specialist of Archaeology.

IR AND ED-XRF ANALYSIS FOR CHRISTIAN PLASTER AND MORTAR FROM SITE MRB-05-001 AT EL GA'AB DEPRESSION, WESTERN DONGOLA

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FT-IR and ED-XRF is considered to be one of the most appropriate experimental techniques for the analysis and the characterization of molecular compositions in the field of material science and archaeology. In this study there are twelve samples were collected and analysis, two archaeological samples one from basin building and the other from building mortar at site MRB-05-001, the other ten samples were collected from playa sediments in Ga'abs: Kogil, Lagia, Meribiet, El Bab, Baoda, Mowlih, Zohiliya, Um Hilal and Thowani. The methods were used include Infrared spectra of powders were recorded using a FTIR 8400S Shimadzu (Japan). KBr pellets have been prepared to obtain spectra of the samples, in the spectral range between 4000 and 400 cm⁻¹, with 4 cm⁻¹ resolutions. Energy dispersive-X-ray Florescence (ED-XRF) the samples grind down to the power by mortar and pestle, then 1 gram pressed in 2 cm² circular disk. The X-ray isotopic source was used to measure the samples utilizing ¹⁰⁹Cd which has regular energy 22.6 Kev. Si (Li) detector, The CANBERRA amplifier model 2020 was setup with high voltage supply 600 V. The results of IR and XRF presented there are a close similarity between the archaeological samples and three type of playa (MRB), (MOH, ZOH), (KOG1 and LG playa), and provide further information about the chemical composition of building material, and also indicated there are a similarity and cultural relationship in plaster technique between El Ga'ab and old Dongola.

DEATH AND DISEASE IN THE FOURTH CATARACT, NEW INSIGHTS INTO MEDIEVAL SUDAN

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The construction of a new dam at the Fourth Nile Cataract near Karima, in modern Sudan, led to an international rescue campaign – the Merowe Dam Archaeological Salvage Project. Around 1000 skeletons recovered by the Sudan Archaeological Research Society are now curated at the British Museum. Generously donated by Sudan's National Corporation for Antiquities and Museums in 2007, their scientific analysis is revealing rarely accessible information about the people who inhabited these regions. Their study is allowing us to investigate how, over a period of several thousand years, changes in the environment, culture; diet and living conditions may have affected them. The human remains from the medieval period are particularly well preserved, providing unique insights into the prevalence of dental, respiratory and infectious diseases, as well as the beliefs of the inhabitants of the middle Nile valley.

TRAUMA AT MIS ISLAND: EVIDENCE OF ACCIDENTS AND INTERPERSONAL VIOLENCE IN THE MEDIEVAL PERIOD FOURTH CATARACT REGION

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A sample of 218 human remains from medieval Nubian cemeteries 3-J-10 (ca. AD 1100-1500) and 3-J-11 (ca. AD 300-1400) on Mis Island was analyzed to investigate the patterns and prevalence of skeletal trauma in the Fourth Cataract region. Macro- and microscopic methods were used to examine the remains for evidence of antemortem and perimortem blunt and sharp force fractures. Inter- and intra-cemetery analyses demonstrated that fractures were pervasive at Mis Island; however, a significantly higher frequency of adults from 3-J-10 exhibited injuries. Statistical testing revealed that middle-aged adults (35-50 years) displayed the most injuries, a result likely due to sample bias. While males and females were afflicted similarly for injuries indicative of accidents and interpersonal altercations, male fracture frequencies were significantly higher. Individuals of all adult age and sex cohorts at Mis Island showed evidence of cranial fractures and multiple injuries. Furthermore, three males exhibited clear evidence of death by violence. The information gleaned from the Mis Island skeletal remains has interesting implications for what life – and death – was like in this region, especially during the Two and Three Kingdoms periods.

UNEXPECTED REUSE DISCOVERED IN THE TEMPLE OF DANGEIL

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Dangeil is located in the Berber-Abidiya region, on the right bank of the Nile, south of the Fifth Nile Cataract in Sudan. Excavations at Dangeil have revealed a temple of the first century AD which was dedicated to Amun, the Kushite god of kingship.

Within the temple, the section known as ETV is an area located between the temple's main gate and the kiosk. During the 2015 and 2016 seasons, the work in this section of the temple revealed the presence of intrusive medieval graves post-dating the temple structures.

So far eight graves have been discovered. All of the graves were intact and exceptionally well preserved and they all contained single inhumations, orientated east-west. All the skeletons were adorned with jewellery. Bioarchaeological analyses established that the individuals buried in these graves were five adult females and three subadults.

The grave goods discovered combined with the peculiar demography of this very restricted cluster of tombs, suggests that the temple was not simply reused as a cemetery during the medieval period, but may have become a special burial ground for a restricted group of individuals, possibly belonging to a higher social class.

HIGHLIGHTS OF PHYSICAL ANTHROPOLOGY STUDY; TARP CEMETERY

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South of Berber town was an accidental work for agricultural project canal lead to discovered of a large cemetery consist of closer groups of tumulus extend north south about 1 km along the eastern edge of Enapis village from the recent Muslim cemetery south up to the agricultural fields north, in a plain area. This area which is known locally as Tinga agricultural project lay on the right bank of the river Nile nearly 500 m to the east of asphalt road linked Atbara with Berber Towns.

Rescue excavation work was conduct in July 2017 in this area TRAP (Tinga Archaeological rescue Project) concentrated on the most in danger areas the first one which is lay in the course of irrigation channel was fully excavated. The area was divided to 36 squares [10x10] numbered from A-G from west to east and from 1-6. South to north so SW-square is A1. in this area 23 graves was discovered in four main types, rectangular, round, ovals and cylindrical shape among them the round shape is the earlier as it was cut by the rectangular and the cylindrical dated to the medieval time. The most abounded shape is the rectangular (12 graves) and round shape (9 graves), then oval (1 grave) and one cylindrical.

The human remains excavated in this area represent 32 individuals, the preservation of these burials was generally good, most of the skeletons were complete only a few elements missed, with some breakage, and damaged by the humidity (Nile flooding and rains).

NUBIA AND THE WEST RECENT DISCOVERIES IN NORTHERN KORDOFAN

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Besides very few ancient sites discovered by British travelers and collected by F.W. Hinkel, the Jebel al Ain area at the border between the Northern State and the State of Northern Kordofan remained an archaeological *terra incognita* until 2010. Since then, many archaeological structures were discovered in this area the by remote sensing and exemplary ground surveys. Many of them date to the Christian-medieval period, indicating some significance of this remote area for Nubian Christianity. Others might date to earlier periods, like *hafir*-shaped structures between the jebel pediments and the Wadi Melek.

The finds indicate that the Jebel al Ain formed an ecologically favored zone during the medieval period, and probably during the time of the Meroitic Empire as well. The archaeological material indicates a strong connection to the contemporary cultures of the Nile valley, linking them to the cultures of ancient Kordofan (like Zankor) and further to the west. Therefore, this recent research might shed some new light on Arkell's diffusionist ideas; this paper presents some first results of the preliminary campaigns of a planned survey project intended to investigate the possibilities of an interlinkage between Nubia and the West.

TUESDAY, SEPTEMBER 11 MUSÉE DU LOUVRE

THE ARCHAEOLOGY OF EASTERN SUDAN AND THE RECONSTRUCTION OF THE HISTORY OF THE MIDDLE NILE VALLEY.

ISSUES AND PERSPECTIVE

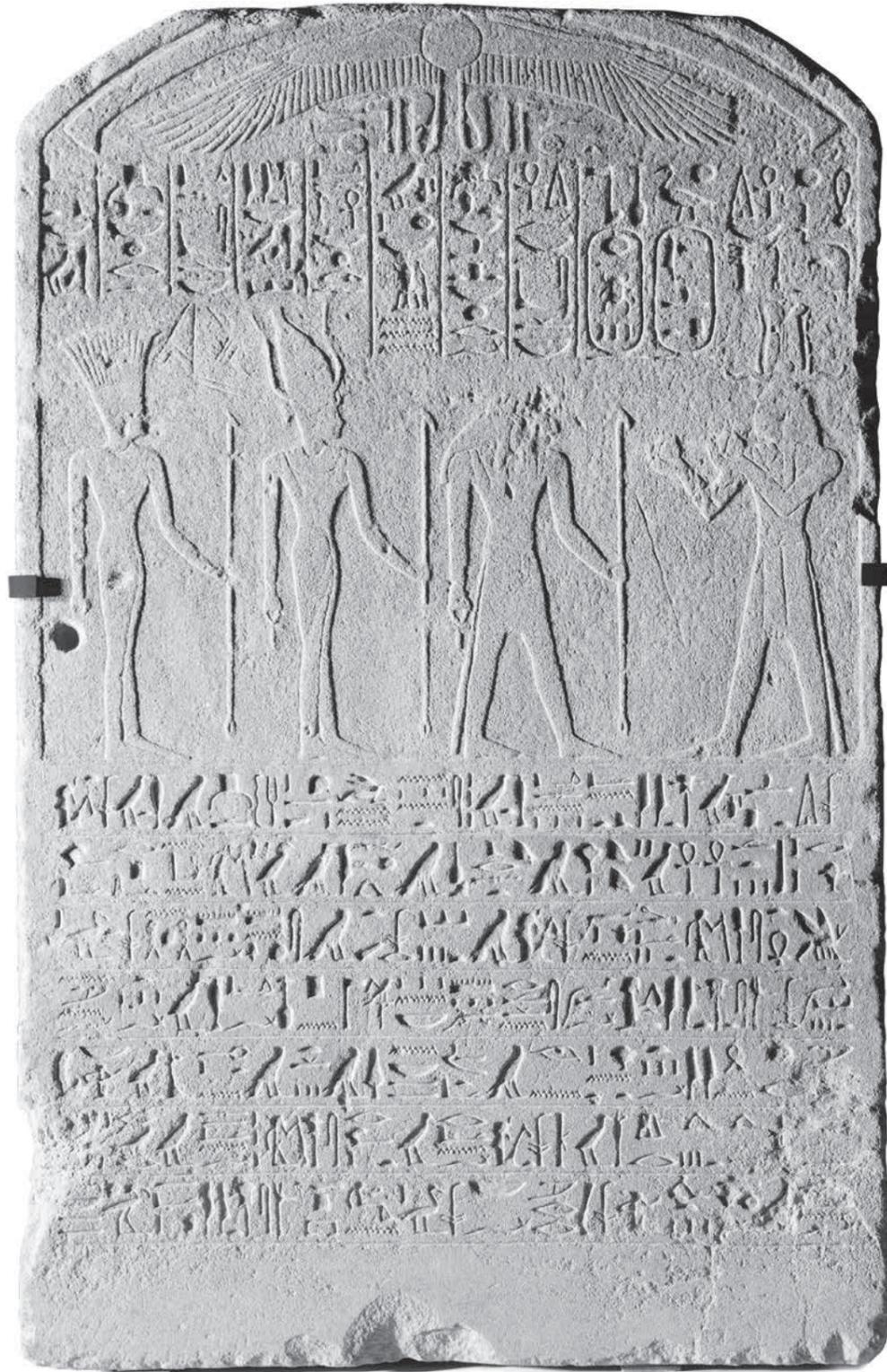
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In the last years the relevance of the contribution of the marginal and peripheral regions of Egypt and Sudan in the reconstruction of the history of the Nile valley is becoming increasingly evident. This presentation is aimed at outlining the new elements that the recently resumed fieldwork of the Italian Archaeological Expedition to the Eastern Sudan of the Università di Napoli "L'Orientale" and ISMEO is bringing to our understanding of the history of the Middle Nile. In the meantime, the expedition is also contributing to the rescue archaeology campaign related to the implementation of the Upper Atbara Irrigation Scheme in the region between the Gash and the Atbara rivers.

In the presentation, special emphasis will be placed on general issues such as the paleoenvironmental reconstruction and the related demographic dynamics, the process of adoption of domesticated plants and animals, the definition of inter-regional and long-distance exchange networks, the emergence of social hierarchy and of a nomadic style of life. In particular, Eastern Sudan not only may have played a crucial role in the adoption of domesticated plants and animals in the highland regions South and South-East of it, but also in the diffusion of Sahelian crops towards the Red Sea and the Indian Ocean. Moreover, the ongoing fieldwork in Eastern Sudan is contributing to the reconstruction of the extension of the Egyptian trade network in the 3rd and 2nd millennia BC, as well as to the definition of the sphere of influence of the kingdom of Kush in the same period of time. In the last field seasons, data throwing new light on the attitude of the Meroitic kingdom towards the regions East of the Atbara and on the Post-Meroitic interest for Eastern Sudan were also collected. Finally, some elements suggest that the region may have been crucial also in the process of adoption of Islam in the Middle Nile valley. The new questions resulting from the ongoing research activities, as well as the perspective of research in the region will be outlined in the conclusions.



Stèle cintrée d'Ousersatet
 Aménophis II devant les dieux d'Eléphantine: Khnoum, Satet et Anouket
 1425-1401 avant J.-C.
 Fouilles d'amara (soudan, sud de ouadi halfa)
 © 1999, Musée du Louvre / Georges Poncet

WEDNESDAY, SEPTEMBER 12

INSTITUT NATIONAL D'HISTOIRE DE L'ART

SESSION 1
PREHISTORY

**THE EARLY HOLOCENE (10000-7000 BP) ARCHAEOLOGY
 IN EL GA'AB DEPRESSION, WEST OF DONGOLA**

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This piece of work aims to find the role of El Ga'ab in Early Holocene highlighting the cultural characteristics of archeology of the Mesolithic and to find out the similarities and differences between El Ga'ab and the neighboring areas. The archeological material was collected systematically from the surface using grid system in the three sites prior to lack of stratigraphy in the area. About 1355 stone tools were recovered from all squares and classified as flakes 36.5%, scrapers 24.7%, blades 9.9%, crescents 2.5%, borers 2.3%, burins 1.4%, notches 0.3%, arrow heads 0.1%, cores 9.7% and debitage 11.3%. The chert was the most stone type used (96.2%). About 339 pottery sherds were and most common pottery pattern decoration was dotted line (15.6%), arch-shaped (1.2%), unclear (3.8%) and un-decorated (38.8%). Relatively, a large number of bone harpoons in the area as 11 were found in the grids indicating that the sites were on a Holocene fishing lake shore. The study revealed that the Early Holocene period in El Ga'ab typically resembles that of Early Khartoum in many aspects and similar to that of the North western desert sites, south of the western desert sites, the northern Sudan, central Sudan and Eastern.

TETHERING STONES IN EL GA'AB DEPRESSION, WESTERN SAHARA (SUDAN): MORPHOMETRIC ANALYSIS AND LANDSCAPE ARCHAEOLOGY

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A tethering stone is a stone artifact used for trapping large mammals or a fetter grazing animals. It has been found in the Arabian Peninsula and Africa. The Dates for tethering stones range from 7500 to 4500 BP.

The areas selected for the study were Ga'ab El Mangour, Um Hila and El Bab. About 105 tethering stones were used in the study. The current study adopted morphometric measurements and tip angle. In addition, shape physical attributes were collected such as the raw material, the colour and the shape of the stone. Furthermore, landscape information such as soil type, location and orientation of the stone were considered. Statistical analysis (SPSS 16.0 for Windows) was used to analyze the data.

The study revealed the raw material used is completely sandstone; morphometric measurements of minimum and maximum weights are 5 and 180 kg, respectively and minimum and maximum lengths are 19,5 and 99 cm, respectively. Radar and correlation analysis revealed a similarity between tethering stone irrespective to weigh; the soil type on which stones lie is desert soil (81.1%) and geographically they are located on endorheic basins (59,5%).

The horizontal distribution of the tethering stones on the land revealed that they are concentrating on the sand stone and gravel plateaus zones. The heavier tethering stones were reported more frequently in the sand stone zone.

NEW NEOLITHIC SITES BETWEEN NILE AND DESERT (EL-GA'AB DEPRESSION – CASE STUDY)

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During the wet periods of the Holocene a group of lakes, and Channels formed in many areas due to increased rainfall, which reflected on the Nile water level. One of the largest lakes formed in El-Ga'ab area. This study aims to identify the human settlement patterns and cultural traits of these groups and their relations to those in neighboring lands. The material of study was collected from nine archaeological sites; seven of them were surveyed to identify the type of the settlement, and in two sites test pits were dug to know the depth of the stratigraphy. The comparative method was adopted by comparing materials obtained with their counterparts in neighboring sites to gain access to the results.

The Study revealed the presence of three phases of the Neolithic period in El-Ga'ab Depression, which were reflected on the cultural material. The study disclosed the cultural characteristics of the relationship between El-Ga'ab and its neighboring sites on the Western Sahara, Napta playa, Selima oases, Laqiya depression, Wadi Howar, on the Nile Banks, Abka, Third Cataract and Dongola Province.

These sites have interacted with El-Ga'ab; this reflected on their settlement patterns, tools and economy. The climate change human movement has played the biggest role in this connection and interaction.

KHOR SHAMBAT. MESOLITHIC AND NEOLITHIC SETTLEMENT AND CEMETERY IN OMDURMAN, SUDAN

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Located in Omdurman, approximately 6 km north of where the Blue and White Nile meet and 100 m from the current riverbed, Khor Shambat is an exceptional place to study the Early and Middle Holocene in Central Sudan. The interdisciplinary research, conducted as a part of the National Science Centre, Poland project (2015/17/D/HS3/01492), uncovered the presence of stratified remains of Mesolithic and Neolithic settlement, accompanied by ample archaeological material, as well as radiocarbon dated burials from several chronological horizons. Use of the latest analytical methods to evaluate the material collected over the last 3 years will allow us to significantly supplement current knowledge regarding the environmental and cultural changes which took place here between 6500 and 3000 cal BC.

A SLICE OF MESOLITHIC LIFE IN CENTRAL SUDAN, AL-KHIDAY SITES

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The excavation at al-Khiday Mesolithic-Neolithic sites complex provides a decidedly more complex view of hunter-gatherer-fishers pottery-bearing communities inhabiting the region during the early and middle Holocene. From an ephemeral occupation, the settlement evolved into a village, where spaces were organised into different structures suggesting diversified functions and productive activities. A human behavioural and environmental change is envisaged in coincidence with the 6200 BC event, world widely identified cold/dry phase dotting the Early Holocene. Combined palaeoenvironmental, archaeological and bio-archaeological studies on the site-complex allow reconstructing the transition from residential mobility to a nearly sedentary lifestyle to end up, again, to a more mobile one.

ADVANCES INTO THE PALAEOLOGIC IN SUDAN.
GEOARCHAEOLOGICAL RESEARCH OF THE ACHEULEAN LOCALITIES
IN THE EASTERN DESERT

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Vast agglomeration of the Palaeolithic localities has been discovered lately in Eastern Desert near Atbara city. Due to impulsive gold mining activities several stratified Acheulean as well as MSA sites had been exposed and consequently documented there. The current project concerns geoarchaeological investigations aimed at clarification of age and specifics of the oldest archaeological sites in this part of Africa. The research hypothesis is that discovered cluster of the Palaeolithic sites is a relic of a “stop” of early hominins on the route towards Eurasia. Results of so far conducted analysis, including sediments dating and lithic studies, allow the first conclusions.

PROBLEMS OF TERMINOLOGY AND SOME CULTURAL ISSUES
NEOLITHIC PERIOD IN CENTRAL SUDAN

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This paper is meant to highlight some of the problematic issues in the interpretation of the Neolithic culture in the central Sudan. The main issues which will be raised here can be divided into three categories. The first is what is called terminological issues such as the use of the term Mesolithic and the Neolithic in archeology of the central Sudan. The second category includes what may conventionally be called cultural issues such as, the cultural link between Early Khartoum and Shahienab and in availability of evidence for post-Neolithic, pre-Meriotic period. Then the paper discusses problems related to the origins of food production. The transition to food producing economy (animal and plant domestication). The geographical area chosen is the central Sudan main physical feature in this area is the Nil and Atbara River.

STYLISTIC AND PETROGRAPHIC EXAMINATION OF POTTERY
FROM THE ARIZONA STATE UNIVERSITY. BIOARCHAEOLOGY
OF NUBIA EXPEDITION

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Survey and excavation in the BONE concession upstream of the Fourth Cataract yielded pottery dating from the Early Mesolithic through Christian periods. Selected ceramic material from sites excavated during the 2015 and 2016 seasons was considered to establish temporal affinities and functions within excavated contexts. Focused stylistic and petrographic analyses of predominantly Later Stone Age through Kerma period ceramics show changes in manufacture and clay preparation techniques and the presence of cultural elements from outside the Sudanese Nile valley, including Pan Grave, Gash Delta, and Egyptian imports and influences. Fabric analysis allowed identification of period-specific paste recipes and isolation of petrofabric groups characterizing each assemblage of vessels. The resulting fabric typology provides a framework for all subsequent ceramic analyses and is key in identifying inter- and intra-site technological changes. Emerging correlations between paste composition and decorative motifs favoured in different periods reveal a pattern of regional technological change and development in local pottery production.

CHEMICAL ANALYSES OF PREHISTORIC POTTERY
FROM THE CENTRAL SUDAN: A REAPPRAISAL

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This paper will review results of the chemical analyses conducted by the present writer on prehistoric pottery (Mesolithic and Neolithic periods) from the central Sudan, retrieved from selected settlements in Khartoum province, White Nile and Western Butana regions. A series of comparative chemical results of pottery from varied regions of Sudan will be utilized. The objectives were to enhance our knowledge about the importance of the chemical composition of the pottery examined, to check the results of the major analysis (Petrographic examination) and to assess the scale of resolution and implications of the study pertinent to the techniques used.

A MULTI-ANALYTICAL APPROACH OF CHARACTERIZATION
OF ARCHAEOLOGICAL POTTERY EXCAVATED FROM ESH-SHAHEINAB,
KADERO AND JEBEL-UM-MARAHI, SUDAN

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A multi-analytical approach of pottery excavated from three prehistory archaeological sites (Esh-shaheinab, Kadero and Jebel-Um-Marahi), Sudan are investigated by spectroscopic techniques such as Fourier transform infrared (FTIR), Scanning Electron Microscope (SEM) coupled with Energy Dispersive Spectrometer (EDS). FTIR analysis in order to determining the mineral composition and as preliminary screen of organic residue compounds, that viewing bands related to the lipids then confirmed with GC-MS. SEM-EDS approach done to analyze most accurately of morphological and elemental composition. Furthermore, EDX is used to originate these samples. The results were satisfying that elements O, Si, Al, Fe, Mn, Mg, Ca, Ti, K, Cl, Nb, B and Na are in different compositions. GC-MS analysis of the carboxylic acid methyl esters indicated that the main organic constituents were saturated (C16:0 and C18:0) fatty acids in comparative plenty specific of degraded animal fat origin.

UNDERSTANDING GOUGES: ICONIC ARTEFACT OF THE NEOLITHIC
PERIOD IN SUDAN

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Neolithic lithic production in Sudan shows high degree of variability and follows high technological standards. It can be also observed in the case of gouges – axe like artefacts, which are a good example of the precise craft. The process of its production is an important source of the information. Organisation of production and the way of exploitation of raw material can show important links or ruptures between sites and regions. On the example of gouges we would like to show similarities and differences between chosen sites in central Sudan. Gouges are suitable artefacts for analysis for several reasons:

- Easily recognizable artefact.
- Belong to the complex chaîne opératoire, so even when final product has similar characteristics, if there is variability, it can be traced.
- Spread over large territory can be a good cultural marker.

In our paper we would like to show how do we understand economy of the gouges from the technological point of view and also present some preliminary functional observations.

THE PRE-KERMA POTTERY IN WADI FARJA

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Wadi Farja is a dry Holocene palaeochannel situated in Northern Sudan on the Eastern bank of the Nile, immediately North of the Third Cataract region. The human occupation of the Wadi peaked in the Neolithic (5000 to 3000 BC) and Kerma (2500 to 1500 BC) periods and there are many pre-kerma sites. The settlement sites give indications of the nature of the settlements and their patterns, as well as economic activity. The most prominent archaeological finds are pottery.

This paper is based on a pottery studies of four sites registered for the Pre-Kerma period based on surface collection. The study showed the similarity of the pottery of these sites in the forms, colors and decoration with many of the types that explained by (Matthew Hounger) dated to pre-kerma pottery in Karma, Sai Island, and Arduan. There was also a difference in the quality of manufacturing between the pottery of Wadi Faraj and pottery of the Karma region and Sai, which is due to regional reasons.

PREHISTORIC COMMUNITIES IN THE BAYUDA DESERT – A NEW
BORDERS OF THE KERMA KINGDOM (PROJECT OF THE NATIONAL
SCIENCE CENTRE – POLAND)

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Between 2009 and 2016, the Gdańsk Archaeological Museum Expedition (GAME) supervised by Henryk Paner has registered more than 900 archaeological sites in the Bayuda Desert. Under the current project titled *Prehistoric communities in the Bayuda Desert – a new borders of the Kerma Kingdom*, further research have been planned in order to gain more precise information about the cultural phenomena recorded through the surveys. These studies are interdisciplinary, and archaeological research is complemented by research on cultural anthropology of the region, as well as palaeobotanical, archaeozoological, geological and geomorphological research, and other specialized analyses.

The aims of the work include clarifying the nature of the relationship occurring between the prehistoric communities of the Nile Valley and the inhabitants of the Bayuda and determining the main settlement areas for the respective periods and cultural episodes.

According to recent findings it is clear that evidence of sites with Kerma Culture materials appears in the Bayuda Desert already at the end of the 3rd millennium BC.

In the light of the results obtained so far, the boundaries of the extent of Kerma Culture can now be set up in the Bayuda Desert about 120-130 km south and south-east from Karima.

SESSION 2
NEW KINGDOM

MONUMENTS OF THE CHIEF OF TEHKHET, DJEHUTYHOTEP,
IN THE SUDAN NATIONAL MUSEUM

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Among the more important pharaonic monuments displayed in the Sudan National Museum are those belonging to the Chief of Tehkhet, Djehutyhotep, a Nubian chief whose family served the Egyptian colonial state during the early 18th Dynasty, most notably during the co regency of Hatshepsut and Thutmose III. These monuments include the painted tomb of Djehutyhotep from Debeira and associated stelae. This paper will present the results of a new documentation project which aims to publish these monuments in full for the first time. The history of Djehutyhotep family in the field during the New kingdom will be developed:

- To covering all the objects of The Prince Djehutyhotep and his brother Amenemhat in Sudan National museum.

- To display and discussing in details all the painting walls which in the tomb of Djehutyhotep.
- Discussing the ancient Egyptian language which used in his objects

The first result of this study will be collecting and making an inventory of the objects of Djehutyhotep's objects.

The study highlight the relationship between the Egyptian and the Kushite whom were working under the Egyptian during the time of The New Kingdom.

EGYPT IN KUSH: AN EPIGRAPHIC SURVEY

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Over the last 10 years or so, the author has directed a program of epigraphic recording of Egyptian inscriptions, especially rock-inscriptions, in the northern Sudan. The survey has covered a range of sites, including Kurgus, Tombos, Jebel Dosha, Akasha, and the Dal Cataract, and has yielded much new information. The paper will present an overview of the project and summarize its major results.

SARCOPHAGI FROM ROCK TOMBS AT NAGA EL-FARIQ
(EGYPTIAN NUBIA) RECONSIDERED

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In the course of epigraphic and archaeological survey of the northern concession (stretching from Kalabsha to Gerf Hussein) of the former Czechoslovak Institute of Egyptology, in Lower Nubia, three repeatedly plundered rock tombs were discovered in 1964 near the village Nag' el-Fariq, at a distance of about 1.5 km to the north of the temple of Dendur, a "very barren area in archaeological material" (C. M. Firth, 1912). In tomb no. 2 (antechamber and burial chamber) and its surroundings many decorated and inscribed fragments of two sandstone sarcophagi, which are now deposited in the Náprstek Museum, section of the National Museum, Prague, were found. The owners (Egyptian officials?) of the sarcophagi of a local workmanship had Egyptian names Betaref ("He, who can not be taken over") and Nebnesuttawy ("Lord of the Thrones of the Two Lands"). Many inaccuracies occur in their texts (e.g. BD 151) and figures. No titles of the deceased persons are mentioned. Unfortunately, nothing could be said about their mutual relation. Judging from the type of both sarcophagi and their decoration, the architectural design of the tomb as well as the type of a *shabti* of baked clay found nearby, they could be dated back to the early 19th Dynasty. Numerous fragmentary human remains (NK) coming from this tomb were analysed. They belong to at least 17 individuals. Morphological features recognized in some individuals point to the Upper Egyptian population type rather than later Nubian one (E. Strouhal 1972).

VARIATION IN MARKERS OF IDENTITY AT TOMBOS:
AN INTEGRATED ANALYSIS OF 3-D MORPHOMETRIC ANALYSIS,
MORTUARY PRACTICES AND GEOGRAPHIC ORIGINS (⁸⁷Sr/⁸⁶Sr).

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This paper explores the relationship between evidence for biological affinities, culturally variable mortuary practices, and geographic origins at the site of Tombos. The fortress town (Taroy) and cemetery at Tombos were established ~1450 BC during the Egyptian New Kingdom Period colonial occupation of Nubia at the Third Cataract of the Nile. The cemetery shows continuous usage through the Napatan Period (~650 BC). Craniometric data from 32 complete crania were obtained via a 3-D scanner; morphometric analyses were used to characterize the biological variability in the sample. The individuals used in this study were excavated from three main types of tombs: Egyptian-style pyramid/chapel, Egyptian-style underground chamber, Nubian-style tumulus; body position and grave goods were noted. As a marker of geographic origins strontium isotope analysis (⁸⁷Sr/⁸⁶Sr) was also completed in order to determine if individual values were different from the local Third Cataract ⁸⁷Sr/⁸⁶Sr range, providing evidence for Egyptian immigrant status. Statistical correlations between these variables are evaluated within the context of sociopolitical and cultural changes that may have affected the population composition and identity dynamics at Tombos.

HEALTH AND MORTUARY PATTERNS IN NEW KINGDOM JUVENILE BURIALS FROM TOMBOS

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The site of Tombos is located at the Third Cataract of the Nile River in Sudan, marking an important boundary between Nubian and Egyptian interaction during the colonial New Kingdom Period (c. 1400-1050 BC). Previous analysis of New Kingdom adult remains at Tombos exhibit low levels of skeletal markers of nutritional deficiencies, infection, traumatic injury, and strenuous physical activity. Until recently few juvenile individuals had been found. However, during the 2015 to 2017 field seasons several juvenile individuals were discovered. Examination of the mortuary patterns, including burial location, burial style, and grave goods, and skeletal indicators of nutritional deficiencies reveal greater variability in the treatment of juveniles after death and significantly higher rates of linear enamel hypoplasia as compared to adults.

A KUSHITE SOLDIER'S BURIAL AND EXPRESSIONS OF POLYPHONIC IDENTITY AT TOMBOS

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Recent fieldwork by the UCSB-Purdue University expedition has uncovered a massive fortification dating to c. 1450 BC and the tomb of priests that suggest the presence of a temple, most likely the *Menenu* Karoy mentioned as the southernmost colony from which the Viceroy Merymose recruited soldiers for the colonial army. Both the cemetery and settlement continued in use through the early Napatan period and into the Kushite Dynasty, with increasing Nubian influence and cultural entanglements between Egyptian colonists and local Nubians. Objects and practices in the tomb of a Kushite soldier reflect the culmination of this continuing transformation of the former colonial society, resulting in a complex intersection of ethnic, social and gendered identities. The iconography of several objects from the tomb is framed in the cosmopolitan, Egyptianizing international art style of the Iron Age, including newly uncovered decoration and objects from a remarkable box block lifted in the original excavation of the tomb. Taken as a group, these objects combine Egyptian practices, novel adaptations expanding on Egyptian motifs and theology, as well as features tied to longstanding Nubian material culture and practices. The dynamic construction of a kind of polyphonic identity drawing on both local and Egyptian traditions in this and other contemporary burials at Tombos has important implications for understanding the emergence and cultural dynamic

THE MATERIAL CULTURE OF COLONIALISM: REASSESSING THE ADOPTION OF FOREIGN OBJECTS IN NUBIAN CEMETERIES IN THE NEW KINGDOM

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In the New Kingdom, Egypt established a consistent project of colonisation of Nubia, expanding from a previous history of military excursions and expansion. Towns and temples were built with the aim of exploring the recourses of Nubia. Egyptian material and cultural patterns were exported southwards, materialised in objects found in settlements and cemeteries. However, the presence of imposed foreign material culture in Nubian sites does not necessarily mean that indigenous populations fully adopted outside patterns and customs in a colonial situation. Rather, local populations are assumed to interpret novelty in their own terms, creating new meanings and practices not necessarily attached by the outside, colonial culture to the objects it produces and exports.

Data from colonial cemeteries in Egyptian Nubia have been interpreted in the past as expressing an overall Egyptianisation of indigenous populations. For instance, at the cemetery of Fadrus, the largest New Kingdom cemetery in Lower Nubia, c. 600 burials were excavated containing Egyptian-styled objects and extended bodies. This context would aprioristically suggest that the population buried there adopted Egyptian cultural practices. This contribution aims to reassess the Egyptianisation of Nubia after reassembling objects from colonial cemeteries, stressing potential alternative, subtle ways of transgressing the colonial rule.

C-GROUP AND NEW KINGDOM COPPER ALLOY ARTEFACTS FROM ANIBA

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Copper alloy artefacts from ancient Nubia have not yet been analysed in sufficient numbers, in order to provide statistically significant data. Within the framework of a project of the Grant Agency of Charles University No. 38715, we have had the opportunity to sample an assemblage of 40 well-dated objects coming from archaeological contexts at the Nubian site Aniba excavated by Georg Steindorff and now deposited in the Ägyptischen Museums der Universität Leipzig. The artefacts have been found in the graves of C Group cemetery N and New Kingdom cemetery S. New dating of pottery assemblage from Aniba enabled us to reassess the archaeological context and determine between reliable and less reliable contexts. We have applied a wide range of archaeo-metallurgical methods on the obtained samples. Selected artefacts have been studied by metallographic methods in combination with micro hardness tests and XRD. Chemical composition analyses were carried out by the ED-XRF, SEM/EDS and neutron activation analysis. Lead isotope analyses were carried out using a MC-ICP-MS spectrometer in order to better understand the geographic provenance of the copper ores used. All methods contribute to better knowledge of the synchronic and diachronic development of copper alloy metallurgy in the C Group and New Kingdom periods at the studied site.

COPPER-ALLOY WORKSHOP REMAINS AT AMARA WEST (SUDAN) – ARCHAEOLOGICAL AND SCIENTIFIC INVESTIGATIONS

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During the 2014 and 2015 seasons of the British Museum research excavations at Amara West (Sudan), remains and waste material from a copper-alloy workshop were discovered. Crucible fragments, tuyère parts as well as slagged and vitrified mud bricks came to light amongst extensive stratified deposits of pottery sherds, charcoal and ashes dating to the earlier phases of the town. An interdisciplinary pilot project has been instigated that aims at assessing the equipment, processes, installations and resulting products as well as the wider technological and cultural context of this workshop. The paper will give an overview of the archaeological remains, present the results of material scientific analyses that were undertaken on selected samples and put the Amara West metalworking evidence into the context of Late Bronze Age copper-alloy metallurgy. While the Amara West remains conform to the well-known Qantir repertoire technologically, they do not represent an industrial production, but rather small-scale and domestic operations adjusted to the metallurgical needs of Amara West, a New Kingdom Pharaonic foundation in Upper Nubia.

THE MATERIAL CULTURE OF AMARA WEST: INSIGHTS INTO LIVING ACTIVITIES THROUGH ARTEFACTS

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The Amara West Research Project of the British Museum seeks to investigate lived experience and cultural entanglement through the excavation of the pharaonic town founded downstream of the Third Cataract around 1300 BC. Analyses of artefact assemblages – from both settlement areas and the two associated cemeteries – provide insights into activities of the inhabitants of the town. A selection of some of the object groups will be explored in this paper to provide perspectives on questions of craft production, supply, and the presence of Nubian cultural markers within the ancient settlement.

Ivory and bone objects were produced locally and elucidate the *chaîne opératoire* of production as well as the usage of that material. Jar stoppers are a find group that reflect systems of supply and transport for goods.

Wooden remains, mainly preserved from the cemetery, include fragments of funerary beds thus far unparalleled in style within Egypt proper and prompt questions about choices in the funerary assemblages, in terms of identification with Nubian and Egyptian material culture, funerary beliefs and technologies. In addition they allow a glimpse into the status of the tomb owners living in the outpost in Nubia.

The paper will also consider changes to both the artefact assemblages and distribution across the three centuries of occupation, and between different zones of the town.

INTENT & EXPERIENCE: PERSPECTIVES ON THE WEST GATE AT AMARA WEST

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The sandstone West Gate at Amara West was designed as the imposing main entrance into the town founded in the reign of Seti I. An investigation of the gate and its environs in 2015, building on the earlier work of the Egypt Exploration Society, provided new perspectives on its architecture, decoration and polychromy (Intent). The gate was decorated with scenes of military domination and triumph over Nubia, but was also brightly coloured, and must have been an imposing addition to the landscape of the island, set within the mudbrick enclosure wall. When integrated with results of excavations within and beyond the town walls, we can trace how the use of the passageway changed over time (Experience). The Gate would have become less visible as the town developed in the following two centuries, both outside and against the town walls. A new area of housing was founded atop accumulated midden layers, with access through the gate necessitating walking down from the new suburb via a set of staircases, before reaching the original paving of the passageway.

In many ways, the Gate encapsulates the tension between the intent of the pharaonic state and the realities of a town whose character was transformed by individual/local agency across three centuries of occupation.

ASPECTS OF NON-ELITE HOUSEHOLD ECONOMY AND RITUAL PRACTICE AT AMARA WEST

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High-resolution geospatial and contextual analyses of domestic surface deposits from the administrative settlement of Amara West have revealed new and otherwise invisible evidence for aspects of everyday life in New Kingdom Egyptian-occupied Nubia. These analyses shed light on the place of non-elite inhabitants within the intra-settlement economy of a colonial town, and include evidence for private animal husbandry and the participation of individual households in likely stone and woodworking industries. This study has also yielded archaeological evidence for aspects of household ritual, including physical manifestations of a possible apotropaic practice aimed at protecting houses' liminal points of access and various other significant features within them. Further archaeological evidence suggests that domestic offering cults were enacted within a wide range of elite and non-elite households at the site. Both practices are well-known throughout New Kingdom Egypt, but the apparent physical form of these activities at Amara West is currently unparalleled at other pharaonic settlements. This paper will outline this new evidence and discuss its significance within the specific social and historical contexts of pharaonic Nubia.

AMARA WEST: CERAMIC ASSEMBLAGES FROM THE CEMETERIES

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Between 2009 and 2016 the British Museum mission at Amara West excavated two funerary areas, Cemeteries C and D, which were used as burial grounds from the early Ramesside until the Napatan period (c. 13th-8th centuries BC). Following on from the complete analysis of their ceramic repertoires, new conclusions can be drawn on the chronology as well as on the usage of these funerary spaces for post-depositional cultic performances. While the first core of burials appears to be mainly related to Cemetery D, which also accommodated high status individuals, it is possible to trace a progressive move in the direction of the sub-elite funerary area of Cemetery C towards the late Ramesside – early Napatan phase. The fabric analysis of this funerary ceramic corpus sheds light on the regional and interregional Late Bronze Age/Early Iron Age trade routes connecting Amara West to Egypt and the rest of the Mediterranean World. Statistical studies of the chronological distribution of local Nubian ware and imports also provide insights into the relationships between Egyptian and Nubian communities, technologies and funerary practices, and how these changed across the period of occupation of the settlement, through the proxy of its funerary assemblages.

SESSION 3 NAPATA

UTILITY WARE DISCOVERED EASTERN BARKAL SITE: PRELIMINARY NOTICE

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The discoveries of the pottery during the Kushite era in Barkal site dated back to many field seasons of that implemented in this site during the period 2003-2017, but this paper taking the last seasons of the excavations which carried out in these area (eastern site). The most importance reason that led to this topic is our understanding of the nature of this cultural region, and the nature of napatane and meroitic culture around Barkal site. The goals of this paper is concentrated on – preliminary classification for the pottery (utility ware) – study and documentation for archaeological materials in their places – understanding and observation and uses of pottery in the archaeological site.

EXCAVATIONS IN THE NATAKAMANI PALACE AT JEBEL BARKAL (B1500). SUGGESTIONS AND PERSPECTIVES

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During the last seasons in the Palace of Natakamani at Jebel Barkal, the work of the Italian Mission was focused on some specific sectors of the building. The result of this research has offered more than we could expect, because new phases and areas of the palace, connected with cooking and administration, were brought to the light. Furthermore, soundages in the peristyle court discovered some more foundation walls, that let us suppose a more complex texture of the palace plan. Thanks to these data, it is now possible to define more precisely the use of the palace; the architectural structures give us some information about the organization of the monument, and the finds (clay sealings and tokens) testify to the administrative sector of the palace. Thus, the palace B1500 confirms its role in the Meroitic Napata, as ceremonial and residential building.

The general frame for this multi-tasking building is a complex net of edifices, some of which are *unica* in the coeval Meroitic architecture (see the Edifice of the Basins, B2200; we can now add to this also the buildings B2300 and B1800, two columned buildings still object of investigation): the new data can offer other elements in the interpretation of the Royal City on Napata and its history during the reign of Natakamani. At the same time, the royal sector can become part of a system, ruled by the ancient sacred area (temple of Amun), and still awaiting for a complete investigation and comprehension.

RECENT INTERVENTIONS IN THE PYRAMID BAR.26 (BARKAL WEST GROUP)

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The data obtained from the recent interventions in the Barkal West Group have especially contributed to carry on a fresh study about the preserved decoration of the pyramid Bar.26. The main goal was to attempt fixing the chronology of this group of tombs, in particular the mentioned pyramid. The state of conservation of the decoration of Bar.26 chambers is uneven, due to the collapse of some of the plaster that coated its walls. The antechamber has partially preserved its decoration, where it is especially interesting, the presence of an astronomical ceiling and an inscription dedicated to the goddess Nut, in the center of the ceiling. Regarding the funerary chamber, due to the poor state of conservation, it has only been possible to identify small fragments of hieroglyphics. The best preserved text is located in the ceiling of the hall that divides both chambers, and it's with no doubt the most interesting due to the stylistic differences compared with the rest of the decoration. The decorative, symbolic and textual program found in Bar.26 can be clearly related, on historical and cultural terms to the Egyptian funerary tradition. The large majority of the preserved motifs link this tomb with patterns retaken during the Saite Dynasty, which origins can be traced to the royal and private tombs from the New Kingdom, predominantly from the Ramessid Period.

THE TAHARQA MONUMENT ON JEBEL BARKAL (B 350): A NEW LOOK

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In 1987 one of us (Kendall), together with alpinist Paul Duval, climbed the 75 m pinnacle on Jebel Barkal to examine the panel of inscription on its summit, first observed by visitors to the site using binoculars in the 1930's. The climbing revealed the weathered remains of a monument of Taharqa, later modified by Nastasen, which had been built by means of an ingenious and unprecedented feat of engineering. In Nov. 1990 *National Geographic Magazine* published a reconstruction of it by artist James Gurney. In 1999 Kendall published a "final report" of his observations with hand-drawn and -measured plans (<http://www.jebelbarkal.org/frames/B350.pdf>). The recent development of aerial drone photography and 3D photostitching has now made it possible to visualize the pinnacle and to reconstruct Taharqa's monument with almost perfect accuracy. The paper will present the latest CGI realization of the monument - hopefully using the results of a photographic mission to the site carried out in July 2018 by Kendall, Mohamed, and photographer Bryan Whitney, with computer art generated by Geoffrey Kornfeld.

SETTLEMENT IN THE REGION OF NAPATA: NEW GEOPHYSICAL PROSPECTION AT JEBEL BARKAL AND SANAM

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Excavation over the past century in the region of Napata has focused on the monumental temples and palaces at Jebel Barkal, with selective (if highly informative) excavation of other structures at Sanam. As a result, the role of settlements in the economic and political development of Kush remains poorly understood.

To address this gap in our knowledge, a new program of geophysical prospection at Barkal and Sanam has aimed to locate areas of ancient settlement at Barkal and to broaden our understanding of the entirety of settlement at Sanam. The results of this research allow us to identify areas of more intense past activity, including multiple features that appear to be representing centrally organized construction and other smaller scale features at Barkal that may indicate domestic space, potentially with multiple family units.

This paper will present results and interpretation of work from 2016-2018, including a 2017 test excavation at Sanam.

THE SANAM TEMPLE PROJECT: RESULTS OF THE 2018 SEASON

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In 1912, British Egyptologist Francis Llewellyn Griffith excavated a 2,800 year old temple in the modern fourth Cataract city of Merowe. The temple was built by the Kushite king Taharqa in ancient Napata (Sanam), the capital of the ancient Kushite empire. Griffith documented the overall architecture of the complex and some traces of secondary use. Griffith's excavations happened at such an early date that the temple itself, as well as objects that came from his excavations, could not be examined within broader contexts of Kushite temples and settlements. For over a century, the temple has been not further explored.

In January 2018, excavations restarted at Taharqa's temple under direction of Dr. Kathryn Howley from Cambridge University and the current author (Brown University). First and foremost, our trenches uncovered extensive deep intact archaeological remains on the temple's primary workings, its economy, and its position within the overall settlement's structure. Secondly, we recovered some of what Griffith identified as traces of secondary use, allowing us to better understand the temple's afterlife. Finally, our excavations provide unique glimpses of Griffith's early 20th century archaeological practices, which enable us to document what Griffith did not.

DIAGNOSING THE NAPATAN POTTERY AS REFLECTED
BY THE CURRENT ARCHAEOLOGICAL INVESTIGATION
AT EL-KURRU ROYAL CEMETERY

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Napata is the name given to a culture, a region, a state a royal ethnicity, and a political entity. The term kept rotating in the literature confusing one issue with another. As a political entity, Napata was born round the 4th Nile cataract of Northern Sudan in the mid-8th century BC as a chiefdom, the state, before it turns into a formidable empire.

Though its cultural and political domains do not territorially coincide, our concern here is to single a diagnostic cultural feature through which it can be identified.

El-Kurru is a remarkable site of great significance. It is not only the earliest known Napatan site, but also houses the royal cemetery of the great Napatan king of the 25th Egyptian Dynasty and their centers. It was also hypothesized as the first royal court of the Kingdom.

A part of written records and few cemeteries, very little is known about the Napatan material culture. El-Kurru cemetery, currently under investigations, holds the key, we believe, to shed light on the above issue. It houses the tombs of the earliest ancestors of the royal family to the last king of the 25th Dynasty and their queens, Extending over a period of 300 years of its birth, growth and glory.

Through 3 field seasons we recovered over 50 thousands potsherds of different types. In it we seek the answer, as it the most available, most rich in attributes, most resistible to time and reflective to change and continuity.

UNIVERSITY OF ARIZONA EXCAVATIONS AT DIFOI,
THIRD CATARACT (2017) AND NURI (2018)

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Inaugurated in 2017, this paper discusses the archaeological excavations of the University of Arizona's mission to Sudan. In June 2017, the mission was joined by Mr. Abd El Khaleg of NCAM and surveyed for pharaonic remains near the Third Cataract, around modern Nauri/Difoi. We intended to make this region the hub of a long-term study to better understand the hinterlands between pharaonic towns along the Nile; however, all work in the area was placed on indefinite hold after the first season until local matters of concern can be resolved. The season included surface survey, documentation of an exposed shaft tomb, and capacity building. In collaboration with the National Corporation for Antiquities and Museums, the mission moved to the Napatan royal burial ground of Nuri in 2018. The primary focus of this paper, the university's long-term excavations in Sudan are now centered on the "Nuri archaeological site, royal pyramids, and the surrounding area". In January 2018, the mission was joined by Mr. Fakhri Hassan of NCAM to document the site as is, install datums, gauge the depth of the groundwater, evaluate the accuracy of Reisner's excavation notes and Dunham's published record, and begin to building a local network. The tomb of queen Yeturow (Nu. 53) and pyramid of king Nastasen (Nu. 15) were two of the excavation foci for the season.

NURI CEMETERY (BURIAL CHAMBERS)

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Nuri locates at 10 km to the east and eastern north from Barkal at the left shore of the Nile. It represents the second royalism cemetery after Kurru cemetery. The construction of a new cemetery in Nuri of the ancestors in Kurru in one of the issues that characterized the king Taharqo who wanted to build a big pyramid fits his stature. His pyramid which he built is considered as the biggest queenly funeral tenement in Kush Contry, and that appears clearly in the architectural plan that follows in the planning of the burying room, we find in the second burying room six of the torn pillars on the schist divides the room into three divisions, and thus he considers as a founder of this cemetery. Nuri cemetery is used for three centuries and half from (664-315) BC that is to say after transmit of the capital to Merawi. The mode of burying has changed and remained three chambers instead of two chambers since era of Sinkaminkin king, and it remained the diffusive tradition in all vaults of the kings in Nuri cemetery.

NAPATA IN THE MIDDLE NILE AND NAPATAN REGION

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The Napatan Kingdom was emerged on the south of the 3rd Cataract at the area of the Nile bend. Recent archaeological work was contribute in our better understanding of the Napatan cultural, practically through the studies of mortuary practice, royal and non-royal.

The recent work discovered cemetery at Enapis and El-tameer which could shed lights on the area of middle Nile region between Napata and Meroe. The Enapis cemetery located to east of asphalt road linked the towns of Atbara and Berber. While El-tameer located on the north of Sanam.

The Work on the development of an agricultural project led to the discovery of a large cemetery consisting of tightly knit groups of tumuli extending north-south about 1 km in the plain along the eastern edge of Enapis village. On the other hand, the work on road construction led to the finding of El-tameer archaeological site which shows varied cemetery trait.

THE GEMATEN STELA OF KING ASPELTA: A DESTROYED MONUMENT REVISITED

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Among the most intriguing sources for the history of Kush are 13 fragments of some monument of Aspelta, which were found during F.L. Griffith's excavations at Gematen (Kawa) in 1929-31. At first the objects in question were rendered as remains of a broken stela but later were reinterpreted as "fragments of a monument [...] the dimensions of which suggest that it was not a stela [...] but a statue". Several fragments of a purposely destroyed statue found during the 1935/36 excavations at Kawa, were pointed out as possible parts of the same "monument" supposedly damaged in the course of Psammetichus' II invasion of Kush.

In 2012 a suggestion was set forth that the partly visible dating at the very beginning of the text should be reconstructed as "year 3", after which this monument was tentatively associated with the recently found Doukki Gel stela and the well-known Dedication stela from Sanam, which, according to the most recent interpretation, commemorate some important developments in the religious life of Kush after the Egyptian invasion under Psammetichus II. By coincidence, in 2017-18 some remains of the Kawa "monument" were spotted and provisionally examined *de visu* by the present writer in the Ashmolean museum at Oxford, which now makes it possible to verify some of the renderings suggested so far.

'NOM DE GUERRE' OR MISNOMER? SOME CONSIDERATIONS REGARDING THE TITULARIES OF AMANNOTE-ERIKE

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Names and naming practices are known to be some of the most significant aspects in the creation and display of identity, in both the modern and ancient worlds. This is particularly true for the titular naming customs practiced by the ancient Egyptian and ancient Kushite kings. The Napatan king Amannote-erike, who ruled ancient Kush in late fifth century BC, adopted the traditional five-fold titulary of these ancient rulers when he acceded to the throne. However, Amannote-erike is known to have exhibited at least two different titularies. One is attested in his 'Great Inscription' at Kawa (among others) and the other is attested in blocks found at his pyramid at Nuri. There are some significant differences apparent between these two titularies. This paper will firstly address the theoretical frameworks of naming practices. It will then briefly introduce Amannote-erike's reign and identify the key differences presented within his two different titularies. Next, the possible importance of these differences and what may have prompted the change from the titulary of the living king to that of the deceased king will be examined. The significance centred on the creation and display of identity by this king as an individual and within the continuum of Kushite kingship as well as the possible associations with titular and naming practices in the late Napatan context are especially relevant to this presentation.

SESSION 4 MEROE

FROM 19TH CENTURY TRAVELLERS TO SITE MANAGEMENT: EL-HASSA, ITS AMUN TEMPLE AND RAM STATUES

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Since that day in May 1814, when Burckhardt chose to shelter his camel under the acacia trees of El-Hassa, thus discovering the ruins, and since both Linant and Cailliaud, in March and April 1822, describe on the site a *sphinx bélier* (...) *de style égyptien*, ram statues have proved to be one of our best leads to an initial understanding of the archaeological and historical importance of that Meroitic settlement. The digging of a canal in 1975 was the next step, with the discovery of a ram statue. Although of a smaller size, its base is carved with the same inscription bearing the name of the *qore* as Soba's ram REM 0001. In 2002 the Franco-Sudanese mission launched a research program at El-Hassa. Designed to locate the temple dedicated to Amun, the first sondage unearthed a ram statue with again the same inscription on the base, and in this case of the same size as Soba's ram. The digging of the causeway had to wait until 2008, during which three more statues were found, and in 2010, for the sixth and last one. The complete plan of the *dromos* being known and all the statues having been found, we therefore, have proof of what was already generally assumed: Soba's ram comes from El-Hassa, from where it had been taken during the period of the Christian kingdom of Alwa.

Now, as El-Hassa becomes a concession of the Louvre Museum, the time has come to work on the site management: we propose to present the ram statues on the site along with a cast of Soba's ram.

PAINTED PLASTER FROM MOUWEIS AND EL-HASSA: A FEW OBSERVATIONS AND REFLECTIONS

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Any official building in a Meroitic city is likely to have been coated with plaster, and from the very first excavation seasons, in Mouweis as well as in el-Hassa, fragments of painted plaster were unearthed. On both sites the figured decoration was modelled in relief.

At el-Hassa some of the most outstanding fragments originally belonged to the decoration of an outer wall. From the size of the anthropoid parts of bodies, we can infer colossal proportions, with figures around 4 m high.

In Mouweis the fragments of figured scenes fell from inner walls, where the height of anthropoid figures could be estimated around 0.8 m.

Apart from this difference in proportions, materials from both sites are very similar at first sight. Analyses, now available for Mouweis, allow further reflection on Meroitic wall decoration. With Mouweis and el-Hassa, we will now have the opportunity to compare two sites, from the making of the plaster to the iconography adopted in cultural buildings.

COPPER ALLOY METALLURGY IN THE LATE KUSHITE TEMPLE OF DANGEIL, SUDAN

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The excavations in the late Kushite temple of Dangeil, Sudan, have uncovered various pits, one of which yielded a relatively large quantity of remains clearly related to the secondary metallurgy, i.e. melting and working, of copper and/or its alloys. The archaeological assemblage from one particular pit consists of a variety of metallurgical remains, such as fragments of crucibles, moulds, furnace walls, tuyères, etc., some of which have most likely been heated. The context in which the pit is located has been dated to c. 1st century BC – 1st century AD. Concurrently, the excavation of the nearby cemetery revealed several complete copper alloy bowls and other fragments.

This assemblage gives the first real opportunity to investigate the metallurgical techniques and processes used in the production of copper alloy artefacts through the study of technical ceramics in addition to the finished products. The characterisation of the material *per se* is important as few comparable collections have been documented or investigated scientifically for Upper Nubia during the Kingdom of Kush. This assemblage has been studied scientifically using a combination of non-invasive techniques, such as X-radiography and optical microscopy, and destructive techniques to characterise and analyse cross-sections of technical ceramics, including scanning electron microscopy (SEM) equipped with energy dispersive X-ray microanalysis (EDX) and metallography.

ANIMAL REMAINS IN TWO MEROITIC TEMPLES, EL HASSA AND DANGEIL

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Two Meroitic temples in the Central Sudan were recently excavated, El Hassa by the Louvre Museum (Paris) and Dangeil by a sudano-english team (British Museum (London)). They delivered significant amounts of animal bones. Their study reveal the importance of domestic mammals, mainly cattle and caprines. Cattle are small compared with those from older periods, like Kerma. The comparison between the two temples brings only small differences, particularly in the composition of the faunal spectrum.

WERE ENVIRONMENTAL CHANGES A CONTRIBUTING FACTOR TO THE COLLAPSE OF THE KINGDOM OF MEROE? PRELIMINARY RESULTS OF STABLE ISOTOPE ANALYSIS OF HUMAN REMAINS FROM SELECTED ARCHAEOLOGICAL SITES

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Environmental changes caused by the overexploitation of the natural environment are being put forward as a contributing factor to the collapse of the Kingdom of Meroe in the 4th century AD. The impact of such changes on human habitation, migration, subsistence, and physical health of the population is being investigated using stable isotope analysis and macroscopic examination of human remains from mortuary deposits. As part of a two-year research project, human remains from a total of 13 cemetery sites have been examined. Bone and dental samples for radiocarbon dating and stable isotope analysis have been collected from over 80 individuals and are currently being analysed. Samples of local vegetation and animal remains from burial deposits, if available, were also collected for comparative strontium stable isotope analysis to detect migration. Dental calculus deposits have been submitted for analysis to shed some light on the diet of the individuals studied. This presentation will focus on the preliminary results of this research project.

HOSH ALKAFIR: A MEROITIC SITE NEAR MEROE

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Hosh Alkafir is one of 395 archaeological sites registered within Nile Valley University Archaeological Project of Al Damer Region (NAPD) which funded by QSAP.

The Site is located 22 km north of Bijrawiya, in Alkitwab village south of Mutmer in Almahmiya area. This site mentioned by Hintze 1959 as a Meroitic temple. Referring to the magnetic survey conducted in the site there are many buildings under the ruins of the site. NAPD excavations in Hosh Alkafir began in 2015 with the enclosure wall, three gates, and part of the central temple. The temple which mentioned by Hintze is not excavated yet. The results are cleaning more 90x118 m of enclosure walls to achieve the general map of the site and discovering a Meroitic temple (26.63x23.6 sq. meters) facing west toward the Nile. The excavations also revealed 16 rooms adjacent to the south side of the Meroitic temple.

The temple and adjacent rooms built with stone, mud, mud brick, and red brick. The central part of the floor of the temple paved with flagstone. The difference and number of building materials indicates the multiple phases of buildings constructions. The temple buildings appear to be the latest. So far we are not sure if the temple was built above an older one. But the method of construction, multi-phases, and different levels of the surfaces of the temple and rooms may indicate that.

KEDURMA: A MEROITIC REGIONAL ADMINISTRATIVE TOWN NORTH OF THE 3RD CATARACT

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As a result of previous archaeological studies, we know that the Meroitic is very rarely present in the 3rd Cataract region. The only large Meroitic site known today in this area is Kedurma, which lies in an open area on the east bank of the Nile at the far northern end of the 3rd Cataract. There is a small village to the south which is eponymous for the name of the archaeological site. The name itself is Nubian and is composed of two words: “Ked”, which means “stone”, and “Urm”, which means “black”. There is a low hill of black granite which occupies the area between the village and the site. The site extends about 2 km eastwards to the main tarmac road between Dongola and Wadi Halfa. To the north of the site is a deep khor that fills up partially during flood times. Again in the north there is a village with the name “Kada”, which also means “stone”.

This paper will present the results of recent archaeological field work conducted by the University of Khartoum Department of Archaeology at Kedurma. Distinctive archaeological remains were discovered, documented and studied. The results demonstrate more and more the commercial, industrial and administrative character of the site. This leads us to conclude that Kedurma was one of the most important Meroitic regional administrative towns in the north.

FIRING TECHNOLOGY OF MEROITIC POTTERY FROM MUSAWWARAT – AN EXPERIMENTAL ARCHAEOLOGY

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The remains of a Meroitic pottery workshop at Musawwarat es-Sufra and the associated ceramics were the focus of a project examining pottery production and consumption at this site. Archaeometric analyses of pottery samples from Musawwarat revealed equivalent original firing temperatures higher than 1000 °C for locally produced vessels made of wadi clays. Since no pottery kilns were identified at the site, investigations focused on whether the pottery had been fired in open bonfires and how temperatures of c. 1000 °C could be reached that way. For the experimental firings a series of replicated vessels were produced using locally available raw materials and fired with various types of fuels. The temperature attained during firing was measured with a thermocouple – and the fired vessels were subsequently analysed in the laboratory. The experiments showed that a temperature of 1050 °C was produced in a bonfire fuelled by cow dung in 30 minutes.

The lecture will discuss the results of these studies and outline a possibly resulting firing technology.

KUSHITE WATER MANAGEMENT TECHNOLOGY AT MUSAWWARAT ES-SUFRA

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Musawwarat es-Sufra features one of the most complex and earliest water management infrastructures identified to date at a Kushite site. The components of the ancient water management system at Musawwarat are classified into hierarchic and functional categories and positioned within a chronological framework beginning in the Napatan period. The water management system consisted of two coequal superordinate water procurement and supply systems, represented by two *hafair* and associated water conduits, leading into the Great Enclosure. Subordinated systems and detached installations so far comprise twelve basins and multiple channels. One of these systems forms the irrigation system of a garden inside the Great Enclosure. Two of the basins were linked to lime mortar production and clay preparation. Additionally, a sanitation and water recycling system was in place inside the Great Enclosure.

The importance of water management and the creation of a reliable water supply at sites within the Kushite hinterland of the Nile valley, e. g. in the *Keraba*, is illustrated through a reconstruction of ancient ecological conditions in relation to natural water resources. Technological and socio-economic aspects of water provisioning and water utilisation are considered in relation to the existing environmental conditions. From this basis, the Kushite water management system of Musawwarat and its ecological, technological and socio-economic significance, are revealed.

PRESERVING AND PRESENTING MUSAWWARAT ES-SUFRA: CHALLENGES, MEASURES AND PERSPECTIVES

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The talk outlines recent steps that have been taken to preserve and present the Musawwarat es-Sufra component of the “Archaeological Sites of the Island of Meroe” World Heritage Site in view of increasing visitor numbers. Challenges – some of which are specific to the site – are discussed and mitigating measures illustrated. In addition, longer-term perspectives for the preservation and presentation of this unique site are developed.

NAGA – A COMPENDIUM OF MEROITIC SCULPTURE

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As in the variety of its architectural features, Naga presents also in sculpture a rich repertoire of formal structures, iconography and style. Statues of Amun and Isis follow the Egyptian paradigm. Colossal statues, set up in front of temple gates like pharaohs in Egypt, represent the gods Arensnuphis and Sebiuameker. The prototype of the rams of the avenue in front of the Amun Temple, the rams of Soleb, is primarily Nubian. Janus-faced, double-sided Bes statues take their model from the Kushite temple at Gebel Barkal. Numerous lion statues – from small figurines to lifesize – show the animal crouching or recumbent. Animals constitute the figural bases of columns combining elephants, lions and leopards. The Egyptian type of the cube-statue has African features which can be found also with the royal figures in front of the rams of the avenue of the Amun Temple. Hellenistic inspiration is predominant in life-size draped male statues representing high dignitaries. These different artistic tendencies are amalgamated in a statue of Isis: Framed “à l'égyptienne” by a rectangular basis and a back-pillar, the goddess in Alexandrian dress and hairstyle follows in her corpulence an African ideal of female beauty.

The local and historical coherence of all these pieces excavated at the same site and dating to the same period makes the statuary of Naga a prime example of the global nature of Meroitic art and culture.

NEW STRUCTURES OF MEROITIC TEMPLE ARCHITECTURE. NAGA 2016-2018

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The great variety of architectural features encountered at Naga has been enlarged by two new temple types excavated by the team of the State Museum of Egyptian Art Munich within the last seasons: the Lion Temple Naga 1200 and Temple 700, both with hitherto unknown ground plans. Temple 700 with its unusual plan and two pairs of colossal statues of Arensnuphis and Sebiuameker in front of two entrance gates underlines, together with the adjoining building Naga 600, the importance of that religious area in the upper town. The focus, however, was not only on these temples, but also on the surrounding area, to connect them to the ancient city and to define the overall function of that important place which obviously contains six more buildings. A 3D area map of the complete site of Naga, including the North Cemetery, has already been created with the help of a photo drone.

NAGA-PROJECT: TAKING STOCK AND PROSPECTS

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The Naga-Project, which had been under the aegis of the Egyptian Museum Berlin since 1995, was taken over by the Egyptian Museum in Munich in 2013. With the addition of new team members, the focus of the Naga project has changed as well. This includes a new series of publications, new structures in the collection of archaeological data and new ways of presenting the results of the excavation to the public in the museum and the media. The lecture gives a short overview of the current status of the Naga-Project, and presents its mid-term planning and goals.

The focus in the coming years will be on the investigation of Meroitic temple structures. This is almost inevitable, as no other place in Sudan has so many different types of temples. As larger projects, the Naga 500 and Naga 400 temples will be investigated in the coming years. Temple Naga 500 (also known as “Temple f”) is a temple of Queen Shanakdakhete and was traditionally considered the oldest temple of Naga. Certain problems with the identification and dating of Queen Shanakdakhete make a study of the temple extremely interesting, even for historical questions. In addition, the temple has some architectural features such as an unusual extension on the northern side and an unusual staircase in front of the pylon. Finally, the design of the interior shows some peculiarities - the orientation of the figures within the relief differs from the usual decoration scheme. As another project, the study of temple Naga 400 is planned, another very different type of temple: there is at least one row of pillars around a central building, making the temple most closely correspond to the type of the peripteral temple.

SESSION 5
MEDIEVAL

OBSERVATION ON THE ARABIC AKSUMITE ORIGIN
OF MAKURIA KINGDOM

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This paper presents observations on the thesis which advocates the Arabic-Aksumite origin of the kings of Makuria (500-1500 AD) and that by re-reading, in the light of the new archaeological data and evidences, during the period which following the decline of Meroe kingdom in the 4th century AD and through some Aksumite descriptions and the historical references mentioned in the Arabic sources and cultural heritage of the area of the study specially Public literature, which tackled this topic in addition to the oral traditions of some families living in the area of Dongola the capital the kingdom of Makuria, the family claim that they belong to the royal dynasties in the village around the old Dongola. This paper relined on historical analytical methods as a basic approach besides some other methods because the paper sciences specially the social and linguistic ones, for sake of proving this hypothesis to analyse it as accordance to the obviousness methods and to the discussion that there are some evidences which make the Arabic Aksumite origin looks acceptable.

THE CONTRIBUTION OF MAMLUK SOURCES TO A REVISED CHRONOLOGY
OF THE KINGS OF DOTAWO/MAKOURIA (CA. 1268-CA. 1367)

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The purpose of this paper is to continue the work of revision of Medieval Nubian royal *fasti* initiated by Giovanni Ruffini on the basis of a series of newly published Old Nubian documents from Qasr Ibrim. Further investigations into a number of unpublished or overlooked Arabic texts dating from the Mamluk period has allowed the present author to provide further light on the troubled chronology and the dynastic conflicts of the later period of the kingdom of Dotawo/Makouria. The input of these new documents will be assessed and analysed for the century comprised between the reign of Abū al-‘Izz M.r.t.šk.rā (ca. 1268), which marks the beginning of the “Mamluk wars”, to the reign of an hitherto anonymous king known as Afākīr (most probably an Arabic rendition of the Old Nubian name Apakyre) who was forced, under the pressure of the bedouin presence in the Makourian heartland, to leave Dongola in 1365-66 to settle in Gebel Adda with his court. It will be shown that the majority of the Nubian rulers who succeeded each other on the throne during this period belonged in fact to a same extended family connected to the figure of king David who was captured by the Mamluk troupes in 1276 and kept as a prisoner in Cairo until his death (after 1290).

RELATION BETWEEN THE STATE AND THE CHURCH IN KINGDOM
OF MAKURIA (8TH-9TH CENT.)

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In the second half of the 8th Century, Kingdom of Makuria introduced several important changes in the State organization, in territorial administration as well as in offices. At the same time also some important changes happen in the Church institutions as well as in its relations with Alexandria Patriarchate. In Dongola and in Pachoras were built also new cathedrals and new official buildings. The Church of Archangel Raphael in royal complex on the Citadel in Dongola, recently studied, build at the second half of 8th century, provide us with new murals and important inscriptions, which are basic for understanding the process of these changes in the State and inside the Church.

ARCHAEOLOGY OF CHRISTIAN CEMETERIES IN MEDIEVAL MAKURIA:
RESULTS OF FIELDWORK IN THE SEASONS 2015-2016 AT GHAZALI,
NORTHERN SUDAN

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Ghazali is one of only a few known monastic sites in medieval Nubia. The presence of three large cemeteries of varied social attribution allows a comprehensive study of full range of Christian funerary practice. While Cemeteries 1 and 3 were probably used by the lay inhabitants of Wadi Abu Dom and the Nile valley, Cemetery 2 was clearly designed for the burial of monks forming the community of Ghazali monastery. The overwhelming majority of individuals were adult men, whose function within the local religious structure is mentioned by Greek and Coptic inscriptions recorded on the funerary steles found at the site. A multidisciplinary research conducted over three seasons in 2015 and 2016 yielded an abundance of data concerning the manner of burial and living realities in medieval Christian Nubia. Over 100 tombs excavated so far display a significant range of diversity in terms of their architectural layout with simultaneous homogeneity in body treatment, which may on one hand reflect the egalitarian character of early Christian burials, but on the other underline the differences in social position and affiliation of the deceased. Furthermore, the application of bioarchaeological methods of studying human remains, as well as laboratory techniques provide an interesting insight into the biological character of the community and living conditions in a monastic community of medieval Christian Nubia.

CHRISTIAN BURIALS AND THE KINGDOM OF MAKURIA:
AN INVESTIGATION OF THE MONASTIC CEMETERY AT GHAZALI,
SUDAN

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This presentation focuses on the investigation of Christian burials in the monastic cemetery (Cemetery 2) at Ghazali, located in the Northern Province of Sudan. One of the best preserved and most extensively documented sites in the medieval Kingdom of Makuria, and one of a select few monastic settlement sites identified from Christian Nubian contexts, the site of Ghazali (ca. 670 to 1270 CE) provides a rare opportunity to examine the lived realities of monastic life in a Nubian monastery. Given its position directly south of the monastic edifices, Cemetery 2 has long been believed to have been utilized for the burials of resident monks, a hypothesis now confirmed through excavation. The nature of the monastic burials at Ghazali largely conform to other Christian era cemeteries in the region, though a wide range of variability in burial structures is evident. In particular, two comparatively unique burials, both double burials, have been identified at Ghazali: one containing an adult and child, and the other two adults, one face down, bringing into question the nature of these burials. Along with discussion of these atypical burials, this presentation will adopt a bioarchaeological perspective to address the realities of living and dying at the Makurian monastery of Ghazali through discussion of health and illness among the monks who resided in this desert landscape.

GANATI CHURCH, MAKURIAN CENTER ON THE LEFT BANK
OF THE NILE

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The National Corporation for Antiquities and Museums mission of Debba-Dam Archaeological Survey Project, focused on the left bank of the Nile between the Dam site on the fourth cataract to the town of Debba downstream, extending to a maximum of 5 km into the desert plateau. Historically, this area was very important since the prehistoric periods, it was an important part of the Napatan region which contains many monumental sites from the Kushite kingdom (9th century BC to 4th century AD).

The survey on Ganati Island resulted since the first season the discovery to the one of the largest and important Christian church on the left bank of the Nile. As we know, the majority of the Makurian sites were located on the right side of the Nile.

During this present we would like to show the result of the three seasons of excavations at the church, the restoration of the pillars and the preliminary study of the materials which were found at the site.

According to the building and the sculptures found in the church, some comparisons can be made with some other sites dating to the Kingdom of Makuria.

LOOKING AT THE HANDMADE POTTERY IN LATE MARKULA
KINGDOM: TRADITIONS AND INNOVATIONS

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The aim of this paper is to present separated studies undertaken on the handmade pottery recently discovered at Old Dongola by the team from Polish Centre of Mediterranean Archaeology, University of Warsaw. Assemblage of ceramics which came into light during excavations in the monastery of St Anthony on Kom H, in the Courtyard A is dated to the 11th-13th century AD and contains an extensive set of handmade vessels. They were mostly used for food preparation and cooking, rarely for storage purpose. Assemblage comprises of jars, bowls and cookers of different shapes and sizes. Different techniques of hand shaping, as well as fabrics and decoration were recorded. Comparison with handmade vessels of an earlier date, discovered at Old Dongola in the Palatial Building and in the monastery in its south-eastern part, suggests that significant changes in the handmade pottery production took place in the turn of the 11th century AD. New shapes, fabrics and decoration were introduced then. This tendency will be reconsidered with a cultural and political situation in the Late Makuria Kingdom. Why did those innovations appear? What was the role of local traditions and if there were any influences from the "outside"? On the other hand, a continuation of earlier traditions is observed. Are they indigenous, long-lived, Nubian traditions of handmade pottery?

ALL ROADS LEAD TO RAPHAELION: THE ORIGIN AND DEVELOPMENT
OF A NUBIAN PILGRIMAGE SITE IN BANGANARTI

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This paper briefly explores the history of the pilgrimage centre at Banganarti. The updated state of research confirms that creation of the pilgrimage centre at Banganarti coincided with the burial of two men of the highest secular or ecclesiastical rank in a crypt built along the eastern wall of the first church on site, dedicated to Raphael the Archangel. The respect paid to the dead coalesced with the veneration of the church's patron saint. In the second half of the eleventh century a new sanctuary, also dedicated to Raphael the Archangel was built on the ruin of its predecessor. The new building was purposefully built to accommodate the crowds of pilgrims. They entered its sacred space through one of the three openings and circumambulated the *analogion* located under the central dome. The Raphaelion outlived official state-sponsored Christianity in the region by at least two centuries. Archaeozoological studies, carried out in Banganarti since 2001, have confirmed the high concentration of pig bones. The most probable explanation of this anomaly is a custom, well attested in the medieval literary sources known from elsewhere, of bringing pigs to the pilgrimage churches in offering to the patron Saint.

LITURGICAL HYMNS FOR GREAT LENT FROM THE LOWER CHURCH IN BANGANARTI

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On the inner walls of the Lower Church in Banganarti, dating back to the 7th-11th century, more than 20 Greek inscriptions were found. Most of them were situated in one room – central space of the western annex located exactly opposite the apse. Inscriptions found there seem to form a homogeneous group. They are written with skillful hands using sloping biblical majuscule with very small dimensions of letters measuring up to half a centimeter. This type of script would be expected in a manuscript rather than on the wall of a small and dark space, offering only limited possibility of reading. Among the texts, one can distinguish liturgical canon and structural hymn for the begging of the Lent, other canon for the Lazarus Saturday and series of short *troparia* connected with Palm Sunday procession. Though most of them do not have any exact parallels, most probably their roots are to be sought among chants collected in the early Jerusalem hymn book – *Tropologion*. Those texts significantly enlarge the modest collection of *liturgica* known from Christian Nubia and, so far, they are the only source introducing to us celebrations connected with the pre-Eastern period in Nubia.

MEROITIC INHERITANCE. CONTINUITY AND DISCONTINUITY OF MATERIAL AND IMMATERIAL ASPECTS OF MEDIEVAL NUBIAN CULTURE

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The topic of the survival of certain aspects of Kushite culture in later periods has been discussed by various scholars. It concerns elements of architecture and royal iconography, especially regalia and dress. The aim of this presentation is to come to a definition of the character of such elements, which reflect processes of death and rebirth of components of culture. In what Robert Redfield called *the little tradition* (popular culture, comprising things such as pottery, vernacular architecture, funerary customs) there seems to be more continuity and resilience, but on the other hand, in spite of changes in leadership and religion (aspects of the *great tradition*) there appear continuities here as well that are at least remarkable.

ALWAN NUBIAN AND ALPHABETIC WRITING IN THE MEDIEVAL SUDAN

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The spread of Christianity in the Medieval Sudan was accompanied by the introduction of the Greek and Coptic alphabetic scripts for the writing of indigenous languages, such as Old Nubian (Browne 2002) and Beja (Browne 2003). This paper will look at several problematic and partially unedited inscriptions from Wadi-es-Sofra and Sōba (Erman 1881), which like Old Nubian show the admixture of characters from the Meroitic alphasyllabary, but may be written in a language that is neither Old Nubian nor Beja.

THE PERSONA AND CULT OF THE ARCHANGEL MICHAEL IN NUBIA

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According to the definition by the American anthropologist M.E. Spiro, “religion is an institution consisting of culturally patterned interaction with culturally postulated superhuman beings”. The religion of the Nubians during the medieval era was Christianity, and although there is no agreement as to the details of this interaction (i.e. the cult practiced in the framework of doctrinal particularities), there is hardly any doubt that the most popular of these culturally postulated superhuman beings in the Christian culture of medieval Nubians was the archangel Michael.

The proposed contribution aims at presenting the state of the research on Michael in Christian Nubia. An overview of the sources (textual and iconographical) will be presented, as well as of analyses on the persona and cult of Michael based on research conducted by the author or by collaborative works in the context of which the author has a pivotal role. The data presented will be interpreted in light of recent advancements in understanding the particularities of religious practice and belief among Christian Nubians.

Despite the preliminary character of this interpretation, the state of the research allows for optimism as to the general value of this sketching of the persona and cult of the archangel Michael as a religious experience in medieval Nubia.

REVISITING JOHN OF EPHESUS: CONSIDERATIONS ON NUBIA'S
DOCTRINAL POSITIONING THROUGH THE PRISM OF REGION'S
POLITICAL CORRELATIONS AND ARCHAEOLOGICAL EVIDENCE

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Our main source of Nubia's conversion to Christianity is *Ecclesiastical History* by John of Ephesus, an fervent adherent of the anti-Chalcedonian dogma. Therein, he exalts the success of the anti-Chalcedonian mission appointed by the empress Theodora in order to convert Nobadia to Christianity. This leads to the hypothesis that Nobadia's church was proselytised to the anti-Chalcedonian doctrine. He also narrates Alodia's conversion to Christianity. Moreover, his detailed account lacks any reference to the Christianisation of Makuria, whereas accentuates acts of hostility among the Nubian kingdoms. This omittance was interpreted as resulting from the fact that the Makuritans were converted to the Chalcedonian/Melkite doctrine by another mission sent from Constantinople with this purpose. However, the available archaeological data reveal contradictory information about the doctrinal positioning of Christian Nubian kingdoms. Thus, a scrutinized research on the findings of excavations on Middle Nile Valley through the prism of Nubia's political developments in correlation with the Byzantine empire may shed light on the veracity of John of Ephesus' account with regard to the doctrinal issues of the Nubian kingdoms.

WEDNESDAY, SEPTEMBER 12
MUSÉE DU LOUVRE

THE 'PHARAONIC' PRESENCE IN THE BATN AL-HAJAR, NUBIA
IN THE NEW KINGDOM, AND BEYOND.

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The 'Pharaonic' archaeology of the Batn al-Hajar region south of the Second Cataract remains poorly known outside a few monumental sites, mainly its Middle Kingdom 'forts'. Many uncertainties remain concerning its wider occupation history, both in the Middle Kingdom as well as the New Kingdom when Pharaonic occupation was extended southwards to the Third Cataract and beyond. This paper will draw on the records of the *Archaeological Survey of Sudanese Nubia 1963-1969*, now being brought to publication, which provide some new insights. As most these sites are now lost, we are now in a position to present a reasonably 'complete' overview of the scale and character of the 'Pharaonic' presence in this inhospitable landscape.

This paper will present a range of new information which may raise new questions about the nature of the Egyptian presence, found manifested in varied ways. Viewed as a larger landscape, we may also be challenged to adopt rather different perspectives on Egyptian experiences beyond the major monumental sites which have tended to dominate our historical narratives. An overview of evidence relating to Egyptian mining and processing activities will be presented along other aspects of their presence. A range of New Kingdom burials sites provide an interesting addition to our knowledge of mortuary practices largely derived from larger cemeteries linked with major centres. Other broader issues will be raised concerning the lived experiences of this region through the second millennium BCE, and beyond.



Figurine féminine de Mouweis
conservée au Musée National de Khartoum
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THURSDAY, SEPTEMBER 13 INSTITUT NATIONAL D'HISTOIRE DE L'ART

SESSION 1 MEROE

SYMBOLS OF THE SUDAN AND COMPLEMENTARY FORMS IN AFRICA

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LION THRONE IN THE MEROITIC FUNERARY CHAPELS SCENES

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In Ancient Egypt and Kush the legs of the funerary thrones and beds were often carved in the form of the lion legs. In the meroitic cemeteries of Barkal and Begrawiyah, the king is always depicted seated on a lion throne. The study of this sort of thrones is very important to know the meroitic funerary beliefs and religion. This throne is carved several times only in the decorations of the royal funerary chapels. The aim of this paper is to discuss this throne and its significance specially for the dead king. Thus the lion throne would embody the Egyptian belief of the king's resurrection from the reign of Chephren (4th Dynasty) onwards. It is obvious that the Kushite elite adopted Egyptian religious beliefs, especially funerary ones. The lion-god Aker guarded the gateway to the netherworld through which the sun passed each day and so, since the sun was born each morning and died each evening, the lion was associated with death and resurrection. In this regard, the lion was portrayed on funerary thrones, couches or biers, as well as mummification tables.

I'll focus in this paper on the representations of the lion thrones and its' funerary role which it played in the Meroitic Period and its relations with the deceased's bed specially the depicted scenes on the walls of the meroitic funerary chapels.

THE WORSHIP OF THE LION IN MEROE (THE ORIGIN AND SIGNIFICANCE OF HIS WORSHIP)

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Religion is an organized system of beliefs and practices revolving around, or leading to, a transcendent spiritual experience. There is no culture recorded in human history which has not practiced some form of religion. This paper will discuss the origin and worship of lion in the ancient Meroe civilization, depending on the Abedamak chant that which was written by the Meroites, and its perception his qualities, characterize and the power. Many temples was built for Abedamak in royal city and butane region, and also deal the appearance of the lion before Meroe civilization and what the religion philosophy, environmental effects and economic aspects that will stand beyond the sanctification of the lion in Sudan, and also there are a culture continuity about the concept of the lion in Sudanese heritage. The name of the god Assad (control what happens) first appeared in the work of the world English Griffith, who was the first to make serious attempts to study the language irrigated area. It is the first of the serious studies on the worship of lion and reached some Assad control what happens valuable conclusions which had not received sufficient attention, as a result of analytical studies by irrigated manuscripts Al-naqaa and could prove essential unity between God Assad control what happens in the temples. As well as could prove the fact of the existence of relevant ritual between each of the God of lion control what happens and gods Isis.

THE EXTERNAL RELATIONS OF WAD BEN NAGA AS SEEN FROM THE PERSPECTIVE OF POTTERY FINDS

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Among the numerous pottery finds from Wad Ben Naga are specimens which shed light on the royal city's relations both with close communities as well as distant locations in the Mediterranean.

Isolated pottery finds as well as whole groups of pottery evidence contacts and exchange with various parts of the Eastern and Western Mediterranean, North Africa – including Roman Egypt – and last but not least the Meroitic heartland. Of special importance is a collection of potsherds from various imported amphorae discovered during the excavations of the so-called Typhonium (WBN 200) and its surroundings, and a group of imported handmade pottery from yet unknown single source found in various archaeological contexts at Wad Ben Naga. In addition to actual imports, the recent excavations at the site yielded several examples of Meroitic pottery influenced by foreign patterns.

Confronted also with other evidence from Wad Ben Naga, the collected data indicated diverse, although in many cases certainly not direct, connections with the external world. The royal city at Wad Ben Naga served as a major recipient and probably also a redistributor of wide range of imported pottery products similarly to other major centres of the Meroitic Kingdom.

BUILDING PROGRAM OF NATAKAMANI AND AMANITORE

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King Natakamani and Queen Amanitore ranked among the most important rulers of the ancient Kingdom of Kush, or more precisely of the Kingdom's Meroitic Period (ca. 300 BCE–350 CE). Judging from the number and quality of monumental buildings (palaces, temples, as well as cultic equipment) that they commissioned, their co-regency (dated to the mid-1st century CE) must have been one of the most prosperous periods in the Kushite history, comparable only to the period of the double kingdom of Nubia and Egypt under the Twenty-Fifth Dynasty (747–664 BCE).

It is noteworthy that the royal couple frequently resorted to the achievements of that period not only in their building program, but also in the broader ideology of state. The extraordinary nature of the building program of Natakamani and Amanitore has been long recognized; however, only a limited attention was dedicated to its analyses and synthesis of available archaeological and architectural evidence.

Recently discovered monumental structures or even complexes of monumental structures built by the royal couple at various Meroitic sites – including Wad Ben Naga – have provided extensive evidence concerning urban planning, interaction of archaism and innovation, interregional material and intellectual exchange, as well as building techniques and working procedures.

THE COLLECTION OF SEALINGS FROM THE PALACE OF AMANISHAKHETO AT WAD BEN NAGA

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Between 1958 and 1960, a large structure known as the Palace of Queen Amanishakheto (WBN 100) was uncovered at Wad Ben Naga. Among numerous finds, a collection of forty-three sealings, two stamps and nine signet rings were accessioned in the Sudan National Museum. The collection represents a valuable and largely unpublished source of information on the character of Meroitic administrative system. In the communication, an overview of the sealing types should be presented, which cast an additional light on the category of goods collected, stored, consumed and/or redistributed in the Palace, as well as on presence of sealed magazines storing such goods. The types and iconography of seal images preserved on the sealings, together with those on stamps and signet rings, further provide evidence of administrative networks, use profile of individual seal owners, as well as processes such as countersealing. The communication also discusses the potential of reflection of hierarchy of officials involved in the administrative process based on categories of seal types and frequency of seal images. Finally, the use of pigments in the sealing process observed on specimens from Wad Ben Naga is analysed in the communication; a procedure common in the contemporary lower Nile Valley, yet hitherto undocumented in the published records dating to the Meroitic kingdom.

WADI EL-DAN EXCAVATIONS IN MEROE – SUDAN

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The mound graves spread in many areas of Sudan, particularly on the River Nile and a focused manner of the Four Cataracts region (Gabati) until Khartoum. Wadi el-Dan is one of the most important mound site. It is located about 40 km North of Shendi town and 2 km from the right bank of the modern Nile channel in the area of the royal city of Meroe state. It has been excavated by the Department of Archaeology of the University of Khartoum as the first season was conducted in the site in 2011. The aims of the excavations are to know the importance of Wadi el-Dan as a geographical and historical task for Meroitic capital, to know more about the type and shape of the graves, beside study and analysis of the contents of the graves and to find out who are the owners of these tombs and burial customs and funerary rituals, and their relationship to the kings of Meroe, the public or others.

ABOUT THE REALIZATION OF A REPLICA FROM ABU ERTEILA

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During the eighth excavation season in Abu Erteila, on 26th November 2015, the Italian-Russian Mission found in the naos of the local temple, very close to the altar, a ferricrete sandstone stand, that was transferred to Khartoum in the course of the same day.

The object, 140 cm high, presents a square cross-section and appears slightly tapering towards its top. Realized with the employment of ferricrete sandstone, the stand shows on each of its four faces a goddess supporting a starry sky and flanked by two lines of Egyptian hieroglyphic text. Four cartouches contain the birth and coronation names of king Natakamani, queen Amanitore and their youngest son, prince Shorkror. Greatly interesting appears the presence of Shorkror's cartouche since it constitutes its first proof in Nubia.

In the course of the tenth campaign other two altars-stands came to light in a lateral chapel presenting once again the names of Natakamani and Amanitore that must be thus considered the builders of Abu Erteila temple.

Considering the relevance of the piece found in 2015, the mission produced its perfect fiberglass replica (scale 1:1). The first sample, whose processing phases are furnished in our communication, was donated to Sudan on 26th April 2018 in the course of a ceremony held in FAO (Food and Agriculture Organization of the United Nations), and collocated in permanent exhibition inside the Sudanese hall.

UNKNOWN MEROITIC TEMPLE FOUND AT ABU ERTEILA

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An international mission of archaeologists from Italy (Dr. Eugenio Fantusati - University of Rome -, his wife-architect Rita Virriale and his students), from the United States (Dr. Richard Lobban - Sudan Studies Association - and his students) and from Russia (Dr. Eleonora Kormysheva, Oriental Institute, Moscow) has excavated since 2008 under license from NCAM since 2008. In 2015, we finally found a previously unknown Meroitic temple to Amun, Apedemek, Hapy and other deities.

This paper focuses on temple chronology with reference to C-14, dates, stratigraphy and inscriptional evidence that proves attribution to King Natakamani, Queen Amanitore and their son Prince Shorkror, well known elsewhere, but never attested at Abu Erteila until now. In addition to adding to basic Meroitic historiography, the paper will inventory the architectural and iconographic features registered to date.

In short, this paper collects all of our C-14 dates; the inscriptional evidence; and the architectural styles in order to place this newly found temple in its historical context and place it in the Meroitic chronology as well as addressing the historical context for its decline, destruction before and during the Axumite invasion of King Ezana and its recycling in Middle Christian times as a graveyard and residential area.

FROM A MEROITIC TEMPLE TO A MEDIEVAL CEMETERY: HISTORY OF KOM II AT ABU ERTEILA IN CONTEXT

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Abu Erteila is an archaeological complex situated about 7 km south of Meroe royal city. In the time of Natakamani, there was built a Meroitic temple which survived periods of decline and restoration. In the 3rd century AD, the temple was abandoned but continued to function as a residential area. Gradually being dismantled, Meroitic ruins provided shelter for early medieval squatters. Later on, the area was turned into a necropolis which continued to develop until the Muslim period. The presentation summarizes data from the fields of archaeology, stratigraphy, and archaeobotany, bringing the history of Kom II at Abu Erteila into the wider context of the history of the area of Meroe.

THE TEMPLE OF NATAKAMANI AT ABU ERTEILA (EXCAVATIONS 2016-2017)

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The main rooms of the Natakamani temple, namely the hypostyle hall and the pylons were excavated in 2016. All of them were disposed on the axis east-west.

The excavation season 2017 was resulted in finding of the lateral rooms of the temple. In one of them two stands for the sacred bark were found. The objects were complete, the decoration identifies the representation and the hieroglyphic text as the tw3 pt rite.

On the territory in front of the pylons, which was paved by red bricks, the basement of the statue with the rests of bird paws and decorated tail was found. Originally the statue was posed on the podium. Many fragments of a bird's body with feathers were found.

The translation of the texts, the relief composition on the bark stands, the results of the comparative analysis of the three variants of the tw3 pt scenes at Abu Erteila and at Wad Ben Naga will be presented in this communication.

The author will propose the direction of the ritual procession in the temple, the reconstruction of the main building and the identification of the temple.

THE BUILDING MATERIALS IN THE SITE OF ABU ERTEILA

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The article presents the results of the excavations conducted by the Italian-Russian joint mission in Abu Erteila, where I used to work during 2016-2017. Excavations of Kom II at Abu Erteila have demonstrated fragments of various structures of the temple complex, which dates back to the time between the IV and II centuries BC. It was observed that different types of building materials were used for the constructional porpoises. According to the available data, one may assume that a governor's palace was located in Abu Erteila, including living quarters, kitchens with heating, a reception hall, and facilities for staff and household structures. The results of archaeological excavations leave no doubt in the existence of a temple complex in Abu Erteila, constructed at the beginning of the Meroitic Period. High technique was used in the temple in the construction, where the red bricks were used of different sizes and forms, consisted of a combination of sand, silt, and clay taken from the Nile mud and mixed with straw that acted as a strengthening and binding material, which helped them to endure the ravages of nature through time.

Rectangular red bricks with rounded ends were used for corners or indicate the end of walls or the beginning of entrances to another rooms or exits to outside. This type of corner in construction may have been first used in this temple in Abu Erteila.

SESSION 2 NEW KINGDOM

APPROACHES TO BASKET-IMPRESSED POTTERY FROM NEW KINGDOM AND POST NEW KINGDOM SITES IN SUDAN – A NEW POTENTIAL

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Across archaeological excavations in Sudan, thick sherds of Nile silt, basket-impressed pottery make up a large quantity of recovered ceramic material. These vessels were handmade, often over 40 cm in diameter, and mixed with copious amount of straw, dung, and stone temper. Regarded as crude cooking wares, their study has largely been neglected. However, they reveal substantial information about daily life in settlements across the region.

This paper will present an introductory analysis of both the impressions and the vessel forms that they adorn. Sherds from contemporary excavations at Site H25 in the Northern Dongola Reach will be compared with Kerma, and later Medieval, material. It will then explore the potential such sherds hold for expanding our understanding of aspects of daily life within New Kingdom and Post New Kingdom contexts in Sudan. Activities including domestic production, cooking habits, and notably the importance of the weaving industry are difficult to access through the application of traditional methods to the archaeological record; as such, the increased study of such sherds holds great promise.

“IF I WOULDN'T KNOW BETTER, I THOUGHT THESE WERE PRETTY HILARIOUS IMITATIONS!” UNIQUE NUBIAN SHABTIS AT AN EGYPTIAN FORTRESS CEMETERY

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The material of the upper nubian fortress and the cemeteries of Aniba remained completely untouched after Georg Steindorff's publication in 1935 and 1937 until the Aniba Project under the direction of Prof. Claudia Näser did an intensive review of the pottery 2010-2014 and Antje Spieckermann sorted all the finds from the nubian cemetery N. It was about time to take a closer look at the shabtis of the egyptian cemetery S. With only a fraction of the originally more than 1200 pieces available, it still turned out to be a selection of surprises. Not only are there fewer items than expected for a cemetery and they bear a bigger variety of craftsmanship, but a handful of graves showed unique shabtis, both in iconography and overall style. Those shabtis might be the first pieces of evidence for genuine Nubian shabtis given to egyptianized local men and women as gravegoods. To understand the role of these deceased better, a comprehensive social analysis was done as a way to illustrate the questions following those shabtis: Who were the deceased? What was their status? How big was their influence on the (cultural) life of the Aniba fortress? The aim of this talk is to present some of the shabtis displayed in Leipzig and the potential answers this material group alone can give.

SESSION 2
LATE ANTIQUE

**EL TUWEINA – A SETTLEMENT SITE IN THE CENTRAL BAYUDA.
RECENT DISCOVERIES OF THE UNIVERSITY OF MÜNSTER
ARCHAEOLOGICAL MISSION**

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From 2013 onwards, the University of Münster carried out archaeological investigations at el Tuweina in the central Bayuda, where a large-scale settlement was discovered during the Wadi Abu Dom Itinerary survey in 2012. Until now, three building structures were documented, consisting of a walled hosh and two multi-roomed houses. According to radiocarbon dates and the find material, the chronological context parallels the late Meroitic period. Find material – including painted plaster and faience products – and the complexity of the buildings indicate an elite context. The relation to other find spots in the vicinity indicates that the site had a central function. Most of the rooms excavated so far show a residential character; the function of others is uncertain, and may have served storage purposes. Large amounts of cattle bones as well as cattle figurines indicate a significant importance of cattle keeping in the central Bayuda, incorporating the regional culture into the so-called ‘cattle complex’ cultures of northeast Africa. The amount of control of the Meroitic state over the central Bayuda is still unclear; the finds of El Tuweina supports the theory of an independent ‘Bayuda culture’.

**THE LATE MEROITIC POTTERY FROM TEMPLE B560 AND B561
AT JEBEL BARKAL**

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The Kiosk B560 and Temple B561 at Jebel Barkal excavated in 2014 and 2015, has provided a Late Meroitic pottery, dating to 4th century AD and representing many forms. We excavated many fragments of wheel-made and hand-made wares. The motifs of many decorations and the shape of the forms may be paralleled with finds from Meroe City, Musawwarat es-Sufra, Gabati, El-Kadada, Faras and Hamadab.

Kiosk B560 - excavations exposed the kiosk complex leading into the temple B561, but the kiosk buildings contained room I, filled with over twenty large, hand-made and wheel-turned vessels, dating from the latest phase of the building's use. The vessels obviously belong to the later Meroitic and early post-Meroitic period, while other vessels, found in debris along the building's lower walls are definitely earlier. Temple B 561 - a mud-brick Mammisi Temple about 60 m in front of B 500, perpendicular to its dromos - has provided a surprising amount of Late Meroitic pottery, dating to 4th century AD. Pottery from upper levels in B 561 suggested a Late Meroitic date, belonging to a time after this temple had fallen down and its site had been converted to domestic use for storage the grains. The discovery of such wide-ranging vessel forms integrally connected with the change Meroitic culture at Jebel Barkal, will be an important reference point for general research on meroitic pottery in Sudan.

**NUBIA IN LATE ANTIQUE WORLD TRADE NETWORK:
SOUTH INDIAN/SRI LANKAN GLASS BEAD EVIDENCE**

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The Nubian part of the Nile Valley has always been one of the most developed African regions and its link with the Mediterranean world is well recognized. The connection of Nubia and Asian cultures is less known. Beads, next to pottery, are the most abundant archaeological material in Nubia, often constituting the only evidence for trade contacts in archaeological records. The aim of the undertaken four-year interdisciplinary project was to find evidence for exchange between Nubia and South Asia. The glass bead samples were collected across a broad chronological and geographical spectrum: from the 1st to 6th century AD and from area between the 1st and 6th Nile Cataract. The chemical compositional analysis of glass beads from Nubia gives first insight into the sources of the glass used to manufacture the beads found in Nubia. The combined morphological approach and chemical compositional analysis allow to confirm strong trade connections between Nubia and Mediterranean cultures, as well as an import of ready-made Sri Lankan/South Indian objects into Northeast Africa in Late Antiquity. Their presence in Nubian material culture stimulates reflection on the extensive trade between the Nubia and the Red Sea coast. Finally, the results provide the first evidence of the direct or indirect involvement of Nubia in the Asian maritime trade.

**CHANGING TEXTILES - SHIFTING IDENTITIES?
COSTUME AND POLITICAL ALLEGIANCE IN LATE ANTIQUE NUBIA**

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Understanding the cultural diversity of the Nile valley has always been paramount to Nubian studies, but has proved particularly challenging for the Late Antiquity period when, in the span of eight centuries (c. 100-850 CE), the Kushite Meroitic power let way to local independent kings, soon to form the Medieval Christian kingdoms of Nobadia and Makuria. Our presentation will focus on textiles and costumes, opening new avenues to trace the evolution of political allegiance and cultural belonging in Lower Nubia through this fast evolving world. We will examine the creation of local textile traditions and their evolution through the Meroitic, Post-Meroitic and Early Medieval periods, focussing on the changing use of raw materials, weaving technics and clothing designs. Deeply rooted in the local traditions, textile production was also heavily influenced by the introduction of new weaving technics in Nubia. As a key component to elite and royal display, textiles were closely related to the political powers succeeding each other along the Middle Nile. They are therefore very useful witnesses to the profound shift in the definition of Nubian identity occurring in Late Antiquity, when relations with Egypt and the Byzantine world gained a new momentum.

NUBIANS AT THE EGYPTIAN BORDER IN THE LATE ANTIQUE PERIOD: THE EVIDENCE FROM HISN AL-BAB

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Recent excavations of the Austrian Archaeological Institute (Cairo branch) at the site of Hisn al-Bab, which lies just south of the first cataract in Egypt, have brought to light significant evidence for the presence of Nubians - people using items of characteristically Nubian material culture - in the fortified settlement there in the late 6th century AD.

This evidence includes ceramics, mainly in the form of storage vessels of various types; quantities of archery equipment and other weaponry; further items of material culture; and archaeobotanical remains, which suggest southern connections. In addition, osteoarchaeological evidence for a brutal conflict at Hisn al-Bab, which resulted in the abandonment of this Late Antique settlement, will also be briefly presented. The paper will then touch upon the significance of the finds for the understanding of Hisn al-Bab and its occupants in the wider historical and archaeological context.

THE “RISE OF THE BLEMMYES”: NEW APPROACHES TO THE HISTORY AND ARCHAEOLOGY OF THE EASTERN DESERT IN LATE ANTIQUITY

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As part of an ongoing study relating to the history of the Medjay and the Blemmyes and the macro-history of nomadism in the Eastern Desert, this paper aims to recontextualise Blemmyean culture in its nomadic context and describe the political institutions of the Blemmyean and ‘pre-Blemmyean’ polities. Well-known in the sources of Late Antiquity, the Blemmyes are often described as raiders and marauders of Egypt, Meroe, and Aksum. The study will demonstrate the great political changes that took place in the Blemmyean heartland in the 3rd Century CE, changes which had ramifications for the stability of the Middle Nile Valley and Northeast Africa as well as the trajectory of nomadism in the region.

A major issue and impediment to understanding this nomadic culture is the lack of appreciation of the geographic ‘centre’ of the Eastern Desert. While much is known of the nomad diaspora on the Nile, there is a lack of research undertaken in the Atbai desert heartland east of Nubia. Using collections of Blemmyean archaeological material in the British Museum and Sudan National Museum and key insights from historical texts, this paper will shed new light on Blemmyean historical geography in order to build a regional model of the ‘Blemmyean state’ – revealing a vast nomad heartland in the Red Sea Hills which was the epicentre and capital region of a culture. Appreciation of this polity and its core region demonstrates it was a key political player in Late Antique Northeast Africa.

A POSSIBLE POST-MEROITIC POLITY BETWEEN MEROE AND DANGAIL

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Collapse is never total or complete and regeneration is a term used to indicate the reappearance of social complexity (states, cities, etc.) (Schwartz et al. 2006). Here, I reevaluate post-Meroitic political and social dimensions in the area between Meroe and Dangail. Post-Meroitic remains from the east bank have not been studied in a broader context of social complexity. Nevertheless, the regeneration in the study area is represented by the maintenance of ritual performance as indicated by Post-Meroitic activities in the same Meroitic urban centers. Post-Meroitic occupation and activities in the city of Meroe is documented in different contexts e.g. KC101, M720 and in the plaza “sacred precinct” (Shinnie and Anderson 1984). While in Dangail is represented by the re-erected statues in Amun temple and Pottery (Ahmed and Anderson 2010). The exchange system is indicated by production and distribution of local products, e.g. iron at Meroe city and Hamadab. The existence of political power is supported by the reuse of sacred Meroitic structures to control access to ritual knowledge, to define local social identity and declare reformation of political structure. In sum, mortuary practices, ritual performance and the inherited economic system from the former state indicate a small post-Meroitic polity in the study area.

ZOOARCHAEOLOGICAL AND TAPHONOMIC ANALYSIS OF THE POST-MEROITIC TUMULI FAUNAL ASSEMBLAGE FROM THE QINIFAB SCHOOL SITE, SUDAN

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To investigate the role of animals in Post-Meroitic (c. A.D. 350-550) mortuary rites, a detailed zooarchaeological and taphonomic analysis was conducted for a sample (n=1282) of the faunal assemblage from the Qinifab School site, west of Abu Hamed. The depositional context of the faunal assemblage is assessed to evaluate the degree of human involvement in the accumulation and modification of the faunal material. Although the taphonomic history of the assemblage includes post-depositional perturbation, bone surface modification analyses implicate humans as the primary accumulator. Further, the differential distribution of taxa represented in grave structures suggests different species, including members of the family Bovidae and Canidae, played preferential roles in Post-Meroitic burial rites. Finally, the location of cut mark damage on interred faunal remains indicates that skeletal elements of certain taxa were disarticulated but not defleshed. Certain cuts of meat, therefore, were intentionally interred with human remains.

DIET AND MORBIDITY AT THE QINIFAB SCHOOL SITE

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The relationship between diet and morbidity is explored through paleopathological and biogeochemical methods for individuals from the late Meroitic-Christian period (~0-1400 AD) cemetery component of the Qinifab School site, located upstream of the 4th Cataract. Analyses of stable carbon and nitrogen isotope values in human bones (n=60) are used to reconstruct diet for selected individuals. Results suggest a diet with more input from C₄ plants, such as sorghum and millet, compared with Nubian sites farther north. Additionally, increased incorporation of C₃ plants, such as wheat and barley, is noted in the protein portion of the diet between the Post-Meroitic and Christian periods. Nitrogen values also declined during this timeframe, possibly indicating decreased consumption of animal products. To assess the relationship between diet and morbidity at the site, these isotopic results are compared to evidence of skeletal pathology indicative of physiological stress (e.g. linear enamel hypoplasias, porotic hyperostosis, and cribra orbitalia). Between the Post-Meroitic and Christian periods, there is an increase in the frequency of cribra orbitalia, a lesion on the roof of the eye orbit, generally thought to indicate nutritional deficiency. No such change was noted in the frequency of hypoplasias or porotic hyperostosis. Possible health ramifications of the change in diet are discussed within the broader Nubian context

SOUTHERNMOST LATE ANTIQUITY FORTS IN THE NILE VALLEY

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Three forts located in the North Omdurman constitute the southernmost examples of Late Antiquity fortifications in the Nile Valley. Those are Jebel Umm Marrahi, Hosh el-Kab, and Abu Nafisa. They are similar in size and layout, resembling small Late Roman forts. The current state of research makes it difficult to tell whether these fortifications were built by Meroitic or Alwan rulers. The author of this presentation started a new research project aiming at searching for answers to this question.

The project team (archaeologists, pottery specialist, a specialist in geophysics, an ethnographer) work together to collect data which can be useful in establishing the construction date of the fortifications. In January 2018, fieldwork was undertaken at Abu Nafisa and Hosh el-Kab forts. During excavations, various-context organic samples were collected, starting with construction materials and ending with various archaeological layers accumulated against and under the walls. During the presentation, the results will be combined and discussed providing some suggestion on who built the forts.

SESSION 3 NAPATA

THE STATUS OF THE MOTHER IN ANCIENT SUDANESE CIVILIZATION AND ITS CONTINUITY

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This paper deals of mother and her role in society and her status in family and sociality in the Sudanese civilization at different periods, especially of Napatan period and Islamic kingdoms in Sudan such as Fung and Fore sultanates.

In the ancient Sudanese inscriptions written by ancient Egyptian language indicate sings of sanctity of the relationship between children and mothers and paper it's contains this. From 25th Dynasty inscription of Taharqo kawa 5 and Napatan period inscription of Amani-Yenel (Analmani) kawa 8 who appeared in this tow inscriptions with their mothers without the rest of family, this may explain position of women in general and the mother especially in the ancient Sudanese civilization.

In addition, I will take a model of Sudanese popular rituals of contemporary society and compare them with those ancient rituals which may add something to understanding the role of mother in the systematic sovereignty of Sudanese and the continuity of that status.

The paper discusses these topics:

- 1- Introduction about mothers role in ancient civilizations (e.g. Egyptian civilization).
 - 2- Inscription of Taharqo kawa 5 and inscription of Amani-Yenel kawa 8 and the paragraphs related of mother.
 - 3- Queen Kalhata.
 - 4- Women in general and mothers in particular in AI for Sultanate.
 - 5- The mother role in the contemporary Sudanese society.
- And was start mother honouring in ancient Egypt for example thousands years ago where the ancient Egyptians saw the sky gives to sun every morning.

FEMALE LEADERSHIP IN ANTIQUITY SUDAN

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This study investigates the principles of female leadership in antiquity Sudan, with special reference to Napatan-Meroitic period to show direct link to the African cosmology. Ancient Sudan and Africa share many theological concepts and religions.

The role of the god Amun or Amani is epitomized by the female pharaohs and various Candaces of Sudan.

In this paper the divine origins of kingship are traced back to Ancient Sudan and Africa to show the common origins of both, with view to differentiating ethical and secular leadership, in lessons that maybe applicable to modern principle of female leadership.

A SMALL GAME PIECE FROM GALA ABU AHMED (NORTHERN SUDAN)

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A small human headed figure was found in the thick layers of desert sand inside the fortress Gala Abu Ahmed (Lower Wadi Howar) by the Archaeological Mission of the University of Cologne, directed by Friederike Jesse. The radiocarbon data show occupation phases of the fortress from the end of the New Kingdom until Napatan times. The small human headed figure discussed here is showing a face, and is therefore a small highlight inside the bulk of Gala Abu Ahmed finds. The figure is made of quartz ceramics and has a height of approx. 10 cm, no arms or legs, and a slightly rounded base. Hence the interpretation as a gaming piece seemed to be the most suitable.

The question arose: Did somebody play the famous Senet game, which is well known from old Egyptian grave contexts? In the Napatan period, singular gaming pieces were found in grave contexts for example at Napata, Meroe and Missiminia, and it is going to be discussed, if these finds represent suitable parallels. Up to now, no other pieces of the Senet game were found at Gala Abu Ahmed excavations. The same has to be stated about game boards or sticks. Other quartz ceramic finds mainly consist of beads, pendants and vessel fragments. Analyzing the find context and parallels of the Senet game, this paper will try to explain, why the peculiar figure was left at the fortress.

EXPLORING THE WEST CEMETERY AT SEDEINGA THROUGH THE MISSION'S ARCHIVES

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At Soleb, the French-Italian team led by Michela Schiff Giorgini, Jean Leclant and Clément Robichon spent nearly twenty seasons to reconstruct the temple of Amenhotep III and study its decoration. During this pioneer work on the West bank of the Nile, they also explored the region to the North of the Gebel Dasha, at Sedeinga, where 19th century travellers had recorded the remains of another temple dedicated to the queen Tiyi. During four seasons, establishing a small base camp near the temple, they also investigated the remains of the vast cemetery lying at the edge of the desert where ruins of mudbrick monuments could be seen everywhere. For their first test, they focused on a small hill where they thought to have discovered the location of the Egyptian graves. But the excavation proved them wrong and what had been named the West Cemetery, in fact a Kushite burial ground, was therefore never entirely published despite an impressive amount of material recovered. This paper will present the history of this excavation with some of its most important discoveries revisited in the light of the regional archaeological context from Sedeinga up to Sai Island.

BIOARCHAEOLOGICAL INVESTIGATIONS OF THE SAP-I NAPATAN CEMETERY ON SAI ISLAND, NORTHERN SUDAN

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During the 1995 to 2001 campaigns on Sai Island in northern Sudan, excavations included the SAP-I Napatan cemetery. Analysis of skeletal material revealed a minimum of 58 individuals and a high incidence of trauma, particularly healed fractures of the lower arm. In addition, bioarchaeological investigations included stable carbon and nitrogen isotope analyses of bone collagen from 20 individuals (15 adults, 5 non-adults) to reconstruct diet as part of a long term study to investigate chronological changes in diet on Sai Island. Stable carbon isotope values indicate a significant difference between adults and non-adults, with adult diet centered on C₃ based foods such as wheat and barley (mean = -18.95 +/- 0.35), and younger non-adult diet having a heavy reliance on C₄ foods such as sorghum and millet (mean = -12.84 +/- 2.08). This presentation will focus on possible reasons for the high incident of trauma and the dietary variation documented in this populations.

THE KUSHITE TOWN AT KAWA: RECENT DISCOVERIES

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The paper will seek to highlight the major developments of the town and its associated cemetery based on information derived from surveys and excavations by the Sudan Archaeological Research Society, the British Museum and QSAP during the last 25 years. To be considered are a wide range of activities in the town, religious, domestic and industrial, dating from at least as early as the 8th century BC. Research has been conducted in the cemetery in many areas shedding light on burials principally of the later Kushite period and on their often impressive tomb monuments.

KUSHITE BURIAL TRADITION IN THE REGION OF BERBER A COMPARATIVE STUDY OF THE CEMETERIES OF AL-FEREIKHA, DANGEIL, AND BERBER

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The recent discovery of early Kushite tombs at al-Fereikha just north of Dangeil, the Dangeil cemetery itself, as well as the Berber cemetery to the south, has provided evidence for an earlier presence in the region. These discoveries have provided evidence for an earlier presence of the site and indicate that the region of Berber was probably played the role of controlling the southern parts of the Kingdoms since the early Kushite Napatan period.

Based on these recent discoveries and associated finds, consideration might be given to the suggestion that the region of Berber was an administration centre controlling state economic activities in the area during the Kushite period. The presence of the available, arable land was advantageous and may have supported a considerable population, while the geographical location of the area could have provided easy access to mainland routes which may have increased the significance of the region for the state.

THE NAPATAN PYRAMID BEG. S. 503 AT THE ROYAL CEMETERIES OF MEROE RE-DOCUMENTED

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In 2016/17, almost a century after G.A. Reisner's excavations, the Qatari Mission for the Pyramids of Sudan re-excavated the pyramid Beg. S. 503 of the Great Royal Wife Khennuwa and re-opened its burial chambers for a new comprehensive documentation. The study included the architectural remains of the pyramid and its chapel, the tomb's descendary and the burial chamber's decoration. Additional excavations investigated the tomb's immediate surroundings. Radiocarbon ages of charcoal samples from the burial chambers and the pyramid corpus prove that the tomb belongs to the earliest royal burials at Meroe. Its decoration testifies to the strong influence of 25th Dynasty traditions. The newly recorded architectural characteristics and the recovered archaeological features such as postholes and building materials permit to reconstruct the tomb's planning and construction process.

The paper presents first results of this field work and gives a short overview on the general approach of the mission at Meroe, which concentrates on urgent conservation and site management tasks besides archaeological and historical research.

MEROE DURING THE NAPATAN PERIOD

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Questions concerning the place of Meroe's elites within the Napatan state are interrogated in light of findings from work of the Qatari Mission for the Pyramids of Sudan (QMPS), the Necropolises of Kush Project including the Reisner/Dunham excavation archives (Department of Art of the Ancient World, Boston Museum of Fine Arts) as well as documents generated by F.W. Hinkel as a result of his conservation work on Meroe's pyramids (Friedrich Hinkel-Forschungszentrum, German Archaeological Institute, Berlin). Particular attention is given to materials from these two archives pertaining to Napatan period elite and royal burials in the Western and Southern Royal Cemeteries at Meroe whose owners claimed royal titles and familial relationships to the rulers at Napata including well-known ones such as Prince Karybene (Beg. S 500), Queens Mernua (Beg. S 85) and Henu-dua (Beg. S 503) as well as less well-known owners such as the unknown males in Beg. S 11 and Beg. S25. The architecture, spatial organization, and grave gifts of tombs in the south and west cemeteries at Meroe are compared to significant elite Napatan burials at other sites to help identify those features local to Meroe and those that are found throughout the Napatan state. The results offer insights into the relationship of local ruling families in Meroe to the Napatan royal court and into their possible role in the governance of the Napatan state, as well as into the impact the increasing presence of the royal court at Meroe had on local elite culture during the later Napatan Period.

PNUBS IN THE NAPATAN AND MEROITIC KINGDOMS

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As a continuation to the publication of the Kerma town in 2014 and of the Egyptian temples of Dukki Gel on the occasion of the 14th Conference for Nubian Studies, the study of the Napatan and Meroitic data found in Kerma and Dukki Gel (Pnubs) is presently in progress. While the ancient town of Kerma was reused as a cemetery, a Napatan residency has been studied inside the area of the modern town of Kerma, while a palace and several temples have been excavated or are been searched in the site of Dukki Gel, less than one kilometre north of it.

In order to prevent the destruction of the unique town of Kerma, those tombs have not been excavated but several Napatan graves have been unearthed under the modern town. The study of the site of Dukki Gel has shown the regular reconstruction of many religious structures since the Kerma Classic period and of the Egyptian ones through the 25th Dynasty and the Napatan kings who let monumental remains such as the statues of the cache.

Inscriptions from other sites confirm the integration of Pnubs in the official pilgrimages connected with the coronation of the sovereigns. The excavations on Kerma and Dukki Gel have provided material information on the status of the city during the first millennium BC and AD, as well as the part it played in the realm. The quality of some artefacts unearthed there reveals the importance of the place, mentioned in several contemporaneous inscriptions in Gebel Barkal, Sanam, Kawa and Sedeinga.

THE BOOK OF THE DEAD IN NAPATAN ROYAL TOMBS: ICONOGRAPHIC AND TEXTUAL MODELS FROM THEBES AND THE LOCAL PROGRAM

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This paper deals with the royal Napatan tombs and their iconographic and textual program from the Kingdom of Taharqa (middle of the VIIth century) until the one of Aspelta (early VIth century). A particular attention is given to the chapters of the Book of the Dead chosen to decorate the burial chambers: the use of the funerary inscriptions as well as the images belonging to particular vignettes of that corpus. Moreover, an in-depth analysis concerns the comparison with non-royal tombs and anthropoid coffins from Thebes which seems had inspired the Napatan program and the identification of local iconographic and textual program.

PADIAMENOPÉ (TT33) AND THE ROYAL SUDANESE CEMETERIES

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The tomb of the «lector-priest» Padiamenopé in Thebes (TT 33) is an exceptional funerary complex in its dimensions and design. Padiamenopé, a very cultured man, was active under the reigns of Taharqa and Tanoutamon. He had the title of “archivist and secretary of the king” and supervised the royal building projects. He was also in charge of the royal crowns and played the role of a kind pontifical counselor to the sovereign. Its tomb, the largest in Egypt, has unique features, both architectural (underground corridor surrounding a Osiris cenotaph) and iconographic (destiny of the deceased joint the circumpolar stars, role of the awakening Oisris and chapels connected to different phases of the embalming process).

In Sudan, the layout and decoration of some royal tombs of the 25th Dynasty present strong analogies with some of the original features adopted by Padiamenopé for his tomb: the corridor surrounding the burial room in the pyramid of Taharqa (Nuri 1) and the decoration of the burial rooms of Tanoutamon (Kuru 16) and his mother Qalhata (Kuru 5) are directly inspired by original features of the TT 33 with some textual citations. Therefore we can wonder if Padiamenopé played an important role in the architectural and iconographic design of the Sudanese tombs of the last rulers of this dynasty.

TOMB OF KARABASKEN (TT 391): SELF-PRESENTATION OF A KUSHITE TOMB-OWNER IN THEBES

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The tomb of the Mayor of Thebes and Fourth Priest of Amun Karabasken was excavated by the South Asasif Conservation Project, directed by the author, in 2006-2018. Excavation of the burial chamber in 2016 revealed a number of features unique for a 25th Dynasty Theban temple-tomb. The paper argues that the tomb of Karabasken shows more influences from contemporary El-Kurru royal burials than any other Kushite Theban tomb. The theological concept of the tomb of Karabasken is a product of multicultural cross-referencing and merging of the features of mortuary monuments divided by long stretches of time and space from the Old Kingdom elite tombs at Giza to the royal burials in El Kurru among others. Some of the features that will be discussed are the architecture of the Lichthof, burial chamber, position of the sarcophagus and the superstructure of the tomb. Ongoing clearing of the western part of the superstructure revealed the traces of what could have been a mud brick pyramid that was built around a bedrock core. It is still a work in progress. Hopefully it will be possible to determine the size of the foundation and the degree of the slopes.

The paper discusses a newly conceptualized composite architectural environment of the tomb and the self-thematization of Karabasken within this space through his choices of iconography and artistic style for his formal images in the Tornische and selection of religious texts.

SESSION 4
KERMA

**WADI EL BATAREEN: NEW EVIDENCE FOR KERMA CULTURE
IN THE 4TH CATARACT REGION**

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Prior to the rescue work of the Merowe Dam international campaign, the extension of Kerma Culture was obscure. However, in March-April 2005, National Corporation for Antiquities and Museums has conducted a rescue program in its concession within the future lake area extending from the dam site to the village of Dar el-Arab downstream on the left bank of the Nile. One of the major archaeological interventions been conducted during that campaign was the rescue program undertaken at site el-Batareen, designated "WBTRN". The site is located on the left bank of the Nile at about 7 km upstream from the dam site, and 36 km upstream from Merowe West. It is a multi-components site sub-divided into two minor sites designated WBTRN I and WBTRN II. That, each site has included three major components: cemetery complex, rock arts, and low stone structures. The work has focused mainly on the two cemeteries: about 35 graves at site WBTRN I together with 34 graves at site WBTRN II. The final results of this work have provided us with new data concerning the burial practices linked mainly with Old Kush II "Middle Kerma". These cultural affinities have been recognized in the superstructures and substructures types and modes of inhumation. The presence of black-topped red- or brown-burnished wares in certain graves was also indicated. In addition to other diagnostic potsherds collected from the surface. Finally, these archaeological achievements resemble further additional evidence for the presence of Kerma Culture in the region of the 4th Cataract.

**THE KERMA ANCIEN FUNERARY FINeware: AN ATTEMPT
TO DEFINE ITS SOCIAL MEANING**

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The researches of these last years in the Eastern Cemetery of Kerma focused on more than 400 graves of Early Kerma period. It was the occasion to collect detailed information about ceramic associated with the tombs. These potteries are deposited on surface next to the tumulus or in the pit close to the burial. A systematic study of famous red and black top pottery with thin incised decoration under the rim allows us to propose an interpretation on the social meaning of these vases, which show an almost infinite variety of decorations.

**THE KERMA ANCIEN DECORATION TYPOLOGY:
DOES IT HAVE MEANING?**

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A look at the decoration motifs in vogue throughout the Kerma Ancien period, in particular at those incised just below the rim on the black-topped bowls. While many different patterns are used, these recur at different sites, suggesting that the vessels were either made by the same potters, whether itinerant or from a central area of production, or that there was a kind of 'pattern book'. Consideration will be given to the geographical spread of each pattern, attempting to gauge their 'popularity' and exploring what their meaning and associations might be.

**CONNECTING THE PIECES: REASSESSING CLASSIC KERMEN ART
THROUGH DIGITAL. RECONSTRUCTIONS OF COLLECTIONS IN BOSTON
AND KHARTOUM**

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The artists of the Classic Kerma Kingdom (1700-1550 BCE) sculpted unique artwork to furnish the lavish royal tumuli graves. Fragments from the Reisner excavation (1913-1915) are now housed in collections in separate continents: the Museum of Fine Arts, Boston and the National Museum of Sudan, Khartoum. As related fragments of complex sculptures are separated between these institutions, they have not previously been reconstructed in any form. This paper presents digitally reunited fragments and visualizes the creative corpus of Kerman art, such as sculptures of lions, rams, hippopotami, scorpions, and boats. Using several types of 3D imaging (photogrammetry and laser scanning), models were produced that add this art to our understanding of religious and political developments in this formative Nubian culture. Classic Kerman kings designed suites of funerary furniture and sculptures as part of their programs of legitimization and demonstrations of high status. The Kerman king interred in Royal Tumulus KIII used blue glazed quartz and faience sculpture to draw associations with dangerous animals. As Kerman kings did not employ images of themselves as royal iconography, these sculptures offer an alternative, indigenously Nubian imagery of power and rulership. Reconstruction of this mortuary equipment demonstrates connections between Kerman iconography and later Napatan and Meroitic religious beliefs, including specialized funerary beds and the prominence of lions and rams.

KERMA TO NAPATAN FUNERARY ACTIVITY AT ASALIYAH, FOURTH CATARACT REGION

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The area of Al-Asaliyah on the north (right) bank and opposite side of the Nile River were long considered abandoned from the late Kerma to Post-Meroitic periods prior to excavations associated with the Merowe Dam campaign. Fieldwork conducted from 2014-2016 by the Arizona State University Bioarchaeology of Nubia Expedition shows that cemeteries recorded as Kerma period based on the style of grave superstructures have differences in construction, body position and orientation, and accompaniments. Dome graves (mostly ruined) also were identified on ridges in proximity to the presumably associated tumuli. Radiocarbon dates and ceramics from the intervisible cemeteries in al-Asaliyah demonstrate continuous use from Early Kerma into the Napatan period, while evidence from nearby habitation sites extends through the Later Stone Age and beyond. Therefore, no hiatus in the occupation of this region occurred. Additionally, artifacts from these cemeteries indicate long-standing links with extensive trade networks, contact with people to the north and east, and a probable immigrant potter. Differences noted in funerary programs, grave architecture, and burial treatment at these sites will aid future identification of temporal affinity for cemetery sites in the region west of Abu Hamed.

KERMA AMULETS: ICONOGRAPHY AND MANUFACTURE TECHNIQUES

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This paper deals with the amulets of Kerma culture collected during the excavations conducted by G.A. Reisner at the site of Kerma. The systematic study of this largely unpublished group of finds was the subject of my PhD project and of a forthcoming monograph, aimed at elaborating a first typological and distributive analysis of the amulets in the different sites of the Kerma culture.

One of the more intriguing results of this research is that the majority of the Kerman amulets, particularly the schematic *faïence amulet-beads*, were produced in local workshops, as shown by the fact that they are very different from the Egyptian ones. Although there is no evidence of large scale production, I would propose that the high standardization in the production of the *amulet-beads* suggest that they were produced by using matrices. It will be also stressed that several elements support a local production of *faïence* and not just the re-working of imported objects. These iconographies undoubtedly appear to be of Nubian production, with designs that are unique to Kerma, and possibly reflect local beliefs.

The study of the amulets and their iconographies suggest that the articulation of the pantheon of Kerma could reflect, especially in Classic Kerma times, the multi-ethnic composition of the kingdom of Kush. Given the role of Kerma as interface between Egypt and inner Africa, the pantheon may have been possibly composed of Nubian together with Egyptian and southern African elements.

KERMA SETTLEMENT AND BURIAL GROUNDS COMPLEX AT THE FOURTH CATARACT

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THE URBAN TOPOGRAPHY OF THE AFRICAN CITY OF DOKKI GEL AND THE EGYPTIAN OCCUPATION

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After 50 years of researches on the historical record and the archaeology of the site of Kerma (Northern State, Sudan), we are able to evaluate the discoveries which go back to the origins of African history. The two ancient cities of Kema and Dokki Gel represent a rich documentation, suggesting influences associated mainly with Egypt but also with « central Sudan ». From Old Kingdom onward, the Nubian populations, along with inhabitants of several countries, tried to repel the pharaonic armies. Monumental constructions show the remarkable development of the indigenous architecture and during the Egyptian conquest of the building techniques of the Empire, adapted to an African environment, The main chronological phases presented here were identified thanks to the pottery of the early New Kingdom and of the Kerma cultures.

MADE OF EARTH AND WOOD... BUILDING PRACTICES, INFLUENCES AND EVOLUTION OF THE URBAN AND MILITARY ARCHITECTURE IN KERMA-DUKKI GEL

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The excavations recently conducted on the site of Dukki Gel and the architectural remains studied in the capital of the Kingdom of Kerma by the Swiss-French-Sudanese Archaeological Mission of Kerma-Dukki Gel, enrich our knowledge of construction techniques implemented in Nubia between the mid-third millennium and the Meroitic period. The combined analysis of urban and military architecture brought to light in the two cities aims to show how the Nubian and Egyptian builders and architects were able to take advantage of modest materials such as earth and wood to build powerful and original edifices.

The continuous occupation of these major sites gives us the opportunity to consider the evolution of architectural practices over the time. The presentation will attempt to discern the different foreign influences in the Kerma period buildings and will give an overview of the impact and the permanence of local traditions on the monuments designed to assert the authority of Egypt over the conquered territory. In the same perspective, the Napatan and Meroitic buildings in Dukki Gel will be analyzed in order to highlight any architectural continuity for the most recent periods of the site's history.

SECONDARY STATE FORMATION AT THE THIRD CATARACT: INTEGRATING SKELETAL AND FUNERARY DATA FROM ABU FATIMA

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Recent excavations at Abu Fatima, located 10 km north of Kerma and 2 km south of Tombos, have provided insight into the expansion of the broader Kerma culture through the state formation process (Kerma Ancient-Kerma Classique). Here, we combine skeletal data, such as indicators of interpersonal violence, pathological conditions, and activity patterns, with funerary remains, including tomb type, burial position, and grave goods, to diachronically shed light on the emergence of the state as well as produce a nuanced view of Kushite culture outside of Kerma. Initial findings suggest that, similar to the Kerma necropolis, rates of interpersonal violence are high. The limited number of pathological conditions suggests the population was relatively healthy and skeletal indicators of activity are moderate, possibly indicating involvement in craft specialization and agropastoralism. Funerary customs at Abu Fatima are similar to Kushite burials from the Kerma period and include burial beds, animal sacrifices, and Kerma-style ceramics. Burial conditions at Abu Fatima have preserved organic remains; including ostrich feather fans, sandals, and leather clothing, remarkably well.

ANIMALS IN THE KERMA AFTERLIFE: SHEEP, GOAT AND DOG BURIALS AT ABU FATIMA CEMETERY, SUDAN

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Located near the Third Cataract of the Nile River, Abu Fatima cemetery contains human and animal burials from the Ancient, Middle and Classic Kerma periods (2500-1500 BCE). Excavations from 2015-2017 yielded the remains of two goats (*Capra hircus*), two young rams (*Ovis aries*) and one dog (*Canis familiaris*). Modes of burial and ages at death observed for each species may indicate a pattern of species-specific mortuary treatments at Abu Fatima. In addition, placement of the remains within the graves appears to match the placement of animal deposits reported by Louis Chaix at the royal cemetery of Kerma. A comparison of animal burials in the two cemeteries suggests a variety of important roles for animals in the Kerma afterlife including companionship, wealth and nourishment.

KERMA AND PUNT

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Punt is always a real subject of discussion among specialists, who wonder about its location and how to reach it, by focusing on its specific environmental, cultural, ethnic, and economic features. In a recent study, the author gives a general synthesis on the issue based on the textual, iconographic and archaeological evidences throughout ancient Egyptian history. The conclusion is that the Egyptian documentation never gave a precise geographical definition about Punt. Nevertheless, it would be so difficult to imagine Punt dissociated from the interests of Egyptian policy towards Nubia directed by the governors of Aswan. The logical itinerary for an Egyptian was the fluvial way but the rise of the Kingdom of Kerma was becoming an obstacle for the dissemination of these products to Egypt, forced the Egyptian State to abandon the fluvial way and to look for another way to Punt out of Kerma control. Therefore, through the Middle Kingdom period, sea voyages were made to reach intermediaries so as to obtain the «wonders of Punt». In the New Kingdom, Egypt, after getting rid of the Hyksos, was interested in the southern borders. Therefore, soon after new Egyptian pacification of the land of Kush, Queen Hatchepsout sent her famous expedition to Punt, not only to get incense and exotic products, but also to explore the ancient fluvial routes and reaching this time the resources of the incense. Henceforth, the contact between the Egyptians and the Pountites was available and without difficulty of long distance trips.

THE ASCENDANCY OF THE KUSHITE KINGDOM OF KERMA IN THE POST MIDDLE KINGDOM ERA: REVISITING THE SECOND INTERMEDIATE PERIOD OF ANCIENT EGYPT

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A Nubiological perspective on ancient Nile Valley history, one that privileges the southern pole of classical Nile Valley civilizations and its historic polity the Kerma Kingdom of Kush counters notions of ancient Egyptian preeminence. Consequently the traditional periodization of the post Middle Kingdom era in ancient Egyptian history as the Second Intermediate Period by Egyptologists is not only Egyptocentric, but also a totalizing narrative that discounts the geo-cultural complexity of the Middle Nile region and the ascendancy of Nubian dominance during the 17th and 16th century BCE. This chapter proposes a reinterpretation of the Second Intermediate Period by repositioning the Kushite-Hyksos dynastic alliance as the hallmark of the post Middle Kingdom period and the defining context for the emergence of New Kingdom Egypt under Ahmoses. Conventional interpretations focus exclusively on Hyksos political power and their capital Avaris in the Nile Delta, but the epigraphic sources of this period such as the Kamose stelae and the Ka official of stelae of Buhen among others convey the centrality of Kushite political influence in both Upper Egypt and Lower Nubia during this period. In light of these sources the so-called Second Intermediate Period must be revisited within the cultural and political context of its southern neighbor the Kushite civilization of Classic Kerma.

SESSION 5
MEDIEVAL

THE NUBIAN FRONTIER BETWEEN C. 1200 AND C. 1800 CE:
THE DEVELOPMENT OF A TRIBAL WARRIOR SOCIETY
IN A REFUGE AREA

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During the centuries of religious transition from Christianity to Islam in Nubia, the area between the First and the Third Nile Cataracts was a contested frontier between opposing polities. From c. 1200 CE, this Nubian frontier was between the Muslim Ayyubid and Mamluk rulers of Egypt and the Christian kingdom of Makuria. From c. 1500 CE, the frontier was between two Islamic empires – the Ottomans and the Funj. The frontier consisted of inhospitable terrain where people took refuge. I will discuss if the Nubian frontier is compatible with a refuge area warrior adaptation as observed on the Ottoman frontier in the Balkans.

GARRI: A FIRST ISLAMIC CAPITAL IN CENTRAL SUDAN

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Garri was the Abadalab Chiefdom's capital (1504-1774 AD) from where they ruled the whole area between Khartoum and Aswan in a confederation with the Funj Sultanate of Sennar. Its unique position at the junctions of the Nile, the Sahara and the Savanna Belt, gave it a good opportunity to be the crucible of various cultural elements, with a multi economic resources including: collecting taxes from citizens, farmland, livestock and trade.

It was an heir of Sudanese capitals of different historical periods such early Khartoum culture in prehistoric times, Ancient city of Meroe and Soba the capital of Christian Alwa. However, it was the first capital to reverse the shift of the pattern of Sudanese Political power from upstream in north to the south; and made it run downstream from south to the north covering the area between the six and the third cataracts.

Architecturally, Garri represents the simple local Sudanese architecture built from the surrounding soil (Jalus) and had no multiple floors houses of more than two-stories. In this regard, it is not like Christian and Islamic capitals where several floors houses were built. From a societal point of view, a cohesive peaceful and well integrated community emerged as can be inferred from housing construction and the lack of the presence of internal or external fortifications.

The cemetery of earlier Sheiks is still visible indicated by large grave stones and oral traditions.

THE HISTORICAL MOSQUE OF AL. SAID AL-HASSAN AL-MIRGHANI
IN KASSALA TOWN, EASTERN SUDAN

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The historical mosque of Said Al-Hassan Al-Mirghani was built by Said Mohamad Osman ((Al-Agrab)) = the nearer.

The mosque was built during the Turko-Egyptian era in the Sudan about 1880.

Al-Said Al-Hassan was a famous religious man in eastern Sudan and maybe in other parts of Sudan like Kordofan. And even he was well known as an Islamic religious man abroad, especially in Eritria.

This mosque maybe is the largest religious building at that time and maybe till now. It is composed of many rooms, parlors and an open air court and a minaret.

The materials of building is composed of bricks, sand earth and lime. The roof was made of wood. Some recent maintenance are taking place every now and then.

The tomb of Al-Said Al-Hassan is inside the mosque. And daily you can notice hundreds of people come to visit the mosque and to have the blessings of Al – Said Al - Hassan.

During the Mahadia era, the mosque was attacked and damaged by Osman Digna the good night hand of Al-Mahadi in eastern Sudan.

This mosque is a religious object. And it has a spiritual effect. Till now it is well known, visitors and tourists visit it from Sudan and abroad.

Photo Slides will be shown during the presentation.

CONCEPTUALIZATION OF SPACE IN HOUSES OF THE FUNJ PERIOD
IN OLD DONGOLA

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The collapse of the Makurian Kingdom in the 14th/15th century coincides with deep cultural changes in its capital – Old Dongola. Although the actual cause of the change is yet to be established, the process comprised gradual adoption of Islam and an influx of Arabic tribes from the desert to the Nile Valley.

A new social organisation observable in Old Dongola in the Funj period, between the 16th and the 19th century, is reflected in the organisation of houses known from archaeological record. The conceptualization of space within the houses is an important evidence of identity of the inhabitants including ethnicity, religion and gender relations. It also gives an insight into social interrelations within the city. In this paper I will discuss the issue of organization of space on the ground of archaeological data and ethno-archaeological models constructed on the basis of modern Nubian societies. The analysis will be also supplemented by historical records from travellers to Nubia such as Theodor Krump and Johann Ludwig Burckhardt. Apart from the symbolical division of space this paper will also tackle an issue of the functional organisation of the houses. I will discuss distribution of tasks within houses and their possible attribution to particular rooms or spaces.

The overall image of a house's space leads to the conclusion how inhabitants of Old Dongola in the Funj period perceived and utilized domestic space.

FUNJ KINGDOM ORNAMENTS HISTORY AND CONSEQUENCES FROM SITE ESP07 EAST OF SENNAR

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Funj Kingdom is one of the most important kingdom in Sudan past. And is the last ancient Sudanese civilization development south of Khartoum along the Blue Nile. This period covered the history of Sudan after Kush and the Christian Nubian civilizations. However it is combined many Sudanese elements in one culture.

One of main culture in Funj kingdom history is the ornaments, which contain some ancient features of Kush and African civilizations with the new relationships with Islamic cultures. This paper try to shed a light of Funj ornaments from the site ESP07 new discovered east from the project of Sennar Islamic culture 2017 conducted by University of A Ineelain in late 2016. The Author was responsible from the small find in the site. The data collected by proper survey and excavation. Different types of ornaments collected and contain many size and raw material.

This study try to puts the results of ornaments classification with the result of Funj kingdom ornaments from the previous studies in order to find out the relationship and connections of Fung kingdom with ancient Sudanese civilizations and their consequences in the people culture today

ART OF ISLAMIC KINGDOM OF AL-FUNJ: POTTERY AS A CASE STUDY

SARA ABD ALRAHAM ADAM ALI

THE KUSHĀF ADMINISTRATION OF SIKKOUT REGION (1810-1825)

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At the time of the Turco-Egyptian invasion of the Sudan (1821), there were at least three Kushshaf rulers in the area: Hasan Wardi (Kashif of Sai Island), and brothers Hasan and Muhammad who were posing as de facto Kashifs of the area, with no mention of any kashif of Kulb. Shuqair mentions that Ismail Pasha proceeded southward in the Sikkout region where the Kashif Hasan Wardi surrendered to Ismail Pasha who reinstated him in his position. However, he revolted against the *Nāzīr* who was appointed in Sikkout by Ismail Pasha and killed some of his men. Troops were sent over to him. They besieged him in his fortification and blasted it with gunpowder, killing him and dispersing his men. This all is about the region of the Sikkout for which Sai Island served as the capital.

Until then, there was no mention of any Kashif of Kulb (circa 45 km downstream from Abri). Burchardt mentions that Hasan of Derr gave him a letter of recommendation to Da'ud Kara of Kulb, who was a far relation to Kashif Hasan. It is worth noting that Burchardt did not refer to Da'ud Kara as Kashif. This leaves us with two Kashifs: Hasan of Derr and Hasan Wardi of Sai Island. However, immediately after the disappearance of Hasan Wardi, Da'ud Kara appears as Kashif of the area.

The paper will try to answer a host of questions along with who were the real Kashifs of Sikkout? Along with the historical sources that will be consulted, genealogies and oral traditions will be taken as a major source of information.

THE JOURNEYS OF L. M. A. LINANT DE BELLEFONDS IN EGYPT AND THE SUDAN (1818-1827)

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Among the numerous travellers exploring the Nile valley at the beginning of the XIXth century was a young Frenchman, L. M. A. Linant de Bellefonds, who was to live an unusual life. Arrived in Egypt at the age of just eighteen, he enjoyed a long and illustrious career in this country, first travelling, then working as an engineer and hydrographer in the service of Muhammed Ali and his successors, living in Oriental style and rewarded with the title of Pasha in 1873. He died in Cairo in 1883. In 1952, his descendants decided to donate to the Musée du Louvre a series of documents concerning five journeys made by Linant in Egypt, in the Sudan and through Arabia Petraea between 1818 and 1828. In addition to the travel notebooks, this collection includes several hundred drawings, plans of monuments and topographical maps of the Nile valley. Although the existence of these documents is known to Egyptologists, they have never previously been fully studied and published. Only a section of the first journey to Sudan, for which Linant was employed by W.J. Bankes, was edited by M. Shinnie after a slightly different copy of the notebook kept in the Bankes' archives (*Linant de Bellefonds, Journal d'un voyage à Méroé dans les années 1821 et 1822*, Khartoum, 1958). Given the particular importance of documents relating to Nubia, it has recently been decided by the Louvre to publish the three journeys made by Linant in this region. The edition of the text and the drawings is achieved by E. David, M. Kurz, P. Linant de Bellefonds, M. Millet and V. Rondot. Now that the transcription of the notebooks has been completed and all the drawings catalogued, this paper aims to give a first account of those three travels, the final publication of which is due to appear in 2020.

THE SITE OF JEBEL MAMAN

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Islam in the Sudan has been colored with the dye of Sufism until today.

It is evident that remains of Islamic religious monuments in the Sudan are numerous and vary greatly. In the funerary architecture the domed tomb 'qubba' is the most important element that attracted the attention of the travelers and researchers, whether isolated or within a cemetery. The qubba has been seen as main architectural manifestation of Islam in the Sudan dotting the landscape of the Funj and Ottoman domains. Qubbas can be divided into three types.

The spread and growing influence of Islamic holy men is one prominent theme in the Islamic history of the Sudan, marked by the settlements which grew up around them and their qubba tombs potentially of new 'Islamic' settlement landscapes and new landscapes of religious power.

The religious holy men (fugara) were to become part of new Islamic elites and were to exercise considerable power and influence in both the major kingdoms as well as in intervening areas. The paper will focused on the importance of the site of jebel Maman as considered one of the unique archaeological sites; which comprised hundreds of the dome tombs, which is considered unusual phenomena. Although the site have been mentioned by some scholars since 20s no detailed study has been conduct in the area. More investigation can help in future management planning of the site.

INTERCULTURAL INTERFAITH INTERACTION IN THE NUBIAN KINGDOM IN THE MIDDLE AGES

MADJA HASSAN ALI AHMED

AWLAD ALLAS – THE CHILDREN OF ROPE (THE DEMOGRAPHIC, CULTURAL AND LINGUISTIC DISPLACEMENT OF THE ORIGINAL ELEMENTS AND THE SHIFT TOWARDS ARAB-ISLAMIC IN THE AREA BETWEEN MANSURKUTI AND DABA IN NORTHERN SUDAN)

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This study analyzes fifteen versions of the narration «*Awlad Allas*», in which the characters of *Beshara al-Gharabawi* and *Sheikh Awadah al-Bayli* appear as two basic actors and about the relationship between them; the narrative explains how the region called «*Hoash Mar*», has become what it is today.

These versions of the narration «*Awlad Allas*» include signs of a demographic displacement that have led to the migration of indigenous peoples and the replacement of their lands by new emigrants. The narrative also points out that the Nubian language has been dominant in the region, which implies an implicit reference to the gradual transition to Arabic during this historical period.

The study formulated hypothesis is to explain the sovereignty of Arab-Islamic culture and take Arab descent and Arabic language in the study area, which is what can be called demographic and cultural- linguistic displacement. Therefore, the study examines these hypotheses through the research of social and cultural history in the region; the population and the land, the names of places, the popular beliefs especially those related to domes, burial customs and funerary furniture.

NUBIAN TEMPLES IN 1851: NINE CALOTYPES OF FELIX TEYNARD

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During an expedition along the Nile up to the second cataract, the French engineer Felix Teynard realized about 160 calotypes. The photo album, *Égypte et Nubie : sites et monuments les plus intéressants pour l'étude de l'art et de l'histoire, atlas photographié accompagné de plans et d'une table explicative servant de complément à la grande Description de l'Égypte*, was published in 1858.

The Centre de recherches égyptologiques de la Sorbonne preserves fifty-seven plates of this album, nine of them showing Nubian sites (Philae, Debod, Kertassy, and Gerf Hussein). The observation of these pictures is very similar to visiting those sites during winter 1851, at the time of Auguste Mariette's installation in Egypt

Neither professional photographer, nor Egyptologist, F. Teynard's work is the one of an amazed traveller. He does not claim to be as a scholar but a precise witness of places that he visited. The technique of the calotypes is adapted to the luminosities of Egyptian landscapes and the amateur photographer communicates his sensations to the observer.

FUSION AND PARCELIZATION OF LIVING SPACE: VERNACULAR PATTERNS AND SOCIO-CULTURAL RELATIONSHIPS IN OMDURMAN BETWEEN THE 19TH AND 20TH CENTURIES

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The period after World War I saw a new style of singing, called *haqiba*, rising in the Khartoum's *Daims* (*Native Area Lodgement*, laid out by MacLean plan, 1910) and in some Omdurman's neighborhoods, such as al-Mawrada and 'Abbasiyya, where people, from different ethnicities and cultural backgrounds, lived.

The present research starts from the study of social components and spatial organisation of this new kind of community that will give rise to a new urban popular culture, a veritable 'melting-pot' for detribalisation, between the 1920s and 1940s.

A cosmopolitan resident population found their main spatial dimension in the neighbourhood, where they lived together and intermarriage was frequent.

The continuity of vernacular housing architecture, in the face of these startling social changes, is the leitmotif of this study that proceeds backwards to the foundation of Omdurman, in 1885. Our aim is to highlight the flexibility features of an architectural model, imported from the north, initially perceived as congenial to an urban layout, based on tribal seclusion, and which ends up influencing, to some extent, the change in the cultural relations of the residents.

SITE OF MANAGEMENT, CULTURAL HERITAGE AND MUSEUMS

SINNAR (1504-1821) CAPITAL OF ISLAMIC CULTURE 2017

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The celebration of Sinnar as the Capital of Islamic Culture 2017, on the theme “Towards a sustainable cultural development of future cities in the Islamic world” is a title given by the (ISESCO) to strength the cultural impact between Islamic countries. The scientific aspects include book of Sinnar, Cultural and information center, Sinnar museum and a heritage and tourist village in Sinnar. Celebrating Sinnar means celebrating all the Sudan’s cities with cultural and Islamic significance. The Islamic Conference of Culture Ministers held in Khartoum, approved the establishment of Sinnar Regional Center for Dialogue and Cultural Diversity.

CULTURAL CONTINUITY IN MEDIEVAL ARCHITECTURAL ELEMENTS IN DARFUR – AN ETHNO-ARCHAEOLOGICAL STUDY

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This paper investigates cultural continuity in the construction of medieval buildings in Darfur from an ethno-archaeological perspective. The research conducted at archaeological sites in Darfur during the 20th century allows identifying a number of common architectural features and characteristics in the majority of buildings, namely the prevalence of circular construction and the use of specific building materials.

In its ethno-archaeological framework, the paper will address several examples of royal palaces built in different areas of Darfur, especially in the Jebel Marra region. The paper also discusses ethnographic data about the buildings collected by travelers who visited Darfur and provide detailed descriptions of some forms of architecture and their elements.

In order to know better the extent and nature of similarities, linking the archaeological and ethnographic data is necessary. A comparison of contemporary architectural elements with medieval ones will highlight exemplary buildings from a number of Darfur villages by using the ethno-archaeological method, including the analysis of traveler’s accounts, visiting the sites and undertaking interviews with local people to learn more about the social and cultural relationships associated with architecture. In such a way, it is possible to study a number of architectural phenomena of cultural continuity in Darfur.

THE KHALIFA HOUSE MUSEUM: A NEW PERSPECTIVE

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This paper seeks to shed light on the impotence of the Khalifa House Museum and its role in the modern history of the Sudan. It is an ethnographic and historic museum, located in the city of Omdurman. It was the residence of the Kalifa Abdallah and the headquarters of the administration of the Mahdi State. The House is a low, two-storied building with a series of linked courtyards. Its traditional mud-brick structure which built in 1887 to 1891 and it was transferred to a museum in 1928. This Museum contains interesting items and artefacts covering the Turkish period and the Mahdiah rule during the last two decades of the nineteenth century such as suits of mail Mahdist coins, flimsy banknotes issued by Gordon during the Siege of Khartoum, swords and personal belongings of the Kalifa. Some rooms are dedicated to the Battle of Omdurman showcasing rifles, banners, Speers and robes obtained from the battle field. Included within this are photos of Khartoum during this time and its subsequent occupation by the British. The courtyards are housing several interesting items such like the first car in Sudan and the cupula saved from the ruins of the original Mahdi’s Tomb.

MAHDIST BANNERS IN THE KHALIFA HOUSE AND THE BRITISH MUSEUM

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A textile project undertaken in cooperation with the National Corporation for Antiquities and Museums, Sudan, was initiated to document Mahdist colours in the collections of the Khalifa House Museum, Khartoum and the British Museum, UK, thereby improving the records of these artefacts and building upon previous research. The study focused on the flags’ material properties, manufacturing techniques, and inscriptions.

Nineteen flags were examined in the Khalifa House, and eight in the British Museum. The colours include standard military flags and vexilloid banners. Many follow a similar pattern as exemplified by Khalifa House flag KH169. It is rectangular, landscape orientation, bears four lines of a formulaic Arabic text enclosed in oval text boxes on the obverse side, and has a white cotton heading attached on the hoist edge. The fabrics are plain weave cotton, while the letters and ornaments are appliqué. Field colours used include blue, red, white, black, green and yellow, and were related to commanders or military divisions.

Like many Mahdist banners, KH169 was captured at the Battle of Omdurman (Karari) in 1898. In 1938, it was given to the Khalifa House Museum by Lt. Col. E. B. North. A similar flag (Af1956, 23.13) was presented to the British Museum in 1956 by H.E. Awad Satti, the first Sudanese ambassador to the United Kingdom. Both presentations allude to the complex history of Sudan and its relationship with the British Empire.

INTANGIBLE CULTURAL HERITAGE AROUND THE ARCHAEOLOGICAL SITES OF THE NAPATAN REGION

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The relation between the two components of cultural heritage, namely the tangible heritage and the intangible heritage, is intertwined and complex. It is difficult to draw a distinction between the two, as the tangible asset is part of cultural expression while the intangible heritage also needs physical manifestation. Currently, there is, on the one hand, a lack of intensive action in integrating cultural heritage in its totality. On the other hand, the archaeological site as a tangible heritage aspect has met with an additional challenge, namely the lack of involving local communities and their conceptualizations such as their assigned value and their interpretations to this heritage.

This research investigated and examined the intangible cultural heritage of the local communities of the Merowe region associated with Jebel Elbarkal archaeological sites, particularly their oral history, oral literature, traditions, customs, story-telling and their cultural practices, to identify the cultural values and the ways of seeing the archaeological sites of the region. At the top of that, as an identity, self-identity formation and social reality always are embodied by and within a discourse, which controls and is produced by cultural and social structures is presented through intangible culture, this research investigated how the Jebel Elbarkal local communities' intangible culture provides them with a sense of identity.

NUBIAN PODCAST: A COMMUNITY ENGAGEMENT PROGRAMME AT AMARA WEST

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A community engagement programme, instigated in 2015 with the support of the Qatar-Sudan Archaeological Project, has been at the heart of the site management work at Amara West. Emphasis has been given on sharing outcomes of the archaeological research to raise awareness, complemented by an ethnographic study to explore local values of the place among Nubian communities in its vicinity. The information resources we have initially created are limited to Arabic and English, not in the primary language in the local community: Nubiin. This paper presents a Nubian-language podcast, a resource introducing Amara West from the perspective of Nubian people in their own language. This seeks to avail of the wide access to the internet in the local community. While almost entirely restricted to spoken interaction today, digital technologies allow us to present archaeological stories in this local language. As the story was created by a local person, Amara West was told from his perspective and its importance within a context of Nubian heritage. Further, unlike physical resources such as books, it allows for a wider distribution, reaching to the diaspora in Khartoum and beyond Sudan.

Sustainable site management is not possible without the understanding and participation of communities living in and around archaeological sites. Such participation does not simply mean their presence in discussion but actively engaging and responding to their perspectives on sites and their history and in this case through the Nubian language and concept of heritage.

POTTERY PRODUCTION AND LOCAL DEMAND – ETHNO-ARCHAEOLOGICAL INSIGHT FROM THE TANQASI-EL KURRU AREA AND THE SHENDI REACH

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Based on my ethno-archaeological studies in modern Sudan I here differentiate my data regarding pottery production into a mobile vs. a local profession. This was suggested by the information I collected during an ethno-archaeological survey in the Shendi Reach in 2014 and during a pottery production survey in the Tanqasi-El Kurru area in 2015. Both areas formed important political and cultural centres in the Kushite kingdoms where archaeological investigation of pottery assemblages helps to understand the nature of the archaeological sites. Today, local vs. mobile pottery production is marked by significant variations in production methods, access to resources, storage and sales points, access to customers as well as in the forms being produced. Mobile pottery workshops seem to produce a generalized repertoire but their performance is adaptable to local and temporal tastes. However, they mostly produce for a generalized market rather than for individual customers. This contrast to the repertoire of local producers that not only includes the generalized forms but also hold greater potential to innovate due to their closer connection to local demand as well as their knowledge of local resources. Beyond the operational chain such modern dynamics of producer-customer relations might provide suggestions for the interpretation of the archaeological record.

OBJECTS FOUND, “LOST” AND RE-DISCOVERED. THE IMPORTANCE OF “MUSEUM ARCHAEOLOGY”

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Except for the results of current archaeological missions for disclosing Sudanese history, another perspective became widely lost out of sight. This can be named “Museum Archaeology”, referring to the fact that objects recovered by 19th century travellers or in the course of archaeological missions since the beginning of the 20th century found their way to various museums and private collections. Often poorly or sometimes even not recorded, in-Department h research on collections is highly necessary. Documenting their whereabouts, the objects can be studied in original, also closing the gap between their discovery and present location. Special emphasis will be given to Meroitic inscriptional records (occasionally lacking relevant entries to REM). Except for incomplete or missing documentation, museums in Europe and the Americas exposing Egyptian antiquities (to which Napatan and Meroitic objects were attributed) often do not rely on specialists on Sudan or even experience the removal of relevant exhibits in favour of “more attractive” Egyptian ones. Additionally, Sudanese museums contain a number of finds without adequate publication. What is required is an initiative to raise conscience in terms of a broad documentation of ancient Sudanese objects kept in collections worldwide for the benefit of Meroitic and Nubian Studies.

SUDAN ARCHAEOLOGY IN JAPAN: PAST, PRESENT AND FUTURE

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Dr. H. Suzuki surveyed the Nubian sites between Aswan and 2nd Cataract area in 60s. It was also the first official mission from Japan. Dr. M. Kawadoko excavated at Badi and Aydhab, the coast of Red Sea in the end of 80's and the beginning of 90's. The author also conducted short survey at Mahas area with Prof. Ali Osman in 2011, too.

The artifacts from Sudan were exhibited in 2008 and 2015 as the Egyptian exhibition in Japan. Latest exhibition was 'Great Collections: Masterpieces from the Museum of Fine Arts, Boston' in Nagoya city. Five items were included as the Egyptian Collection. The Meroitic potteries given by J. Garstang and opened to public in 2016 at the Kyoto University Museum are also included in the Egyptian collection.

As mentioned above, Sudan Archaeology is not independent in Japan. All studies and items were divided and expressed by Egyptology and Islamic Archaeology. To promote the significance of cultural properties and change the recognition to Sudan itself, the comprehensive and systematic exhibition will be essential. For it, some technical terms of culture and chronological division have to be unified, too. The purpose of this presentation is to share the information 'Sudan Archaeology in Japan' and ask the supports to the attendants for the future exhibition and Sudan Archaeology in Japan

DIGGING NUBIA IN MUSEUMS: UP DATE 2014-2018

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"Digging" Nubia in museums, mapping its collections and trying to understand how they are perceived, and then presented to the public, has for several years become one of my subjects of interest. Though an extensive research on this issue has been completed in 2014 and published in 2015, efforts to rebuild this "Nubian Puzzle" are still ongoing. In this paper, indeed, I will try to analyze 20 "new" - in the sense that they had escaped my previous analysis of 123 - locations in possession of objects that fall in the category of what, for one reason or another, we consider to be "Nubian". They are: *Belgium*: Cinquantenaire Museum, Brussels. *Germany*: Museum August Kestner, Hanover; Roemer-und Pelizaeus Museum, Hildesheim; Museum of Castle Hohentübingen, Tübingen. *Ireland*: Ulster Museum. *Italy*: Museo delle Ceramiche di Faenza; Museo Stibbert di Firenze. *Sweden*: Stockholm Mediterranean Museum. *United Kingdom*: Pitt Rivers Museum, Oxford; Bagshaw Museum, Kirklees; Museums Sheffield; Bristol Museum & Art Gallery. *USA*: Cleveland Museum of Art; Detroit Institute of Arts Museum; Field Museum, Chicago; Institute of Egyptian Art and Archaeology, Memphis; Rosicrucian Egyptian Museum, San Jose; Toledo Museum of Art.

International Conferences on Nubian Studies have become, since 2010, a fix appointment to present results and follow up on this important subject. The loss of valuable knowledge of Nubia's place in the archaeological record, *in situ*, has given indeed to museums a special mandate.

CULTURAL HERITAGE MANAGEMENT OF CENTRAL SUDAN ARCHAEOLOGY, SOBA CHRISTIAN SITE CASE STUDY

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Central Sudan archaeology is being important from the diversities of archaeological discoveries, which occupied from Stone Age time to the medieval periods. However the area now a day is the capital of Sudan coming so crowded and new building project going to cover the Khartoum province.

One of the most important sites in this a huge area is Soba east site, which discovered and partially excavated several time and still there are many ruins unexcavated. The results of field archaeology from different researchers and expeditions show that the site is unique and it was a capital of late Christian kingdom in Sudan. Although the archaeological features from the site and excavations discoveries were rich, the site is dangerous by the recent farmer field and town building extension.

This paper try to shed a light of cultural heritage management important for central Sudan archaeology and how we can apply new proposal to protect Soba east site as individual site of late Christian kingdom in Sudan.

COMMUNICATION, COMMUNITY AND SITE MANAGEMENT: DISCOVERING MOGRAT ISLAND TOGETHER

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Like in many countries with a colonial history, collaborative work between archaeologists and communities is still in its infancy in Sudan. While a number of projects have begun to engage in this process, few have reached a stage to carry out detailed evaluations of the impact of active engagement and knowledge sharing between stakeholder groups.

This paper will explore the life cycle of a community-led heritage project on Mograt island. From the project's inception to the collection of feedback, we will analyse the effectiveness of the co-produced resource – a bilingual 50-page publication «Discovering Mograt Island Together – مقدرات جزيرة معاً نستكشف بناها». The book was designed with local school children to engage younger members of the community with archaeology and share information on all elements of Mograt's history, from the Stone Age to modern day.

«Discovering Mograt Island Together» was conceptualised, developed and produced within the framework of a larger, QSAP-supported, archaeological project on Mograt between 2014 and 2016. The book was finally evaluated in the current 2018 spring season on the island. While future evaluation is needed to assess the long-term impact of the publication, the work to date demonstrates how sharing perspectives and encouraging communities to connect with sites, landscapes and monuments in new ways offers valuable lessons for site management strategies in Sudan and beyond.

THE CONTRIBUTION OF MEROE COMMUNITY ON THE HISTORY.
ORAL HISTORY, MATERIAL CULTURE AND FOLKLORE

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It is believed that the contribution of the Meroetic community on the study of the history is quite clear on all aspects of life, starting from the community structure going through architecture, Arts, Knowledge, politics and culture, making it one of the most important, effective and famous civilizations in the globe. As a matter of course, the study of history in general does not only depend on archaeological researches as a main means for analyzing the series of actions that had happened in the past, but also uses the narration and stories in connecting some facts together which may ease the job of drawing the map of the past. Although oral history has been ignored a lot by many researchers for they believe that it must always give fake and mistaken information and they only rely on the material culture, it is still argued by many historians and archaeologists that the history narration or what we can call oral history gives a very strong connection for the succession of the actions.

The relationships that exist among material culture, ritual, and everyday life are complex and difficult to understand. It is necessary, then, for us to understand how material culture, ritual, and everyday life are woven together to form the cultural contexts of the artifacts, features, sites, and landscapes we study. By revealing the profound integration of ritual and mundane activities in recent times, folklore opens up for all archaeologists a new way of looking at archaeological remains. Rather than focusing on what makes a site, a feature, or an artifact unique, special, or anomalous, we will have to consider multiple possible contexts for behavior and for the use of materials, features and sites. For that, I do believe that archaeologists, especially in Sudan, should seriously consider a part of their researches that cares about the oral history, rituals and folklore in general to create a complete network that can provide a very continuous series of actions.

THURSDAY, SEPTEMBER 13
MUSÉE DU LOUVRE

TIME FOR CHANGE. TERMINAL MEROE IN UPPER NUBIA

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The end of the Meroitic state and the period that followed the demise of its central power are still controversial and debatable subject. The conventional theories presented by Reisner on this subject almost 100 years ago. Reisner's ideas had been a subject for discussion by many pioneer scholars. Yet, still quite enigmatic is the question of the end of Meroe, namely the alleged Aksumite and Noba invasions. Worth mentioning, one would say that till to-day scholars do not agree on the reasons behind the fall of the royal power of the kingdom, or the date of the events. The theory about the Aksumite campaign and the end of the Meroitic kingdom is mainly based on the reading and interpretation of Ezana inscription (DAE 11). All what we have are just speculations which are not supported by any strong tangible evidence. The discovery of Ezana stela at Meroe, in which the name of the capital city is not even mentioned, and apparently miss understood, is taken as sole evidence for the Axumite invasion against Meroe. While arguments of the Noba invasion to the heart of the kingdom are based on observation on pottery production and funerary customs, but later scrutiny studies of this material (pottery and burial customs) proved the earlier studies to be more than unjustified. In spite of the political events the indigenous traditions went uninterrupted through a long evolution process, since the 4th C. BC. To the 7th C. AD. Yet, the demise of the central royal authority has led to disintegration of the once united political entity. Even though, the culture itself continued to exist, till it was gradually replaced by a new culture. That is what Lenoble called, the continuous evolution. Consequently following the same trend of thinking one would dare to present the term Terminal Meroe – which is conspicuously pinpointed to, in the material culture – instead of the one hundred year unjustified nomenclature, post-Meroe. It is the high time for change.



Coffret au flutiste
Ve siècle apr. J.-C., Ballana (Soudan), Bronze
© Musée du Louvre, dist. RMN-Grand Palais / Georges Poncet

FRIDAY, SEPTEMBER 14 INSTITUT NATIONAL D'HISTOIRE DE L'ART

SESSION 1 ALL PERIODS

INCENSE THROUGH TIME: FROM PRE KERMA TO THE PRESENT

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Frankincense is extensively used in Sudan and the neighbouring countries, including the Middle East. Incense have been used by many societies and religions; for instance, The Kushites, Egyptians, Meroetics, Assyrians, Persians, Romans, Greeks, India, China and the Indus have all cherished and used it. In Sudanese culture an assortment of resins, gums, cherries and wood are principal components for traditional cosmetics, skincare and perfumes. In addition, incense is used for medicinal purposes and in cultural, religious and funerary practices of ancient and present times. Incense is an essential element in all cultural and social rituals and ceremonies. Practices and experiences endured from generation to generation and are still ongoing in the Twenty First century, as the research will illustrate.

This research is based on archaeological evidence, ethnographic interviews, as well as personal interviews with family and friends and my own experience. I will examine the use of Frankincense from pre Kerma to present day use in contemporary Sudan. The study explores the role of social and cultural practices in the continuity of culture and suggests that women play a key role in the transmission of skills, traditional knowledge and cultural practices; a completely under-researched subject in Sudan. The paper argues that incense use is a living cultural heritage, part and parcel of Sudanese everyday life and is profoundly engrained in all social, cultural practices and customs.

COMPARATIVE ANALYSIS OF MORPHOMETRIC DATA OBTAINED
FOR MODERN SEEDS AND SEEDS RECOVERED FROM ARCHAEOLOGICAL
SITES IN EL GAAB AREA – NORTHERN SUDAN

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Chickpea, date, Barley, and wheat are among the most important plant species cultivated in Sudan. They are widely grown now in many parts of the country. Intact remains and fragments of seeds of these species, were recovered during excavation of archaeological sites in El-Ga'ab depression in northern Sudan. Specimens used in this study were collected mainly from El-Mariebit, Gaab el-Lagia, Um Hilal, and El-Hamra area. In this paper some physical properties of the size and shapes of modern and remain seeds were measured. Polygonal graphs representing the seeds Morphometric variations between modern and remain seeds of the studied species were constructed. Cluster of Average linkage between different species was done. Resulting dendrograms were analyzed to estimate the possible relationships between modern and remain seeds. Results which include a set of morphological variations are expected to help archaeologists in identification of similar recovered remains and may throw light on the effect of cultivation and domestication on seed morphology.

A NEW ACTIVITY TOWARDS BETTER DETERMINATION AND
INTERPRETATION OF ARCHAEOBOTANICAL MATERIAL IN NUBIA

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Nubia is a key territory to understand environmental changes taking place in North Africa during the Holocene as well as to study the development of human subsistence in various periods of history and prehistory. Utilization of wild growing plants, their domestication and also the introduction of crops domesticated in other parts of the world are among the most important processes investigated by the means of archaeobotany. However, archaeobotany seems to be neglected in Nubia, compared to other parts of the world (especially Europe and the Near East). We suppose that this situation is probably caused, at least partly, by the lack of both the determination literature and the general knowledge of environmental demands of wild growing plants. We try to fill this gap by our joint activity of Charles University in Prague, the Czech Republic, and Natural History Museum in Khartoum, Sudan. Our aim is to create a platform for sharing our experience with other archaeobotanists working in Sudan and Nubia. Our idea is to share photographs of seeds/fruits of plants, as well as information about their ecology and possible utilitarian use. In selected species we can also provide the information about their phytolith composition. In our paper, we would like to introduce our activity and to demonstrate several examples of our analyses to illustrate their practical consequences and to encourage other colleagues to start studying archaeobotany in Nubia.

POTTERY FROM THE SARS SURVEY FROM OMDURMAN-GABOLAB,
LONG-TERM OCCUPATION AND MOVEMENT ACROSS THE BAYUDA

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In 1997 The Sudan Archaeological Research Society funded a surface survey along the line of the "Victory Road", the tarmac road across the Bayuda Desert extending northwest of Khartoum, mostly following the Wadi Muqaddam, to Gabolab near Debba.

The Pottery and small finds indicated occupation during the Palaeolithic, Khartoum Mesolithic, the Egyptian Late Period, Napatan, Meroitic, Christian and Islamic periods. Material datable to the Khartoum Neolithic, Late Neolithic, Egyptian Middle and New Kingdom, and Post-Meroitic was either of uncertain identification, or apparently absent from the survey line.

The present paper will give an update of the pottery study, in terms of chronology and culture period. This will be done on the basis of comparisons with more recent surveys undertaken in the Bayuda region, particularly that of the Gdansk Archaeological Museum Bayuda Survey. The distribution of the sites relating to different periods will be related to the topography of the areas traversed by the road, to the environmental evidence and high-resolution satellite images now available, together with separate geological studies on the water tables of the Nile Valley. These indicate shifts in the course of the Nile and in the pattern of rains and water-flow over the long duration from the Early Holocene, which have affected the distribution of settlements and transport routes at different culture-historic periods.

HEALTH AND DISEASE ON MOGRAT ISLAND: A BIOARCHAEOLOGICAL ANALYSIS

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This presentation provides insights into the health of human remains buried on Mogratt Island, situated between the 4th and 5th Nile cataracts. Eighty-three, mostly complete and well-preserved individuals were macroscopically analyzed, using standard bioarchaeological methods. The importance of these remains lies in their chronological continuity spanning nearly 3000 years, with the earliest cemetery dating to the late Neolithic (ca. 3000 BCE), while other burials belong to the Kerma, late New Kingdom, Napatan and early Meroitic periods (1st century BCE).

High infant mortality was observed, especially in the Neolithic population, where 60% of the individuals did not reach adult age (over 17 years). In addition, high frequencies of non-specific stress indicators (cribra orbitalia, enamel hypoplasia and periosteal new bone) were present during all archaeological periods, and an increase in non-specific respiratory problems over time was found, attesting to poor air quality. Healed fractures were common, probably due to accidents caused by the uneven terrain and interaction with animals. In addition, four individuals had healed cranial trauma indicative of inter-personal violence. Dental health was generally good with few caries lesions. However, periapical lesions were frequent and these can be correlated with advanced dental wear caused by inclusions of sand in the diet. This study contributes to our understanding of archaeological populations from a little known area of Sudan.

UNCOVERED / UNDISCOVERED BURIALS

THE FOURTH SEASON AT THE MULTI-PERIOD BURIAL SITE MOG034 ON MOGRAT ISLAND, SUDAN

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The multi-period burial site MOG034 on Mogratt Island covers an area of approximately 22 ha. It comprises 137 features, dispersed in smaller and larger groups. Of these, 67 have been excavated until now. The investigated structures range from the Late Neolithic to the Early Meroitic Period.

In the 2017-2018 seasons, 40 graves in an area of 380 m² were detected and excavated. Covered by flat mounds of stone or earth, which are often surrounded by stone rings, the subsurface parts of these graves consist mostly of (sub-) circular grave cuts. Other graves were devoid of any superstructure and only covered by layers of hard sediment, not different from the surrounding surface. These "hidden" burials were only detected through an extended surface clearing around the existing superstructures.

A geophysical survey of the entire cemetery, undertaken in 2015 had revealed a range of anomalies, which potentially represented further graves. The program of the 2017 and 2018 seasons included the evaluation of the survey results and the partial excavation of the areas showing the anomalies.

Furthermore, two other areas with graves dating from the Bronze Age up to the Early Meroitic Period were investigated, showing clear pattern of reuse.

DENTAL HEALTH AMONG ANCIENT SUDANESE

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Throughout the sequence of human evolution history for millions of years teeth went through many changes and developments, anatomical adaptation, morphological development, and physiological behavioural changes. It was suggested that Neolithic (9800-4500 BC) inhabitants of lower Nubia, who were early agricultural people, had healthy teeth and longer life than that of late Palaeolithic hunters gatherers people, of some area, food rich in minerals made teeth stronger.

Palaeolithic individuals had life span about 25 to 30-35 years; which meant they had short life due to the types of profession (gatherers, hunters) and discovering of fire affect the general health particularly the teeth.

According to many studies the commonest finding dental diseases were periodontal due to calculi result in dental abscesses, dental lesions (carious) starting with civilization age due to food rich in sugar and sweets.

Objectives: To discover the functions of teeth in regard to human evolution, to look in the factors of human death in regard to dental health, to form a new sub-field of science in the future, to use teeth as an evidence for identification, biological relations and health of ancient people. The periods studied: 1. The upper Palaeolithic. 2. The Mesolithic. 3. The Neolithic. 4. Civilization period.

Methods used: Descriptive. Comparative. Analytical.

THE ARCHAEOLOGICAL DIGITAL MAP OF SUDAN

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This study concerns with using geographical information systems technique in archaeological documentation through designing and constructing digital map and digital data base for the archaeological Sites in Sudan, and to save complete digital registrations for these sites for security and the best exposition of them. (i.e) there should be an integrated record for each site that include the basic data in details a photo, satellite image, plans etc and to these are to be linked with the location of the Site in the map.

The study also presents the pioneers who applied studies of the geographical information systems in the field of archaeology. The research explains how the archaeological map is made by the geographical information systems and its show what are required to carry out such a map and its distinction, and the capacity found in it and how it is better than the normal maps. The study aims at collecting and recording the data of these sites through the performance of the digital map, and exposing them digitally in one window by the aid of geographical information systems software's to steer and progress the efforts in the archaeological research and to facility the task of researchers as well as serving the purposes of the scientific research in the field of archaeology.

GIS AND GROUND SURVEY IN THE AREA OF 6TH CATARACT, EAST OF THE NILE

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Since the seventies of the 19th century, the world witnessed a large technological transformation and high improvement in the archaeological documentation. New techniques such as satellite image processing, aerial photos, and land surveying are in use in archaeological investigations.

This paper presents the advantages of adopting GIS tools within the archaeological investigations in the area of Sabaloka, north of Khartoum, to have better understanding of cultural horizon in the region.

This paper will present result of a GIS and ground survey in area of 6th cataract. All the sites which will be presented are recorded or revisited by the mission of the department of archaeology of Al-Neelain University between 2013-2018. Moreover this paper also tries to demonstrate GIS as one of the useful tools in archaeological operations (i.e. survey and excavation) conducted in that area, and how it helped in recording archaeological sites and reconstructing a database of the archaeological records of that area.

The archaeological survey and excavation in the 6th cataract area aims to give short descriptions of all archaeological sites recorded during the fieldwork and resulting in a distribution map of archaeological sites and topography.

SATELLITE REMOTE SENSING AND GROUND SURVEYING FOR THE FIFTH CATARACT REGION AN ON-GOING RESEARCH PROJECT

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The Fifth Cataract now tops the list of the least archaeologically explored regions in the Middle Nile. In response to this situation, timely satellite remote sensing and ground surveying are incorporated to explore the cataract zone in search of the largest number of sites of different dates and types for a better understanding of the region's past – at large.

In addition to the large monumental sites such as Abu Sideir fortress and El-Usheir fortified site, satellite imagery strongly indicate signs of ancient settlements of different architecture; however, ground check is indispensable for identification of such signs.

Deciding on the presence or absence of non-monumental sites including prehistoric and many types of historic sites which do not allow direct view from space requires ground surveys enhanced by an appropriate geomorphological predictive model.

A GIS database and a geo-archaeological map will be constructed to show the spatial distribution patterns of previously known and newly discovered sites - illustrating correlation between certain geomorphological and certain archaeological attributes.

The Fifth Cataract with its typical physical environmental attributes and openness to the north, south, east and west is expected to yield diversified riverine and semi-desert archaeological data help fill gaps in the cultural history of the Middle Nile through all periods.

ARCHIVAL MATERIAL AND DIGITAL SOLUTIONS: CREATING A HERITAGE REGISTRY FOR THE SUDAN

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The protection of cultural heritage by the responsible national agencies and administrations relies largely on the active knowledge of its existence and a corresponding registration and workflow. This paper outlines the joint efforts of the National Corporation for Antiquities and Museums of the Sudan and the German Archaeological Institute German Archaeological Institute in creating a national heritage registry for the Sudan. The aim of the database is to provide National Corporation for Antiquities and Museums with a sustainable tool for the registration and administrative management of the Sudan's historical and archaeological sites. The joint endeavor is the result of the digitization of the archive of Friedrich W. Hinkel, who dedicated over 40 years of his life to the study and preservation of the Sudan's cultural heritage. The data contained in Hinkel's large archive relating to over 14,000 archaeological and historical sites in the Sudan serves as the basis of National Corporation for Antiquities and Museum's administrative heritage registry database. Material concerning heritage sites held in National Corporation for Antiquities and Museums newly created archive as well as material provided by the scientific missions working in the Sudan provides additional depth to the information. The structure of the electronic heritage registry is based on the German Archaeological Institute's iDAI.field-system, which is adapted to the specific needs of the Sudanese antiquities administration.

SESSION 3 MEROE

PROFANE STORAGE FACILITIES DURING THE MEROITIC PERIOD

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Issues with regard to storage were a major concern in ancient societies, especially concerning the conservation of surplus food and seeds after harvesting.

This communication shall underline the evidence for profane storage activities in the Meroitic kingdom, although these have proved to be difficult to circumscribe, both in terms of architectural criteria and archaeological remains. Indeed, a significant part of the Meroitic storage facilities were likely of a short term nature. Besides, foodstuffs and most of the containers were made from organic material, which presents a further difficulty.

Nonetheless, different types of storage installations can be identified, namely storage spaces in ordinary houses for food conservation, storage rooms in standardised civic buildings, very likely associated with the redistribution of goods, and storage pits at rural sites. Unusual features like the market compound at Meinarti shall also be discussed.

The administrative management of storage premises is mainly documented by sealings which, sometimes, have preserved prints of perishable containers such as straw baskets or cloth bags. In the absence of archaeological or textual evidence, the nature of stored objects and foodstuffs remains, however, virtually unknown, as well as their storage life.

By closely examining the architectural and archaeological remains and the technical solutions involved in storage systems, this communication aims to provide a better understanding of the layout, protection and administration of storage facilities and, more generally, of the economic organisation of the Meroitic society.

INDUSTRY OF IVORY IN THE MEROITIC PERIOD

JWIRIA OSMAN MOHAMMED ZAIN BABAKIER

WOOD INDUSTRIES IN THE NAPATAN – MEROITIC KINGDOM

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Wood has been used and adapted by humans since the earliest recognition that they could make use of the materials they found around them.

In Sudan wood used from the stone age in building huts and making tools, wood used also during Nubian groups in making some small materials, In Kerma period wooden beds made to use in both life and death, in additions to its headrest, by the time of the Egyptian kingdoms in Sudan wood industries were wide spread, many different material made by wood, beds, chair, headrest, in addition to coffin and kohl tube, boxes and statues.

The archaeological wood remains were wide spread on many different Napatan - Meroitic sites. Many different artifacts fabricated by wood (coffin, beds, headrests, boxes, kohl tube, mirror handle, statues, games and bowls) which found in Barkal and Northern cemeteries and other sites. This paper aims to determine the extent of wood industries on the Napatan - Meroitic sites, identify the most important centers of these industries, type of archaeological materials made by wood and its relationship to various regions. In addition to compare types of wood production in Napatan and Meroitic periods. Lastly shedding light on the different family of wood species and its relation with ancient climate in Sudan.

MEROITIC ARCHER'S RINGS: MATERIAL AND DISTRIBUTION

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Archery has played a significant role in ancient societies. In Nubia, Kushite warriors were reputed to excel as archers, ancient Egyptians called the region *Ta-Seti*, “the land of bow”. The majority of accessories related to archery are discovered in funerary contexts: a large number of archer’s rings have been found in Meroitic royal graves, but also in those of private individuals dating from the post-Meroitic period.

In many civilizations, archer’s rings are described as pieces of equipment designed to protect the thumb during archery. They vary in their material (wood, sandstone, metamorphic rock, metal), their form (straight, flared, concave, convex), and quality of execution. In the Meroitic kingdom, archer’s rings are not only known in funerary contexts but are also represented in reliefs: they figured on the temples adorning the hands of the gods and sovereigns. This topic is a long-standing debate among students of Meroitic and post-Meroitic history. Based on an updated catalogue of thumb rings from the Island of Meroe, the present study attempts to identify their possible functions – combat accessories or symbols of power – and explore how they contribute to our understanding of the history of the Meroitic kingdom.

MEROITIC POTTERY FASHIONING METHODS AND ITS CULTURAL IMPLICATIONS: A FIRST INSIGHT

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Ceramic technology and the concept of “chaîne opératoire” are now the core of a numbers of studies of the material culture of Sudan. While the archaeometric analyses are flourishing in being focussed on the raw material, on the temper and on the firing of the ceramics found in archaeological contexts, the fashioning techniques are still hardly studied. Wheel-made and hand-made are the main if not the only terms used to describe how the pots were made. Thanks to ethnographical and experimental studies that provide specific reference sources, the ceramologist is now able to recognize the various methods used to fashion a pot and to go further in its description. Just to mention a few examples, hand-made productions could be either made with a mould, by coils or with a paddle-and-anvil method, etc. When applied to archaeological material, these precisions might be significant of the technological and cultural choices made by communities of potters who are integrated in a more overall society. Taking into account the documentation from Meroitic contexts in central Sudan and in Nubia, this contribution aims to approach the cultural variety and the social practices of the potters who coexisted in the Meroitic Sudan. From the feeding-cups to the wide jars devoted to the shipping of commodities, this first insight will try to show the potential of such method that complements the current archaeometric studies.

CERAMIC CHANGE IN THE MEROITIC HEARTLAND:
A PRELIMINARY OVERVIEW OF CHANGES IN POTTERY
FROM THE NAPATAN TO POST-MEROITIC PERIOD

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The Meroe region is home to several research projects, investigating diverse sites across a number of chronological periods. Some of these projects (DAI Hamadab Project, Dr. Pawel Wolf; UCL Qatar Industrial Kush Project, Dr. Jane Humphris; QMPS Meroe Project, Dr. Mahmoud Suliman Bashir and Dipl. Alexandra Riedel) share the same Finds Office, utilising the same recording and analytical systematics.

Drawing upon the wide-ranging and diverse dataset produced by this finds cooperative, this presentation will provide a preliminary overview of the pottery assemblages from a range of contexts. This includes pottery from sites such as industrial, domestic, administrative, and sacral and funerary structures from in and around the Royal City of Meroe, the settlement of Hamadab, and the Royal Cemeteries of Begrawiya.

As these contexts range in time from the Napatan to the post-Meroitic period, this overview includes observations on changes in terms of the major functional categories of this pottery from different social and economic spheres, which relate to long-term changes in processes of manufacture, economy and use, in the region.

FROM NAPATAN TO POST-MEROITIC IRON PRODUCTION
AT MEROE ROYAL CITY: TECHNOLOGICAL INSIGHTS
AND BROADER IMPLICATIONS

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Archaeometallurgical research at Meroe Royal City has revealed evidence for extensive iron production taking place at the site from Napatan times to the post-Meroitic period. Insights into the scale and the techniques of production have been gained, as well as information regarding certain consistencies and variabilities in the approach to production through time and across space. The identification of technological choices implemented by the iron producers, as evidenced through the archaeological excavations and laboratory analysis of archaeometallurgical and associated samples, highlights the embedded nature of iron production within the evolving Kushite world. This presentation will draw on the results of recent excavations of furnace workshops to illustrate a particularly and perhaps uniquely Meroitic approach to the organisation of iron production. Newly available radiocarbon dates and laboratory-generated data will be explored to consider the fundamental role of Meroitic artisans and the manner in which their crafts reflect the world in which they lived and worked. The evolving research questions and future avenues for investigation will also be presented.

SESSION 4
25TH DYNASTY

KUSHITE ATTITUDES OF PIANCHY

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Discussion of Pianchy's Great Stela which recounts his military activities in regnal year 20 usually deal with military and religious matters. His presumed orthodox relations to Amun coupled with his art of war are usually analysed in light of a non-Egyptian outlook. Additional material can be gleaned from his narrative account, which also deals with his relations to women and his expectation of political control within Egypt. The straightforward narrative approach to recounting events, one that is at odds with the New Kingdom's stress of king as Feldherr, literary to be sure, deserves further elaboration because it reveals a further contrast between the warrior pharaohs of the New Kingdom and king Pianchy himself.

Of equal importance is the emphasis that the Kushite monarch places upon his role in the far north. We can see his various stratagems of compromise placed within his claims of success. Again, one would not expect such an attitude to be presented by a warrior-pharaoh of Egypt. This study also moves to Pianchy's expectations of success and his personal, truly Kushite, attitudes towards his enemies, and perhaps it is noteworthy that he makes no distinction between the Libyan kinglets and potentates and the Egyptian leaders. But this seemingly global outlook, or lack of specification, is mainly due to his expectations of political control. Hence, Pianchy's immediate aims in Egypt need re-evaluation as well.

A "NEW" CHAPEL OF AMENIRDIS I AT KARNAK-EAST

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During the excavations of the Ptolemaic chapel of Osiris of Coptos led by François Leclère (2006-2011), several well-preserved blocks were discovered, adding to the corpus of the decorated reused sandstone blocks already identified in the walls of this building. On these blocks, which were fully recorded by our team, the cartouches of the god's wives Amenirdis I, Shepenwepet II and Nitocris are visible. This presentation will focus on the tentative reconstitution of a chapel (or part of a chapel) built by Amenirdis I, from which most of the blocks come from. The preserved scenes, which show the Kushite god's wife alive, belong to the monumental façade of the chapel, the outer and inner walls and the inner doorways, providing the earliest attestations of some typical scenes from the decorative program of the Theban chapels. For instance, we were able to identify fragments of the enthronement cycle of the god's wife, with a striking parallel to Taharqo's enthronement in the temple T of Kawa. Other scenes include offerings to Amun and Osiris and a scene from the Opening of the mouth ritual. Moreover, an unparalleled feature for this period is the presence of the high steward behind Amenirdis I playing sistra. The similarities and differences between this building and other chapels of this god's wife at Karnak will be discussed as well as its place in the building program undertaken by the god's wives in Karnak-East.

NEGOTIATED IDENTITY OF KUSHITE KINGS VISUALIZED IN OSIRIAN CHAPELS IN KARNAK

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Egypt in the First Millennium BC became a place of interaction where culturally different groups struggled to negotiate their identities on various levels. These efforts are visible in various aspects of life, and also start to be visualized in Egyptian art. This trend can be seen in the portrayals of Kushite rulers represented on Egyptian monuments where they are depicted either in the traditional Egyptian or Kushite clothing and regalia or in costume that can be defined as a hybrid of Kushite and Egyptian style.

The portrayals of Kushite kings represented in Osirian chapels in Karnak give an opportunity to investigate this phenomenon in a secure historical and archeological context. Among the ten so far identified Osirian chapels dated to the Kushite Dynasty, eight were assigned to a particular king. The state of preservation of the chapels varies significantly since some survived in situ and some are only attested by scattered blocks that limit the analytical possibilities including the study of the kings' portrayals.

The present paper investigates the way artist(s) rendered the portrayal of the Kushite king to negotiate his ethnic identity by adapting a combination of native and foreign styles. Considering all known representations of Kushite rulers rendered in Osirian chapels in Karnak, the paper mainly focusses on portrayals of Taharqo depicted in the chapel of Neb-anh/Pa-wesheb-*iad*.

VULTURE WINGS AND ROYAL CARTOUCHES: INLAY DECORATION OF A WOODEN PORTICO IN THE TREASURY OF SHABAQO (KARNAK)

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In 2011 a large amount of coloured paste inlays was discovered in the Treasury of Shabaqo (Karnak), on the floor of the central courtyard. Even though the inlays had lost their original framework and were particularly brittle, several fragments have been identified. To preserve the most significant ones, nine of them were removed and restored with an innovative method by placing them on light supports made of sand and Paraloid resin. Those nine isolated fragments consist of several inlays arranged to form geometric patterns and outline vulture wings, cobras' figures as well as royal cartouches. Their structure and size suggest that the inlays belong to the ceiling of the carved wooden portico built along the four sides of the courtyard.

This presentation aims to show the iconographic motifs identified up to now and explain the technique used to decorate the portico. The Treasury fragments constitute the first evidence for such an architectural decoration deployed in a mud brick building

THE MEDIALITY OF LEGITIMATION: THE COLONNADES OF TAHARQO IN KARNAK

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During the reign of the Kushite king Taharqo (690-664 BC) colonnades have been built in front of several temples in Karnak. Contrary to the free-standing kiosks with two rows of columns, the colonnades are constructed out of four rows of columns being attached directly to the pylons of the temples: that of Montu in the North, of Mut in the South, of Khonsu in the southwest and of the temple of Ramesses II in the East. Thus Taharqo ordered to erect a portico in front of all significant temple buildings at Karnak. What appears to be a minor building measure indeed had a tremendous effect. The colonnades are hiding the original decoration of the pylon, while Taharqo is shown on the columns and screen walls of his installations. There the titles and the names of Taharqo are inscribed and the king appears, offering to the deities as well as being shown in coronation ceremonies, recognised by Amun – and this exactly is the message that is paramount to be understood. Taharqo presents himself as pharaoh who has received his crown from Horus and Thoth and who was chosen by Amun. With their position in the sacred landscape, their particular architecture and their pictorial program these colonnades functioned as a central element of Taharqo's legitimation strategy. The paper focuses on the visual and spatial peculiarities of this manifestation of power.

THE EDIFICE OF TAHARQA BY THE SACRED LAKE: A PRELIMINARY STUDY OF THE LOOSE BLOCKS

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Around the sacred lake and along the southern blockyard of Karnak temples, a very large number of sandstone loose blocks comes from the Edifice of Taharqa built at the north of the Sacred Lake. However, only a few of them have been studied by R.A. Parker, J. Leclant and J.-C. Goyon in their publication of this Kushite monument in 1979. These blocks belong mostly to the unpublished upper structures of the temple, which were destroyed during the Roman Period.

This presentation aims to introduce preliminary observations about this wide documentation, explaining the first steps of my study in order to reconstruct the original appearance of the Taharqa's solar monument and its place in the religious and architectural program of this Kushite king in Egypt and in Nubia. A first set of blocks belonging to the destroyed main gateway of the temple and also first reconstructions of scenes, which adorned the walls of the solar open-court and the southern exterior wall, will be presented.

OÙ RÉSIDAIENT LES SOUVERAINS DE LA XXV^E DYNASTIE ?

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Suivant les époques de l'histoire pharaonique, la question de l'endroit où les rois étaient installés se pose avec plus ou moins d'acuité. Concernant la XXV^e dynastie, le problème n'a toujours pas été résolu de manière satisfaisante. Grâce à un faisceau d'indices concordants, il est pourtant possible d'apporter une réponse claire. La communication va offrir l'opportunité de réunir et de commenter ces témoignages qui sont non seulement abondants mais aussi d'origines et de natures différentes. Au-delà, il s'agira de déterminer ce que la solution proposée implique pour la perception de la domination kouchite en Égypte.

SESSION 5

THE QUESTION OF NUBIA

ABANDONED NUBIAN VILLAGES OF BIGGE

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After the inundation of Nubia in the 1960s, only few rural Nubian settlements around Aswan remained. Among them, the two villages on the island of Bigge deserve distinctive attention. Abandoned since the late 1980s, they allow an in-depth study of developments in vernacular architecture and life culture induced by changes of the natural habitat. A project carried out by an interdisciplinary team aims on capturing the relation between built environment and the reality of life on their verge to modernity.

The focus rests on material culture expressed by architecture and objects of everyday life. The investigation includes analysis of constructions and materials, space form, hierarchy and use. Architectural documentation supported by research into photographic and cartographic archival material and interviews with the former inhabitants allows the reconstruction of daily life in today's empty spaces. Looking into mechanisms of decay leads to the understanding of processes following the abandonment of settlements.

The case study of recent architectural transition processes in a traditional rural community interlinked to environmental and social transformations shall deliver instructive ethno-archaeological reference material for research into more ancient settlements in the region.

MAPPING THE SPEAKING NAMES OF NUBIA'S SUBMERGED VILLAGES PRE 1964

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As part of an ongoing research into Nubian vernacular architecture the Berlin Institute of Technology is currently investigating cartographic material concerning Nubia in the 20th century. The aim is to record the Nubian settlements in Egypt south of Aswan in order to be able to analyze them in terms of layout and architecture. The greatest challenge proved to be the fact that all existing maps had been developed without the collaboration of Nubian speaking people - the quantity, spelling and position of the 40 villages and several hundred hamlets differ greatly.

The analysis of the place names gives an insight into Nubia's intangible heritage creating a cartographic overview of the lost area. The names reveal evidence from various periods of Nubia's past and provide indications to the topography and cultural traditions of the area. Names referring to ancient Egyptian sites could be identified as well as names recalling the Christian era, or the Ottoman Empire. Many hamlet names had an associative character bringing to mind the submerged Nubian land with its peculiarities of the river course, vegetation, and agriculture.

Overlaying all available materials enabled us to reconstruct the potential spelling and position of the transmitted Nubian hamlets. The generated map not only provides an overview of the former Nubian settlement area, it also depicts the successive extinction and the continuous

THE NUBIAN IDENTITY AND THE NOVELS OF IDRIS ALI: THE MEDIEVAL CHRISTIAN LEGACY

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As a tribute to Medieval Nubia, Idris Ali names his novel *Dongola* after the capital of the Nubian kingdom, Makuria. The book is a celebration of the old Nubian civilization, a critique of the present conditions of Nubians and an exploration of the historical and cultural roots of the Nubians especially their Christian legacy as manifested in details of their daily life. *The Nubian* is another novel of his that takes issue with the Nubians' ignorance of their Christian history. In both novels, the task of unravelling the past is allotted to a foreigner who is either fully accepted by the main characters in the novels, or looked upon with suspicion and distrust. The aim of this study is to foreground how Ali deals with both the Christian history and its relation to the present. Following in the footpath of the author, the paper moves back and forth in history and draws on a number of studies in history and archaeology such as the works of Ruffini and Obluski. The study also attempts to place the novels of Ali within its contemporary context by drawing on anthropological studies by Kennedy and Grauer. The work of Grauer is especially of use since it highlights the Christian elements within the daily life of Kenuzi Nubians, the ethnic group that Ali belongs to and writes about, thus establishing the link between the Kenuzi past and the present.

A CALL FOR AVOIDING USING THE ADJECTIVE "NUBIAN" TO DESIGNATE CULTURES AND INHABITANTS OF NUBIA DURING THE PERIOD? BC - 550 AD

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The aim of this paper is to address scholars to consider the idea of dropping the use of the adjective Nubian when writing or speaking about cultures and inhabitants of the region of Nubia during the periods preceding the coming of the Nubians to the Nile valley and their rise to power there in. These periods extend from pre-historic times to round 550 AD. This idea is not new; several scholars have criticized the usage of the term Nubian as unjustifiable or inappropriate when used to describe cultures and inhabitants of Nubia of pre-Hellenic times e.g. Smith, Hillelson and Trigger. Trigger in particular wrote a full article on the subject of Nubian ethnicity in which he predicted that the current seemingly reasonable usages of the term Nubian could create needless problems for future re-searchers. In spite of these warnings many scholars continued to use the term Nubian inappropriately. The present author therefore decided to revive these warnings by presenting this paper and addressing it to the audience of this Nubian conference. The author made an attempt to explain what are those needless problems hinted at by Trigger. The most serious problem which seems to face some researchers today is their failure to differentiate between what is Nubian and what is Kushite.

ART OF DECORATION IN THE NUBI ARCHITECTURE. A STUDY OF SOME FEATURES OF CONTINUITY

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The Nubian love art, everything in his/her life is connected to beauty. A Nubian is keen about artistic touches particular decorating the place with drawings and ornaments. Art as such is prevalent in the Nubian house. Ornament is dated back to the Christian and Islamic periods respectively. It obtained certain features of both periods. It combines both expressionist painting and written Language. Ornaments has carried many characteristics of its area-which is rich with its cultures and fine arts where decorating building using ornaments and coloured figures is salient practice beside artistic practices as intaglio painting figures, mathematical shapes as the triangle, circle, and the cylinder. These were drawn either inside or outside on the walls. It is also noticed that fronts of doors often decorated with clay. In addition, doors pillars, and «marble plates» are used to decorate the fronts which lack intaglio. The latter is widely used in most Nubian areas and the same is true about some salient figures which were used in decorating the top of gates. In other areas ornaments and drawing are obtained from natural sources and used in decorating animals, mosques and tombs. This paper aims to explore Nubian ornaments as a public feature. So doing reflects its symbolic, environmental, cultural and social values that show beauty of Nubian architecture as well its environmental and areal identity. Lastly, the paper shed lights on the areas touristic importance.

ENDANGERED TOPONYMY. ITS RELEVANCE TO THE HISTORY AND LIVING HERITAGE OF NUBIA

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When volume 4 of *Dotawo: A Journal of Nubian Studies* was published in 2017, it presented a challenge to all who were concerned with the importance of toponymy for the history and living heritage of Nubia. In his article in *Dotawo*, the late Dr. Abdel Halim Sabbar demonstrated how most of the toponyms in the area of Nobíin Nubian speech in southern Egypt and northern Sudan had been transcribed inadequately (Sabbar & Bell 2017). For example, rather than Tôshka, he opted for Toshké (with the acute accent representing high tone). Furthermore, Abu Simbel, Farréygn Uffi, Absímbil and Absámbal might be argued just to be four alternate names for the same place. However, each of these toponyms had its own tale to tell and its own historical significance. Compared with the Nobíin Nubian language area, the Kenzi Nubian area further north had been better served by the procedures of Junker & Schäfer (1932) who recorded toponyms and relevant ethnic names with the help of a fluent speaker of the Kenzi Nubian language. Improved procedures will now be recommended for Nobíin Nubian toponymy. Following the lead of Dr. Sabbar, toponyms must be recorded in the context of the Nubian language itself with audible results openly accessible online from archives such as the SOAS Endangered Languages Archive (ELAR).

CAN OLD NUBIAN HELP COUNTER NUBIAN LANGUAGE SHIFT?

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In recent decades language shift from Andaandi (Dongolawi) and Mattokki (Kenzi) Nubian towards Sudanese and Egyptian Colloquial Arabic has accelerated. Its reasons are manifold: political discourse, formal education, economics, modern means of communication, health care, urbanization, attitudes among contemporary Nubians, religion, gender issues etc. Modern-day Nubian languages allow further insights into Old Nubian lexicography, morphology, syntax and semantics. Language shift limits the remaining time for such kind of approach.

Contemporary Nubian speakers have become active in sustaining their languages. In the 1990s, Nubians began writing their hitherto unwritten languages using the Old Nubian characters rediscovered more than 100 years ago. The most recent publication of the Medieval 'Miracle of St Mina' in Andaandi in 2012 is stimulating Nubiin speakers to do the same.

In 2016, a week-long Old Nubian workshop was held at the University of Khartoum with about 50 highly interested Nubian participants.

Therefore, collaboration between Nubians promoting their languages, and researchers of Old Nubian is fruitful for both sides. Which of the above mentioned reasons for language shift will such a cooperation especially influence and encourage sustainable language transmission? Emphasis will be on Nubian voices.

FRIDAY, SEPTEMBER 14 WORKSHOPS

LE RÉPERTOIRE D'ICONOGRAPHIE MÉROÏTIQUE (RIM)

Le projet du Répertoire d'iconographie méroïtique (RIM) se fixe deux objectifs : la création d'un musée méroïtique virtuel répertoriant de la manière la plus exhaustive possible l'ensemble des collections méroïtiques et post-méroïtiques, d'une part, la publication d'une encyclopédie consacrée à l'iconographie du royaume de Méroé, d'autre part. En donnant accès aux chercheurs à la totalité des documents iconographiques du royaume de Méroé, le RIM se propose de permettre un regard renouvelé sur l'imagerie méroïtique afin de redéfinir les notions communément admises d'emprunt, d'acculturation, de syncrétisme, d'influence. À partir de trois modèles de notices et de la présentation d'une « Grande Série » du corpus du RIM, cet atelier marquera le lancement effectif de cette entreprise internationale, fédérera les institutions et les chercheurs concernés, invitera enfin les participants à explorer de nouvelles approches et à adopter de nouveaux points de vue destinés à enrichir les recherches sur l'iconographie méroïtique.

The Répertoire d'iconographie méroïtique (RIM) project has two objectives: on the one hand, to create a virtual Meroitic museum exhaustively listing the Meroitic and post-Meroitic collections around the world, and, on the other hand, to publish an encyclopaedia devoted to the iconography of the kingdom of Meroe. By giving researchers access to all the iconographic Meroitic documents, the RIM project intends to allow a renewed look at Meroitic imagery in order to redefine the commonly accepted notions of borrowing, acculturation, syncretism and influence. Based on three examples of entries and the presentation of a «Series» of the RIM corpus, this workshop will mark the effective launch of this international undertaking bringing together institutions and researchers. It will also invite participants to explore new approaches and adopt new points of view that will enrich research on Meroitic iconography.

Maître de cérémonies / Coordinator : Vincent RONDOT (Musée du Louvre)

Scribe : Elza YVANEZ (University of Copenhagen)

Intervenants / Speakers :

– Vincent RONDOT (Musée du Louvre)

PRIMIS: Permanence des représentations, interprétation des modèles et imagerie sélective dans les sources figurées du royaume de Méroé / Permanence of Representations, Interpretation of Models and Selective Imagery in the figured Sources of the Kingdom of Meroe/Beständigkeit der Darstellungen, Interpretation der Modelle und selektiver Katalog der Bildquellen im Meroitischen Königreich.

– Camille LABIA (École du Louvre)

From virtual Meroitic Museum to Encyclopaedia. A methodology.

– Nadia LICITRA (Sorbonne Université/Musée du Louvre)

Pintade / Guinea Fowl / Perlhuhn: An indigenous motif?

– Janice YELLIN (Babson College)

Bouvier / Cowherd / Rinderhirt: human and divine contexts.

– Michael ZACH (Universität Wien)

Aqedis-Khonsu / Khonsu / Chons: an Egyptian god?

– Cornelia KLEINITZ (Humboldt-Universität zu Berlin)

Meroitic pictorial graffiti: the challenging corpus from the Great Enclosure at Musawwarat es-Sufra.

LA CLASSIFICATION DES CÉRAMIQUES D'ÉPOQUE MÉROÏTIQUE :
AVANCÉES RÉCENTES ET PERSPECTIVES FUTURES

THE CLASSIFICATION OF MEROITIC CERAMICS: RECENT ADVANCES
AND FUTURE PROSPECTS

Les études sur la céramique méroïtique se sont considérablement développées ces dernières années à la faveur des fouilles récentes menées en Nubie, dans la région de la quatrième cataracte ou encore au Soudan central. L'intérêt croissant dont bénéficie ce matériel a été soulevé à l'occasion de la 12^e conférence internationale des études méroïtiques à Prague et lors des rencontres régulières du Bayuda Pottery Project. Cet atelier a pour ambition de poursuivre les discussions initiées ces dernières années pour identifier et apporter des éléments de réponse communs aux enjeux majeurs posés par le traitement de cette documentation.

In recent years studies on Meroitic ceramics have expanded considerably thanks to the archaeological activities that are being conducted in Nubia, in the area of the fourth cataract and in central Sudan. The growing interest in this material was raised at the 12th International Conference for Meroitic Studies at Prague and during the regular meetings of the Bayuda Pottery Project. This workshop aims to continue the discussions initiated in recent years to identify and to provide common elements of response to the major issues raised by the processing of this documentation.

Maître de cérémonie / Coordinator : Romain DAVID (SFDAS)

Scribe : Jacke PHILLIPS (SOAS University of London)

Intervenants / Speakers :

- Saskia BÜCHNER (DAI Hamadab Project, UCL Qatar Industrial Kush Project, QMPS Meroe Project)
Previous meetings in Sudan of the Bayuda Pottery Project - Report of the colloquium of Warsaw - her thoughts about the next steps of the research
- Pamela ROSE (Austrian Archaeological Institute, Cairo)
Experience of Adam's classification – her solution to classify Meroitic ceramics – Her thoughts about the next steps of the Meroitic pottery research
- Anne BENOIST (CNRS)
Methods developed in Ethiopia – her analyse of the Meroitic material – Cross-study project
- Manja WENTENDORF (Humboldt-Universität zu Berlin)
Methods developed at Musawwarat - The database of M. Daszkiewicz – Her perspectives of research
- MAHMOUD EL-TAYEB (NCAM)
Methods developed at Es-Zuma – The fundamental need in Sudanese fieldworks

L'ISLAM DANS LA MOYENNE VALLÉE DU NIL : PERSPECTIVES
NOUVELLES SUR LES TRANSFORMATIONS RELIGIEUSES, SOCIALES
ET CULTURELLES DANS LA NUBIE MÉDIÉVALE ET POST-MÉDIÉVALE

ISLAM IN THE MIDDLE NILE VALLEY: NEW PERSPECTIVES
ON RELIGIOUS, SOCIAL AND CULTURAL CHANGES IN MEDIEVAL
AND POST-MEDIEVAL NUBIA

L'objet de cet atelier est de réfléchir aux formes de la présence de l'islam en Nubie depuis les premières traces que celle-ci a laissées durant la période médiévale (stèles funéraires en basse Nubie) jusqu'à l'émergence de formations politiques islamisées (sultanat funj de Sennar) et à la diffusion de l'enseignement religieux dans l'ensemble de la moyenne vallée du Nil et ses marges. Une attention particulière sera prêtée aux indices concrets de ces transformations et aux matériaux dont on dispose pour reconstituer l'histoire, encore méconnue, de la pénétration et de l'adoption de l'islam dans la région.

The purpose of this workshop is to discuss the forms of the presence of Islam in Nubia from the earliest traces left during the Medieval period (e.g. funerary stelae in Lower Nubia) to the emergence of islamized states (e.g. Funj Sultanate of Sennar) and the spread of religious education throughout the Middle Nile Valley as well as to its periphery. Particular attention will be paid to the concrete evidence of these transformations and to the material available to reconstruct the little-known history of the penetration and adoption of Islam in the region.

Maître de cérémonies / Coordinator : Robin SEIGNOBOS (IFAO)

Scribe : Alexandros TSAKOS (University of Bergen)

Intervenants / Speakers :

- Prof. YUSUF FADL HASSAN (NCAM)
Introductory word : *The impact of Islam and the Arab Migration on the kingdoms of Christian Nubia*
- Henriette HAFSAAS (Volda University College)
Traces of Islam on Sai Island
- David EDWARDS (University of Leicester)
Islamicising Lower and Middle Nubian landscapes
- Włodzimierz GODLEWSKI (University of Warsaw)
Social changes in Old Dongola between 13th and 17th Century. Archaeological evidence
- Arthur OBLUSKI (PCMA, Cairo)
– Bogdan URAWSKI (Acad. des sciences, Varsovie)
Deef Ali goes to church non-Christian visitors in the Christian pilgrimage centre
- AHMED HUSSEIN ABDELRAHMAN AHMED (University of Khartoum)
The Archaeology and Settlements of Medieval and post-Medieval periods in Khor Nubt - Eastern Sudan
- Prof. INTISSAR SOGHAYROUN ELZEIN (University of Khartoum)
Concluding remarks

SOUDAN, THÈBES, ÉGYPTE : INFLUENCES CULTURELLES
ET ARTISTIQUES CROISÉES AUTOUR DE LA DOMINATION KOUCHITE
EN ÉGYPTE

SUDAN, THEBES, EGYPT: CROSSING CULTURAL AND ARTISTICAL
INFLUENCES AROUND THE KUSHITE DOMINATION IN EGYPT

L'objectif de cet atelier est de réfléchir aux différents courants culturels et artistiques qui marquent la période du VIII^e au VI^e siècle en Égypte et au Soudan, soit la fin de la Troisième Période intermédiaire, la domination soudanaise en Égypte (XXV^e dynastie) et les débuts des périodes napatéenne et saïte. Cette époque correspond à l'essor d'un mouvement archaïsant dont on retrouve les traces tant en Égypte qu'au Soudan, tandis que l'iconographie koushite est marquée par des influences africaines. On se concentrera sur les exemples tangibles, trouvés à Thèbes et dans le reste de l'Égypte ou au Soudan, en s'interrogeant sur les modalités de transfert de ces éléments culturels et leurs significations.

This workshop aims at discussing the various cultural and artistic trends which mark the period of the 8th in the 6th century in Egypt and in the Sudan, i.e. the end of the Third Intermediate Period, the Sudanese domination in Egypt (25th dynasty) and at the beginning of the napatian and saite period. This time corresponds to the development of an archaizing movement tracks of which can be found both in Egypt and in the Sudan, whereas the Kushite iconography is marked by African influences. We shall concentrate on the precise examples, found in Thebes and in the rest of Egypt or in Sudan by questioning the modalities of transfer of these cultural elements and their meanings.

Maître de cérémonies / Coordinator : Frédéric PAYRAUDEAU (Sorbonne Université)

Scribe : Raphaële MEFFRE (Sorbonne Université – Musée du Louvre)

Intervenants / Speakers :

- Aleksandra HALLMANN (University of Chicago)
- Angelika LOHWASSER (Universität Münster)
- Raphaële MEFFRE (Sorbonne Université – Musée du Louvre)
- Frédéric PAYRAUDEAU (Sorbonne Université)
- Simone PETACCHI (Stibbert Museum, Florence)
- Elena PISCHIKOVA (American University in Cairo)

“DIFFUSIONIST” SUGGESTIONS IN THE NILE VALLEY PREHISTORY

Parmi les nombreux articles publiés à la suite de la reprise par Colin Renfrew (1987) de la théorie de la migration en archéologie, celui écrit par David W. Antony dans les années 1990 et publié dans *American Anthropologist*, “*Diffusionism: the baby and the bathwater*”, possède l'un des titres les plus provocants tout en apportant une réflexion intéressante.

On a tant abusé de la théorie diffusionniste par le passé que son influence sur les changements culturels et sociaux a été largement rejetée. Les études sur la migration, perçues comme un facteur externe inefficace pour expliquer l'évolution d'une société complexe, sont devenues non pertinentes et ont été abandonnées au profit de la recherche de facteurs internes au système social. Désormais, plusieurs disciplines scientifiques fournissent les outils permettant d'identifier les migrations dans les sociétés préhistoriques mais il reste toujours difficile d'en identifier les causes. Jusqu'à présent, il semble en effet plus facile aux archéologues de travailler sur les conditions structurelles qui ont favorisé les migrations.

Parmi les tentatives pour réhabiliter les théories du diffusionnisme et des migrations, on citera celle abordant le groupe Linearbandkeramik en Europe néolithique par l'analyse des isotopes stables du strontium et les innombrables études essayant d'expliquer la diffusion/migration démique des humains, des animaux et des plantes au moyen d'analyses génétiques.

Une approche scientifique des mouvements migratoires dans la vallée du Nil n'a pas encore été largement entreprise, notamment à cause de la mauvaise conservation et de la diagenèse des restes humains, mais les données archéologiques sont probablement encore en mesure de nous rapporter l'histoire de ces diffusions. Les chercheurs travaillant dans la région sont invités à explorer cette possibilité et d'en discuter au cours de cet atelier.

Among the many papers that have been published following Colin Renfrew's (1987) resurrection of migration theory in archaeology “*Migration: the baby and the bathwater*”, paper written by David W. Antony in the 1990s and published in *American Anthropologist* journal, is one with the most provocative title but also quite thoughtful.

Diffusionist theory has been abused in the past to such an extent that has been largely rejected as having any influence on cultural and social changes. Migrations studies, interpreted as sterile external factor used to explain evolution within a complex society, became irrelevant and were dropped in favour of search for factors internal to the social system.

Now tools to identify migration in prehistoric societies are granted by scientific disciplines but it remains the difficulty of identifying the causes. So far it seems easier to archaeologists to work on the structural conditions that encouraged the occurrence of migrations.

Among the attempts to rehabilitate diffusionism and migration, for example, is the one approaching the theme of the Linearbandkeramik group spreading in Neolithic Europe, supported by the strontium stable isotopes analysis and, countless are, nowadays, attempts to explain demic diffusion/migration of humans, animals and plants by means of genetic analyses. A scientific approach to migratory movements in the Nile valley has not yet been widely applied, also because of poor preservation and diagenesis of human remains but the overall archaeological record can probably still suggest us stories of diffusions and scholars working in the region are invited to explore this possibility and discuss them in this small forum.

Maître de cérémonies / Coordinator : Donatella USAI (CSS&S)

Scribe : Friederike JESSE (University of Cologne)

Intervenants / Speakers :

- Matthieu HONEGGER (University of Neuchâtel)
A case study from the Kerma area
- Andrea MANZO (University of Naples)
A case study from the Eastern Desert
- Emma MAINES (University Paris 1-Panthéon-Sorbonne)
A case study from Kadruka area
- Renee FRIEDMAN and HEBATALLAH IBRAHIM A. A. (University of Oxford)
A case study from southern Egypt, Western Desert

FRIDAY, SEPTEMBER 14

MUSÉE DU LOUVRE

WALL INSCRIPTIONS IN THE UPPER CHURCH AT BANGANARTI

Adam ŁAJTAR

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The upper church at Baganarti excavated by Polish archaeologists between 2002 and 2006 yielded an unusually high number of wall inscriptions. These are predominantly graffiti left by visitors to the church as mementos of their visits. Most of them seem to have come into being in a relatively short period between the mid-13th and mid-14th century. The inscriptions are mostly edited in Greek or in Old Nubian or in a mixture of these two languages. The simplest of them give only names of individuals. More elaborated add further information about these persons such as names of their fathers, their origin, their church affiliations or functions in state apparatus, etc. In numerous inscriptions, the information about the visitor is connected with an invocation of a holy figure or a prayer. Invocations and prayers are mostly addressed to Archangel Raphael, who must be considered the patron of the church. They make a frequent use of literary motifs, drawing especially from the Old Testament Book of Tobit, in which Raphael plays a prominent role.

The Baganarti inscriptions are an invaluable source of information for studying various political, social, and cultural phenomena affecting Christian Nubia towards the end of the functioning of an independent Christian Nubian state and Church. They testify to the political history of the Kingdom of Makuria and its administrative system. Names of churches and church functions occurring in them picture the functioning of the Makurian Church. Thanks to the inscriptions we obtain a rich set of onomastic data both with respect to place-names and names of persons. Last but not least, the inscriptions constitute an important source of information about the level of alphabetization in Christian Nubian society and language strategies occurring in it.



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SATURDAY, SEPTEMBER 15 MUSÉE DU LOUVRE

SITE MANAGEMENT AND ISNS MEETING

Intervenants / Speakers :

- SALAHELDIN MOHAMED AHMED
- ABBASS SIDAHMED ZAROUG
- ABDELRAHMAN ALI MOHAMED
- ALHASSAN AHMED MOHAMED and MURTADA BUSHARA
- MAHMOUD SULIMAN
- MOHAMED AHMED ABDELMAGEED
- INTISAR SOGHAIRON
- KABBASHI HUSSEIN

