

SUDAN & NUBIA 25





SUDAN & NUBIA

The Sudan Archaeological Research Society



Volume 25

2021

Reports

- An inscribed basin of the 18th dynasty (reign of Amenhotep III) from the fortress of Shalfak in Lower Nubia** 1
W. Vivian Davies
- Angareeb-bed production in modern Nubia: Documenting a dying craft tradition** 11
Manuela Lehmann
- The biocultural heritage and historical ecology of date palm cultivation in Nubian villages, northern Sudan** 24
Philippa Ryan, Mohammed Hassan, Mohamed Saad, Marcus Jaeger, Caroline Cartwright, Dorian Fuller and Neal Spencer
- The archaeological and heritage survey of the Northern el-Mahas region. First season's report (2020)** 40
Abdelrahman Ibrahim Said
- Preliminary report for the Western Desert of the Third Cataract Region Project (Wadi Gorgod - first season 2018-2019)** 49
Hamad Mohamed Hamdeen, Altayeb Abdalla Hassbrabo, Safa Gamal Idres, Samar Salah Mustafa, and Fatima Idris Mahmoud
- Starting anew at Old Dongola** 67
Artur Obłuski and Dorota Dzierbicka
- From development displacement and salvage archaeology in Nubia to inclusive sustainable heritage and development crafting in Old Dongola** 82
Peter Bille Larsen
- Dialogue Community Project in Old Dongola (2019-2021)** 95
Tomomi Fushiya
- Wadi Abu Dom investigations: El Rum Oasis** 108
Tim Karberg and Angelika Lohwasser
- Goldmines, nomad camps, and cemeteries: The 2018 season of the Atbai Survey Project** 121
Julien Cooper
- Archaeological report on the excavation of a post-Meroitic necropolis at el-Madanab (Shahid Rescue Archaeological Project)** 135
Fakhri Hassan Abdallah, Romain David and Iwona Koziaradzka-Ogunmakin
- The archaeological site of Damboya in the Shendi Reach. Second season** 154
Marc Maillot
- Building E at Damboya, second season** 168
Gabrielle Choimet
- (Re)examining the tomb of Queen Yeturow at Nuri** 184
Meghan E. Strong, Susan Doll, Fakhri Hassan Abdallah, Helen O'Brien, Simone Petacchi, Abigail Breidenstein and Pearce Paul Creasman
- Dental insights into the biological affinities of the inhabitants of Gabati over a period of cultural transition** 195
Emma L. W. Phillips, Joel D. Irish and Daniel Antoine
- Jebel Hawrā, a new archaeological site in Eastern Sudan** 209
Enrico Giancristofaro

Studies

Was the individual buried in MOG012.4 a Christian, a pagan, or both? Evidence for the appropriation of Christianity from a Late Antique-Early Medieval tumulus grave on Mograt Island 221
Claudia Näser, Alexandros Tsakos and Jens Weschenfelder

After ‘InBetween’: Disentangling cultural contacts across Nubia during the 2nd millennium BC 230
Aaron de Souza

Skeuomorphism in Kerma metal vessels 243
Carl Walsh

Heart scarabs and other heart-related objects in New Kingdom Nubia 252
Rennan Lemos

***Sheikh and Melik* 1925: A short note** 270
Paul T. Nicholson

Book reviews 274

Obituaries

Peter MacKenzie Smith (1946-2020) 279

Professor Abdelgadir Mahmoud Abdallah (1937-2021) 279

Sandro Salvatori (1948-2020) 280

George Hart (1945-2021) 283

Biographies 284

Miscellanies 289

Front cover. Cattle and two goats\gazelle from Site GRD-14 in the Wadi Gorgod (photo Hamad Mohamed Hamdeen).

Sudan & Nubia is a peer-reviewed journal. The opinions expressed within the journal are those of the authors and do not reflect the opinions or views of the Sudan Archaeological Research Society or its editors.

Book Review

Ashby, Solange 2020. *Calling Out to Isis. The Enduring Nubian Presence at Philae. Gorgias Studies in the Ancient Near East.* Gorgias Press, Piscataway.

ISBN 978-1-4632-0715-1

Pb, 332 pages, 32 figures, 5 tables.

Vincent Francigny

This book is based upon the PhD dissertation submitted by the author in 2016 to the Department of Near Eastern Languages and Civilizations of the University of Chicago. It focuses on the cult of Isis, widespread during Late Antiquity, and the involvement of the Nubian population in the sanctuaries of Philae, Dendur, Kalabsha and Dakka. Based on a corpus of inscriptions written in Demotic, Meroitic and Greek between the 1st and the 5th centuries AD, it mainly explores the role of Meroitic worshippers during the last days of Egyptian paganism, recalling the faithful and long-lasting understanding of the role of Isis and Osiris found in the royal traditions of the kingdoms of Kush, as compared to their altered versions spread across the Greco-Roman world.

It starts with a long and useful introduction presenting the historical and political context in which the inscriptions were engraved on the walls of these temples. It shows how the change of paradigm in the Egyptian religious landscape, with Christianity spreading from the cities to the countryside, had an impact on the old temples' funding, announcing the end of an era. The arrival of a bishop at Philae in the early 3rd century AD, while the Blemmye kings who controlled Lower Nubia continued to employ priests for the cult of Isis, illustrates this unique situation where the survival of an indigenous cult from Egypt partly relied on the fervour of a foreign Nubian power.

Inscriptions of Nubian origin are rarely used in studies of the Roman borders, despite their rich insights into the relationship between the Empire and its neighbours. One of the author's goals is to bring them to light and see what they can offer towards understanding the political, economic and diplomatic situation between the two.

Using a corpus primarily based on legal agreements and prayers, it also questions the location of these inscriptions within the temples and the relationship between clusters and certain decorations on the walls. Different themes and ambitions emerge from testimonies of personal piety or from official inscriptions engraved in the name of Kushite kings. The common assumption of graffiti only being left by Nubian pilgrims is replaced by a more complex analysis where Nubians with mixed origins are involved in the permanent administration of the sacred landscape of Lower Nubia. Thus, the difficult question of ethnicity becomes central to the discussion and is addressed early in the book. However, it is restricted to a socio-linguistic approach, and could have benefitted from more input from the field of funerary archaeology and recent bioanthropological studies based on ancient DNA and isotope analyses. Likewise, no references to Rilly's breakthroughs are used; in particular his 2010 work on comparative linguistics within the Sudanic Oriental North and the Nilo-Saharan family to which the Meroitic language belongs (e.g. Rilly 2010). Nevertheless, the author is able to re-assign a few Demotic graffiti from Philae to Nubian ('Meroitic') writers, based on their content and location. She also points out that Demotic and Meroitic graffiti did not follow the same structure regarding kinship, revealing some major cultural differences such as the 'clanic' preference as an important marker of Nubian identity.

Toward the end of the introduction, the text reviews some of the literature dedicated to graffiti at Philae and other Lower Nubia temples, and tackles major historical events, such as the Theban revolt (206-186 BC), that promoted worship of the non-Egyptian gods Arensnuphis and Mandulis in the region.

Despite the division of the corpus into three distinct periods (10 BC-AD 57/ AD 175-273/ AD 408-456 [10 BCE-57 CE / 175-273 CE / 408-456 CE]), the book does not just follow a conventional chronological plan. Instead, it unfolds in chapters each containing historical and socio-political perspectives. This sometimes leads to some repetition but overall provides a dynamic approach that allows each section to be read separately.

The first chapter introduces the corpus of 'agreements', a group of inscriptions engraved during the early Roman period to regulate the distribution of temple income. They represent a unique combination of legal contract and oaths that applied to a variety of temple staff such as priests, financial administrators, singers, etc. They could also describe the financial commitment of some towns to their temple, and some temples to the main sanctuary of Philae. They were used during a phase of transition between the disappearance of the Ptolemaic system and the implementation of new Roman procedures. As such, they can be seen as the result of negotiations, made publicly visible, between Egyptian and Nubian administrators.

Focusing on this set of inscriptions, the study provides a realistic vision of the relationship between the Meroites and their Egyptian counterparts adapting to Roman rule. It highlights the dedication of Nubian populations who, relentlessly, continued to seek a way to perform rituals and worship Isis and local gods in the region.

The correlation between these inscriptions and political events is quite remarkable. After the peace agreement with Rome signed in 25 BC they flourished, but when the region fell under the tighter control of the *strategos*, agreements were no longer written on the temple walls. Again, as soon as Roman rule weakened, at the beginning of the 3rd century AD, new *proscynem* written by Meroites appeared again at Philae, showing the consistent fervour of the Nubian population over centuries.

In these inscriptions, much can be said regarding the titles when compared to other occurrences found in funerary inscriptions. For example, *pelmos atolise*, a title first seen as having a military connotation similar to the *strategos*, seemed to have been purely religious and probably associated with rituals performed for Isis at Philae (Hofmann 1976). The author gives for most of them (*strategos*, agent of Isis, *shashimete*, *lesonis*, elders) a thorough description with examples and references.

The second chapter brings us to the heyday of Meroitic influence in Lower Nubia, when Roman Egypt ceased to be a major support for the temples in the region. The number of Nubian inscriptions observed during that phase (c. AD 175–273) is by far the largest, but also the most diverse in terms of languages and content. The Meroitic royal family involvement intensified through donations, and the procession of increasingly powerful local administrators such as the Wayekiye family, who seemed to have dominated the civil and religious life in Lower Nubia, where it can be traced through eight generations of records.

To explain this dramatic change, a combination of factors is discussed such as the 'crisis of the 3rd century' that affected the Roman Empire with great political and governance instability, or the plague that possibly originated from the region. On the Nubian side, the Meroitic kingdom strengthened its positions and its administrative network in the north, somehow creating the conditions for a future secession as local elite groups grew stronger and wealthier. Facing a weaker Nubian border, Upper Egypt was also exposed to more raids from the Blemmyes who soon would control part of Lower Nubia.

At Philae, the sanctuary island located between these two worlds, the situation resulted in greater visibility for Nubian inscriptions that spread into new areas, attesting to the higher level of cooperation reached between Meroitic and Egyptian priests. The content of the texts also evolved with a focus on rituals performed for the Meroitic royal family and, in particular, those associated with the funeral of the king. These inscriptions located near Osirian iconography and scenes associated with revivification themes, are consistent with the long-lasting traditions of decoration in the royal chapels, where the

influence of what Yellin called the 'Abaton-style milk libation' (Yellin 1982) resonates with a practice later widespread among provincial elites of Meroitic Nubia. On the political side, the author demonstrates that playing a key role in Nubian sanctuaries was also a way for the Meroitic king to assume some royal duties in the tradition of Egyptian pharaohs, at a time when Roman rulers turned their back on temples throughout the country.

Following the collapse of the Meroitic central state and royal administration, the third chapter examines the last Nubian inscriptions written in the first half of the 5th century AD. In a context where priests were secluded in a few sanctuaries supported by the Blemmyes, the story of the Esmet family serves as a final endnote for a religion born a thousand years earlier in Egypt. More than just having access to a centre of worship, taking control of a temple represented an important symbol in the territorial conquest of the valley. Soon, however, the growing power of the Nobades, who had already distanced themselves from the religious traditions of ancient Egypt, would pave the way for the adoption of Christianity and the disappearance of the cult of Isis in Nubia, her main sanctuaries being turned into churches.

To conclude, the large collection of Nubian inscriptions presented in this book and studied as a whole for the first time, no matter what writing system or language was used, creates a useful synthesis to understand the complexity of the religious life in Lower Nubia at the beginning of our era. Despite a few editing issues, such as the illustrations too often being illegible, it represents an important contribution to our knowledge of the cult of Isis in Nubia. It will also serve as a well-documented example for the larger debate regarding the Roman Empire interactions with the external world.

DOI: 10.32028/Sudan_and_Nubia_25_pp274-276

References

- Hofmann, I. 1976. 'Zur Bedeutung des Titels pelmos atolis', *Meroitic Newsletter* 17, 36-40.
Rilly, C. 2010. *Le méroïtique et sa famille linguistique*. Collection Afrique et Langage 14. Louvain-Paris.
Yellin, J. 1982. 'Abaton-Style Milk Libation at Meroe', *Meroitica* 6, 151-155.

Book Review

Elena A. A. Garcea. *The Prehistory of the Sudan*. New York, Springer, 2020. xvii + 196 pp. ISBN 978-3-030-17187-3 (paperback) and ISBN 978-3-030-47185-9 (e-book).

Matthieu Honegger

This book, which presents a synthesis of the prehistory of the Sudan, is part of a series entitled *Springer Briefs in Archaeology*, which aims to publish concise summaries of cutting-edge research in compact volumes of 75-125 pages. This volume is the fifth in this series dedicated to African archaeology. It is part of the growing international interest in the archaeology of Sudan and Nubia, which has resulted in the publication of several volumes of syntheses in recent years (e.g. Cabon *et al.* 2017; Edwards 2004; Emberling and Williams 2020; Raue 2019). However, this is the only volume that focuses exclusively on prehistory, from the Early Stone Age to the 3rd millennium BC, when the first state societies emerged. The other publications have also included a significant place for prehistory, but primarily from the perspective of defining the substrate from which the Nubian kingdoms developed, which remain their main subject.

The author is well known for her archaeological experience in Sudan, where she has been working for 35 years. She is also very familiar with relations with other neighbouring countries, as she had the opportunity to work in Acacus (Libya) and also at the famous Gobero site (Niger). She thus has a global vision of the prehistory of North-east Africa, an indispensable skill when we know to what extent the

societies of the Nile basin were connected to each other, as well as to those of the Sahara.

The book perfectly achieves its objective. It is concise, clearly structured, and presents very synthetic and accessible information, based on the results of the most recent research. It is therefore an excellent reference-book for researchers, students, and those wishing to learn about the subject. It consists of seven chapters, each of 15-25 pages, followed by a short conclusion. The first chapter deals with the geographical space and its environment, which evolved according to the climatic variations and the hydrological regime of the Nile. It provides a useful overview of this complex subject, on which current work sheds a nuanced light, tending to show that situations vary quite considerably according to the characteristics of each region, which contrasts with more general theories aimed at detecting strong climatic signals with a large-scale impact. The author rightly highlights the debate on the extent to which these environmental variations might have had an impact on human societies. Some researchers insist that these variations were a driving force in the movement of populations and the density of occupation of different areas, while others emphasise the resilience of populations and the fact that they can find innovative adaptive solutions. The next four chapters follow a chronological framework and highlight the main issues regarding each period. The chapter on the Stone Age not only presents the techno-complexes in Sudan during the Early, Middle and Late Stone Ages - a presentation that is necessarily rather descriptive - but it also gives the author the opportunity to insist on the problematic of the Out-of-Africa dispersals of Anatomically Modern Humans in the Levant and the Arabian Peninsula during the Middle Stone Age. Today, this scenario must be seen as a succession of exits from the continent that occurred during the most favourable climatic episodes, between 240,000 and 30,000 BP. Due to its geographical position, Sudan occupies a predominant place in the reconstruction of the North-South routes, and although recent discoveries allow us to appreciate the country's potential in this respect, it is primarily future research that will make it possible to answer questions about possible contacts between this part of the Nile Basin and the surrounding regions, such as the Levant and the Arabian Peninsula. Following the Palaeolithic, two chapters are devoted to the rich Sudanese Mesolithic period, characterised by the presence of numerous sites along the Nile. These consist of the remains of semi-sedentary settlements often accompanied by tombs and even cemeteries. In view of the scarcity of known sites along the Egyptian Nile during this period, Sudan offers exceptional evidence, which covers the first half of the Holocene and concerns populations practising hunting, fishing and gathering, while also producing ceramics. The discussion regarding settlement strategy and sedentism is perhaps the most interesting, while the long list of sites and the presentation of the material culture are part of a more traditional cultural-historical approach. This is followed by the Neolithic period with particular emphasis on the process of Neolithisation, which has been the subject of much debate over the past 20 years. The author devotes two chapters to these subjects: she lists the known sites, describes the cultural complexes, and traces the scenario regarding the adoption of livestock and agriculture, while reconstructing the subsistence strategies developed. Although cereals appear to have circulated rapidly along the valley, Neolithic societies continued to present the image of relatively mobile groups heavily involved in pastoralism. The richness of their funerary traditions is underlined and witnessed by the abundance of ornaments found in the burials, as well as the highly elaborate ceramics, weapons and tools. The distribution of goods in tombs is an opportunity to question the social distinctions and the beginning of the hierarchisation of society. The chapter that closes this chronological panorama is devoted to the 4th millennium and to cultural groups such as A-Group and Pre-Kerma, which herald the rise of state formations such as the Kingdom of Kerma, and illustrate the complex relations with the Egyptian neighbour that progressively established its hold over Lower Nubia and its C-Group occupants. Further south, the Butana and the Gash groups in particular also show signs of greater complexity and long-distance contacts. Finally, the concluding chapter takes

up the salient points of the prehistoric panorama presented in this book, to conclude with a discussion of the most important issues.

Reading of this book gives the immense satisfaction of providing an overall panorama of the prehistory of the Sudan, which is concise and intelligently synthesised. At times, it can also give a feeling of frustration, given the desire to see the main issues dealt with in greater depth, to the detriment of a more historical-cultural presentation of the classification of the material culture and the definition of cultural groups; which last, involving their description and enumeration, could have been presented in a different manner. Possible improvements include the iconography, the quality of which is not always optimal, as well as the lists of sites presented for each period. These lists are very useful, except that there is no indication about the treatment of the C¹⁴ dates associated with each site – are they a selection? how reliable are they? and finally, what are their reference numbers? In the absence of a more critical debate on the question, we will continue to see dates of variable quality and, as a result, chronological intervals that are sometimes surprising for certain sites.

This synthesis inevitably encounters the geographical limits dictated by national borders. The author is well aware of this, since she states in her conclusion that one of the objectives of this work is to show to what extent the prehistory of the Sudan is associable with that of the surrounding countries of North-east Africa, since the connections are so strong and the issues similar. We can see here the interest of a larger future synthesis, covering the whole Nile basin and its fringes, taking better account of geographical and cultural realities. However, this will not resolve the spatial disparity of research, as the maps illustrating the book clearly show, such as the fact that most of the information is confined to the territories close to the Nile and that the more distant regions are only poorly covered. Those in charge of Sudanese archaeology are well aware of these disparities, which are dictated by research traditions and politico-economic difficulties that may have hindered the deployment of research programmes in regions considered peripheral. In recent years, and particularly since the country opened up to a democratic process, the importance of developing archaeological programmes in areas whose heritage is largely unknown and understudied has been emphasised. It is thus to be hoped that the relationship between the Nilotic societies and those occupying the vast plains on either side of them will be better understood.

DOI: 10.32028/Sudan_and_Nubia_25_pp276-278

References

- Cabon, O., V. Francigny, B. François, M. Maillot, M. M. Ibrahim, O. Nicoloso, C. Rilly and O. Rolin 2017. *Histoire et Civilisations du Soudan: de la Préhistoire à Nos Jours*. Paris.
- Edwards, D. N. 2004. *The Nubian Past: An Archaeology of the Sudan*. London.
- Emberling, G. and B. B. Williams (eds) 2020. *The Oxford Handbook of Ancient Nubia*. Oxford.
- Raue, D. (ed.) 2019. *Handbook of Ancient Nubia*. Berlin.

Membership details

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

Membership rates

Category	UK	Rest of world
Ordinary	£30	£35
<i>Bona fide</i> students	£15	£20
Household*	£35	£40
Institutional	£40	£45

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

Contributions to Sudan & Nubia

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

Sudan & Nubia

Back-issues of the journal are available to members at a cost of £10 per copy, plus postage and packing (Issue 24 and following issues are available for £15 per copy +p&p). All are available, apart from numbers 1, 2 and 4. Articles from back-issues are available as free downloads from the Society's website shortly after publication- please follow the link: <http://sudarchrs2.dns-systems.net/resources/publications/bulletin-sudan-nubia/>. Copyright of all articles published in *Sudan & Nubia* and the illustrations contained within them, unless otherwise stated, rests with the authors. Where photographs are not acknowledged in the captions, they were taken by the authors of the article within which they appear.

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

The Society's Archive

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

The Society's William Y. Adams Library

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

Grants from the Society

Unfortunately small grants from the Society will not be available in 2023.

Support for the Society

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

Gifts to Charity during your lifetime or in your Will

The Sudan Archaeological Research Society ('SARS') was established as a charity to advance public education, particularly through research, in the archaeology, the ancient and medieval history and traditional cultures of Sudan and Nubia, and related studies. We welcome any financial support which you may be prepared to give in order to enable SARS to promote the charitable objects for which it was established. There are a number of ways in which you can support SARS during your lifetime and in your Will:

Donating through Gift Aid

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

You can make a donation of any amount, however small, as a one-off payment or as a regular quarterly or annual payment. You can cancel the payment(s) at any time by notifying SARS and your Bank/Building Society. You will need to make a Gift Aid declaration for SARS to be able to claim. The relevant form can be obtained from the Honorary Secretary.

Donating land, property or shares

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

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

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

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

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

Making provision for SARS in your Will

You can donate to SARS:

- a fixed amount of money;
- or a particular item of property;
- or the residue or a percentage of the residue of your estate after deduction of your expenses and other pecuniary legacies have been satisfied.

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

Unrestricted gifts

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

‘I give the sum of £..... (or specify the percentage of the estate) to the Sudan Archaeological Research Society (Registered Charity Number 1005966), SARS, for its general purposes and I declare that the receipt by the Honorary Treasurer or other proper Officer of SARS for the time being shall be a full and sufficient discharge for the said legacy.’

Restricted gifts

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

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

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

Other benefits which you can confer on SARS in your Will

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

Your Will

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

General

Records of any charitable donations you make must be kept safe. If you are not a UK taxpayer please contact the Society’s office for information on how your bequest can be tax efficient in the UK.

The Sudan Archaeological Research Society

c/o The Department of Egypt and Sudan, The British Museum, London, WC1B 3DG, UK

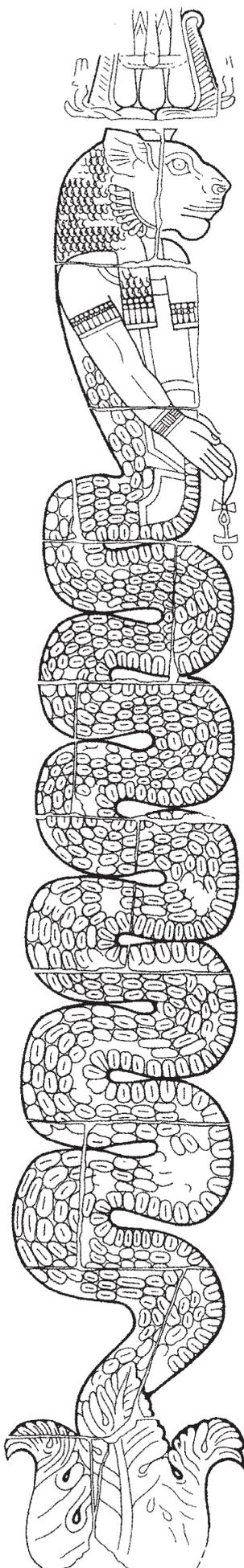
Tel: (020) 73238500

e-mail SARS@britishmuseum.org

website <http://www.sudarchrs.org.uk>

Registered Charity No: 1005966

The Sudan Archaeological Research Society



Officers

Honorary Chairman	Julie Anderson
Honorary Treasurer	Annie Haward
Honorary Secretary	Loretta Kilroe

Members of the Committee

Vivian Davies
 David Edwards
 Dorian Fuller
 Anna Garnett
 Julie Hudson
 Liam McNamara
 Paul Nicholson
 Nicholas Padfield KC
 Daniel Antoine
 Neal Spencer

Independent Financial Examiner

Susan Sayers

Patrons for 2021

John Bagnole
 Dagmar Bird
 Martin Davies
 Richard Grant
 Annie Haward
 Tom & Sandy Higel
 Jane Joyce
 Mark Ponman
 Susan Sayers
 Michael Stammers
 John Wall

Editor

Julie Anderson

Assistant Editor and layout

Loretta Kilroe

Editorial assistants

Vivian Davies
 John Wall
 Susan Sayers

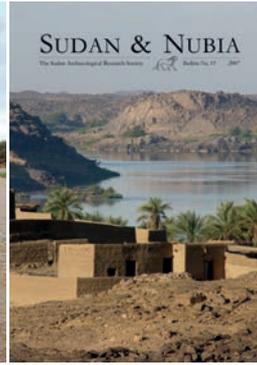
The Sudan Archaeological Research Society
 c/o The Department of Egypt and Sudan,
 The British Museum, London, WC1B 3DG, UK
 Tel: 020 73238500
 E-mail SARS@britishmuseum.org
 Website <http://www.sudarchrs.org.uk>
 Registered Charity No: 1005966



no. 9



no. 10



no. 11



no. 12



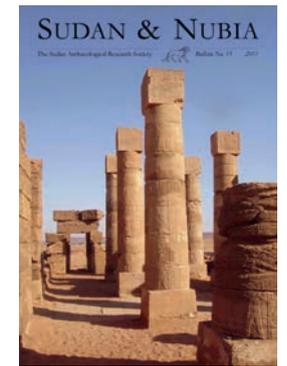
no. 13



no. 14

Sudan & Nubia

Back issues are available at a cost of £10 each+p&p
S&N 24 onwards is available at a cost of £15+p&p



no. 15



no. 16



no. 17



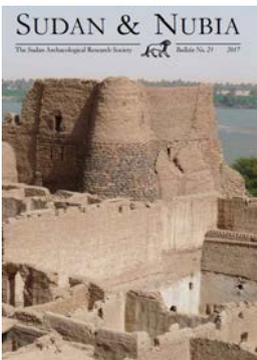
no. 18



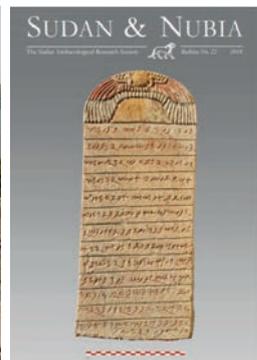
no. 19



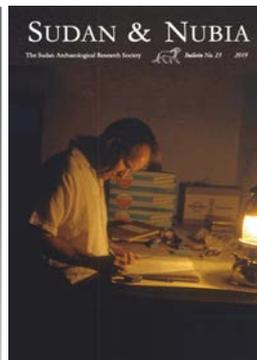
no. 20



no. 21



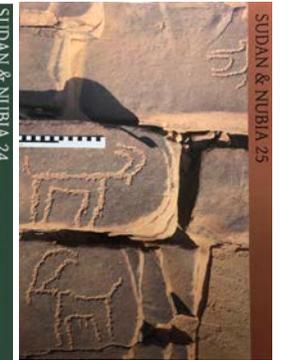
no. 22



no. 23



no. 24



no. 25

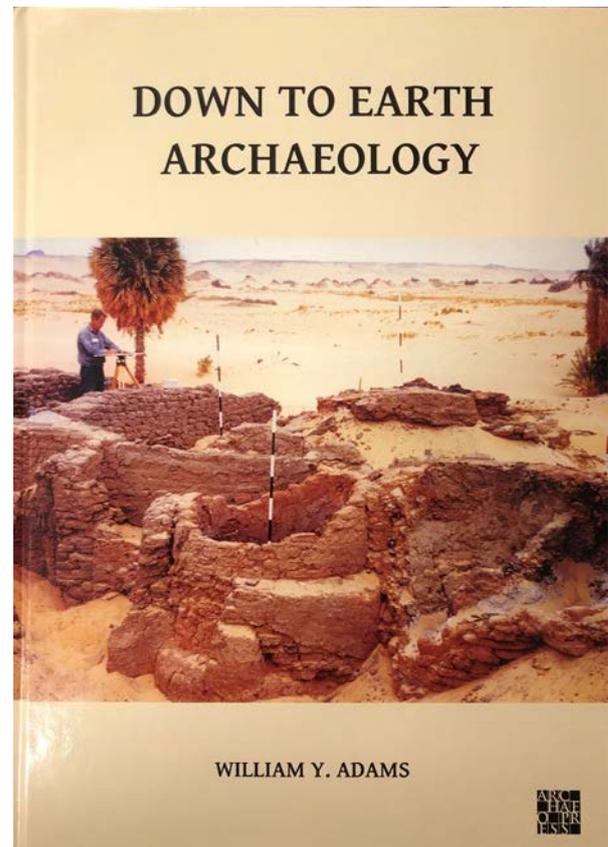
Down to Earth Archaeology

W. Y. Adams, 2022

244 pages; 29 figures, 23 plates, 1 map (colour throughout).
ISBN 9781803272290.

This volume collects 16 archaeological papers by Professor William Y. Adams, written at various times during his lengthy and productive academic career for different purposes and for different audiences. They range from reflections upon the successes, failures and lessons learned from the UNESCO International Campaign to Save the Monuments of Nubia in the 1960s, to discussions and criticisms of the theoretical framework of 'New' or 'Processual Archaeology', as well as his work at sites such as Meinarti, Kulubnarti, Qasr Ibrim and Faras. This volume makes them available to a wider readership and was described by the author as his 'dernières pensées'.

Retail Price £59. Available to members for £49+P&P.



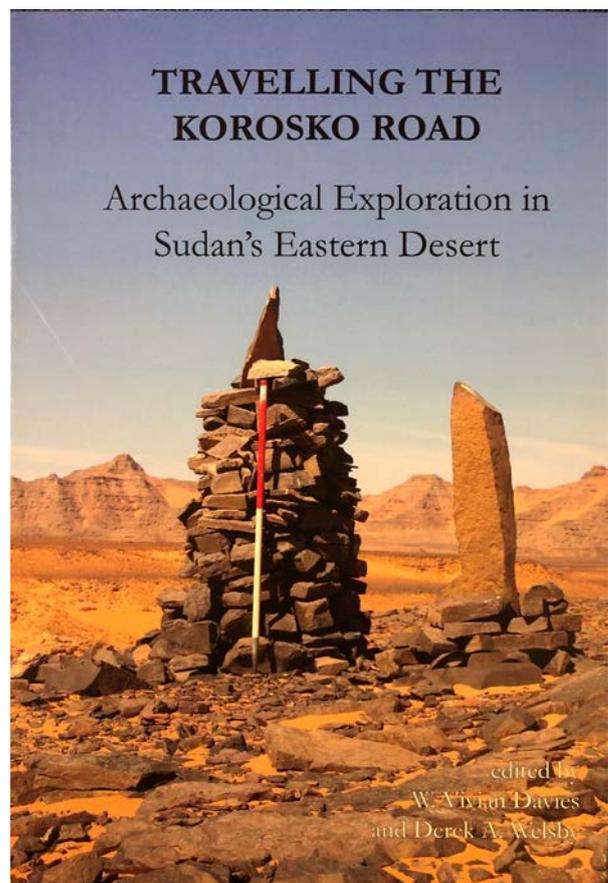
Travelling the Korosko Road. Archaeological Exploration in Sudan's Eastern Desert.

Edited by W. Vivian Davies and Derek A. Welsby, 2020.

252 pages; 493 plates, 74 figures (colour throughout).
ISBN 9781789698039.

This volume publishes the results of archaeological exploration carried out during the last 30 years in the Sudanese Eastern Desert. It is divided into two parts; the first detailing the work by the Centro Ricerche sul Deserto Orientale (CeRDO) along the Korosko road between 1989-2006; and the second outlining a short season of documentation by the Sudan Archaeological Research Society in 2013.

Retail Price £60. Available to members for £50+P&P.



Please order these books from the Honorary Secretary at the Society's address
or via the website <http://www.sudarchrs.org.uk/resources/publications/>



Lantern slide image showing the *Sheikh* and *Melik* moored together at Khartoum in 1925 (courtesy Paul Nicholson).



Wall painting in Debeira West, R.8, taken 1963 (photo SARS Bonner archive, BON S010.12).