

*Nubian Letters*

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Edited by Elisabeth de Ranitz and Karel Innemée.

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EDITORIAL

The first Nubian Letters appeared in August 1983, after the conference of the International Society for Nubian Studies in Heidelberg, where the idea for a simple bulletin on Nubian archaeology and history was born. The seven issues that have appeared since then have achieved more or less their purpose of a simple newsletter without the intention of competing with the scientific magazines in this field. Although new periodicals have been started in the past few years, covering parts of the field of Nubian archaeology and plans have been presented to start publication of Kush again, the editors of Nubian Letters have decided to continue publishing the bulletin, for the reason that it is meant to reach all the members of the Society, several libraries, institutes and other subscribers and that publication of communications and short articles can be done in a quick and cheap process.

We hope that in the second period of four years, starting with this issue, this bulletin can meet the requirement of a regular link between the members of the I.S.N.S. and that we will be able to achieve this with your help and contributions.

Just like four years ago we present to you in this issue a list of members of the I.S.N.S. We hope it will serve you, but we are aware of the fact that it contains omissions and incorrectnesses. We ask you therefore to let us know if you have any corrections, not only in your own data, but also in those of your colleagues (who will not be able to do so themselves if their issue is sent to the wrong address). To keep the list up to date we urge you to send us a change of address if you might move.

We wish you pleasant reading.

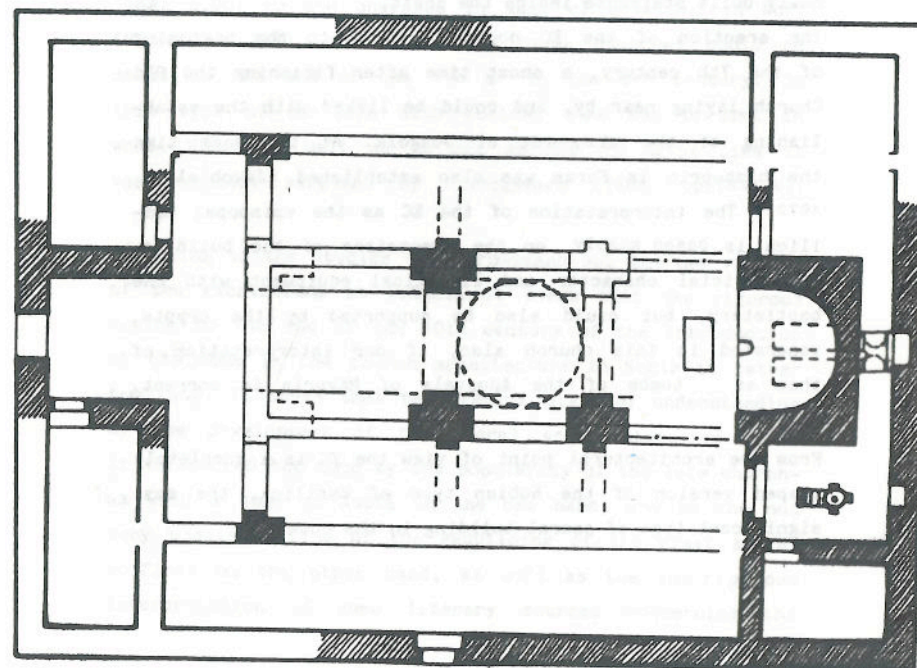
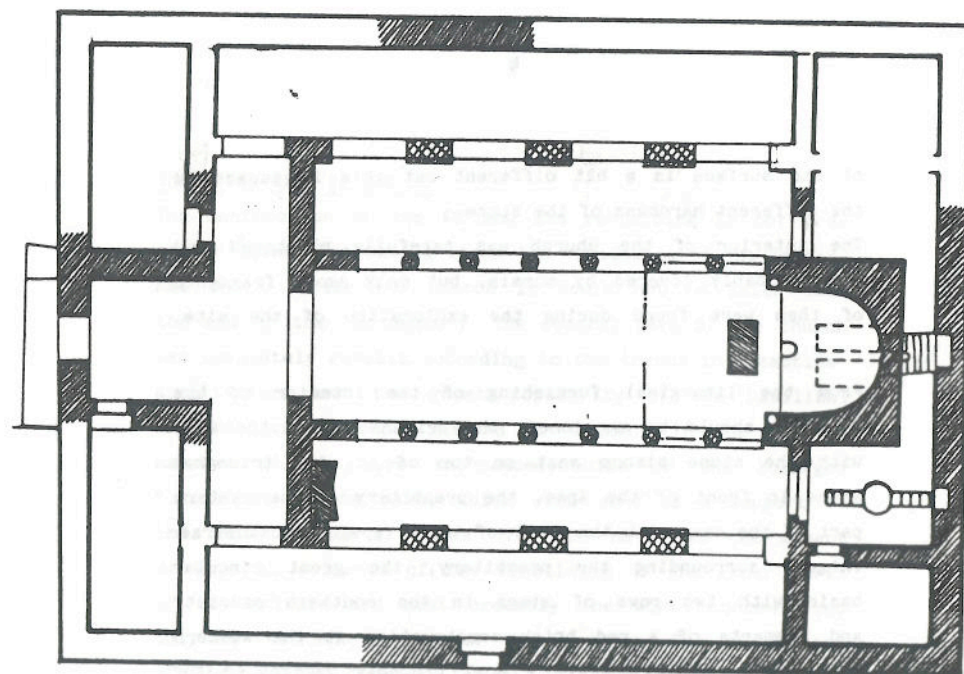
Karel Innemée  
Elisabeth de Ranitz

THE CHURCH OF STONE PAVEMENT IN OLD DONGOLA. PART II.  
Włodzimierz Godlewski, Warsaw, Poland.

During the excavations and studies carried on in the Cruciform Church site at Old Dongola in the seasons 1984-1986 some new important evidences concerning the Church of Stone Pavement (EC) as well as the earlier so called Building X were gathered. They changed our knowledge about the sequence of buildings successively erected on this site (Godlewski, 1984, pp. 11-16; Godlewski, 1986).

It appeared that the Building X, the great sacral edifice, was build over the two crypts - the tombs of two important persons, most probably the Apostels of Makuria (Godlewski, 1986). The Church of Stone Pavement was erected on the relicts of the Building X after carefully preparation of the foundation platform. The five aisles basilica has the nave wider then the aisles and is separated from them by two rows of granite columns in contrary to the pillars which divided the aisles. The eastern part of the new church is identical with Building X, but its western part is composed of an exonarthex and two corner rooms divided by a western bay. Two entrances, one located in the middle of the southern wall, other on the main axe of the building from west, gave access to the interior of the monument.

It is very likely that the basilica had the galleries, which were also separated from the nave by columns but smaller than in the lower rows. Several architectural elements found as reused inside the Cruciform Church originally belong to this basilica, it concerns specially the capitals, bases and shafts of columns cut in red granite. The capitals with palm leaves and smooth leaves have close analogies in the early sandstone capitals from Faras as well as from Qasr Ibrim. Of course, the carving



of the surface is a bit different but this is caused by the different hardness of the stone.

The interior of the church was carefully plastered and most probably covered by murals, but only small fragments of them were found during the exploration of the site.

From the liturgical furnishing of the interior of the basilica should be mentioned: the tribune inside the apse with the stone bishop seat on top of it, the triumphal arch in front of the apse, the presbitery at the eastern part of the nave with the altar of table type, the balustrade (higab) surrounding the presbitery, the great circular basin with two rows of steps in the southern sacristy and remnants of a red brick construction at the western end of the southern aisle - most probably designated for supporting a vertical element.

It should also be mentioned that from the eastern passage behind the apse there was an access to the crypts by a newly built staircase inside the shaft.

The erection of the EC could be dated to the beginning of the 7th century, a short time after finishing the Old Church laying near by, and could be linked with the establishing of the bishopric at Dongola. At the same time the bishopric in Faras was also established (Jakobielski, 1972). The interpretation of the EC as the episcopal basilica is based mostly on the dimensions of the building, its basilical character and liturgical equipment with the baptistery, but could also be supported by the crypts, venerated in this church also, if our interpretation of them as tombs of the Apostels of Makuria is correct.

From the architectural point of view the EC is a completely shaped version of the Nubian type of basilica, the most significant type of sacral building in the country.

#### The rebuilding of the EC

The destruction of the EC and its rebuilding is not precisely dated, but basing it on the remodeling of the baptismal basin inside the church it could not be later than the end of the 7th century. The central part of the church was completely rebuilt according to the trends in Byzantine architecture and the great popularity of the basilical churches with domes. Instead of columns in the EC the massive pillars were introduced, built on the enlarged foundation in the nave, which were used as a support of the central dome or domes over the nave. At the moment we have no evidence of the rebuilding of the other parts of the edifice and most probably the works concentrated only on the central part of the basilica. The introducing of the central dome to the EC in Dongola is conformable with the general trends of architectural development, that is also documented in Nubia in other buildings like the Rivergate Church in Faras (Griffith 1926; Grossmann 1982, p.90) or the churches in Naga el Oqba and in Nuri (Grossmann 1980, pp.87-91). All these churches could be dated to the end of the 7th or in the 8th century. So this type of basilica with central dome was present in whole Nubia as well as it was popular in Egypt like it was recently stressed by P.Grossmann (1982, pp.74-104).

According to the studies of P.Grossmann and the new results of the excavations at Dongola it seems that the rigorous dating to the end of the 10th century of the introduction of the dome in the church architecture in Nubia is rather too late. It seems that the present state of understanding of the development of the sacral architecture in Nubia is influenced too much by the popularity of the late churches with a dome in Nubia on the one hand, and by the not very precise dating of the rebuilding of the great sacral edifices on the other hand, as well as the too rigorous interpretation of some literary sources concerning the

church architecture in Nubia.

It is very likely that the rebuilding of the Dongolese basilica was carried out on the order of the bishop or even of the king, what seems to be proved by the in Nubia unusual decoration of the pavement in the presbitery with the mosaïque, geometrical in the design.

- Godlewski, W. 1984 The Church of Stone Pavement in Old Dongola, Nubian Letters 2, pp. 11-16.
- Godlewski, W. 1986 The site Cruciform Church in Dongola- the sequence of the buildings from the 6th to 18th century. Paper on the 6th Int. Conf. of Nub. St. at Uppsala.
- Griffith, F.L.I. 1926 Oxford Excavations in Nubia, LAAA 13.
- Grossmann, P. 1980 Elephantine II. Kirche und spätantike Hausanlagen im Chnumtempelhof, Mainz am Rhein.
- Grossmann, P. 1982 Mittelalterliche Langhauskuppelkirchen und verwandte Typen in Oberägypten. Glückstadt.
- Jakobielski, S. 1972 Faras III. A History of the Bishopric of Faras. Warszawa.

EXCAVATIONS AT SOBA EAST, 1985/86

By D.A. Welsby, Newcastle upon Tyne, Great Britain

The British Institute in Eastern Africa's final season of excavation on the western end of Mound B at Soba East was conducted for ten weeks from November 1985 until February 1986. A team of up to twelve archaeologists, mainly from England, with the assistance of an officer from the Department of Antiquities from Khartoum, supervised a work-force of about 110 locals. Previous seasons' work had uncovered the remains of three churches, two of which were of considerable size. This season excavations have been carried down to the subsoil over virtually the whole area of the churches, and it may be assumed that there is little of archaeological interest left in this area. Only limited work had hitherto been done to the south-east under the gravel mound but it was clear that this mound covered the well-preserved remains of a mudbrick building. Surface indications failed to show the limits of this building. An attempt has been made to elucidate the plan of the whole structure but this has, to some extent, proved unsuccessful as the building extends beyond the limits of the excavation to the north, east and also to the south. The gravel mound extends continuously from our excavation for 130 meters to the area excavated by Shinnie in the 1950's and beyond.

Excavations below the level of the churches did not produce any substantial structures, rather a series of post-holes and pits, some of which formed alignments but there was no evidence for the presence of buildings of any recognisable form. As the area excavated was large it may be suggested that no such structures had ever existed on this part of the site. Several ditches and large depressions also do not seem regular enough to have been associated with buildings. An amount of occupation material was, however, found and suggests a sequence of phases of domestic activity.

Of the churches themselves evidence was forthcoming from the northern church to indicate that the crypt was, in fact, a phase

I feature and it is likely that the phase I building was of very similar plan to its successors. Attached to the east wall of this building a square room may have acted as an ante-chamber to the crypt which was entered through the east wall of the church. At one time the church had a rather 'open plan' being entered through a wide entrance at the west end and by two five-portal entrances to the north and south. All these entrances were later either dispensed with or reduced in size.

In the southern church the sequence, although from a stratigraphical point of view clear enough, was rather unexpected. As mentioned above there was pre-church domestic occupation. After the construction, and presumably use, of the church it would appear to have been abandoned and pits were dug throughout the building and filled with domestic rubbish. Later the structure was altered, a number of walls were removed, and new roof supports were placed between the nave and aisles while new floors were laid across the building. It was, presumably, again being used as a church - the redbrick pulpit dated to this rebuilding. Any comments on the chronology of these events must await a detailed study of the pottery.

The mudbrick building had a complex and presumably long history. In its first phase it was a large rectangular structure aligned east-west with a room projecting at the west end. In the centre of this building a room of considerable size was divided into three aisles by two rows of three freestanding piers with engaged piers along the side walls. This was entered through two wide doorways on its long axis to the north and south. Further to the east were long narrow rooms, the eastern-most of which had two wide entrances in its east wall. It is by no means certain whether there were further rooms to the east. The north and south walls of the building extended out of the excavation area. Second storey walls survive in the north-west part of the building and presumably had originally existed throughout the structure but only one staircase was found giving access up from ground

level. All the walls were substantial constructions of mudbrick built apparently without any foundations, often resting directly on the gravel subsoil. Only in the eastern room were traces of an earlier building found, a single wall alignment, again of mudbrick. Phase B - the aisled room was divided into three on the insertion of two substantial walls of mudbrick, one with a stone socle 1 metre high built of reused sandstone blocks on which were a number of Christian inscriptions.

These alterations presumably reflect changes in the room plan at first floor level, but we can only surmise what these may have been.

Phase C - the doorways between m24 and m26 and between m26 and m33 were reduced in width and all the walls of m26 and m8 a and b were covered in a mud plaster which was white-washed. Rather nondescript painting decorated one of the walls in room m8a.

Phase D - the narrowed doorways between m26 and m24 and m26 and m33 were blocked and the doorway at the south end of m26 was also blocked. These blockings post-date the deposition of ash and sandy material in rooms m26 and m8b which was a maximum of 1 metre thick in places.

Phase E - the addition of a range of rooms at the south-west angle, along the south wall, and to the north of the building. These are not all contemporary but some at least of these rooms predate phase F in the central area of the building. Two of these walls on the north side abut on the central church. One of these sits directly on the construction debris of the church and may therefore be actually contemporary with it. If this is so, it allows for the possibility that phase A in the mudbrick building predates the central, and by implication, the southern church - both of which predate phase II in the northern church.

The rooms to the south east were presumably the kitchen area and contained more than one period of mud storage bin and had thick deposits of ash and domestic rubbish right the way across its floors. These rooms certainly postdated the kiln which stood

to the south. This kiln, which was well-preserved, had a furnace chamber at least 1.5 metres deep, with access into it being provided by a small rectangular stoke-hole set part way up the wall. The firing floor, which did not survive had been supported by four pilasters which were corbelled out from the walls. On the disuse of the kiln it had been filled with rubble from the superstructure and a large amount of pot. All of these, apart from obviously intrusive pieces, were in a hard red ware and were doka and gradus forms. As the local doka are always black these are clearly wasters though no distorted vessels were found.

Phase F - the whole of the north-western part of the building was seriously damaged by fire. In room m7a the timber roof or first floor collapsed and the room was abandoned. Room m1 had already been filled to 30 centrimetres below first floor level with sand and the burnt floor beams collapsed onto the filling. In the other rooms the first floors were presumably also destroyed but a number of charred beams remained in situ. In these rooms there was little evidence that the debris of the fire was left where it had fallen. In rooms 2a and b the debris was removed and four substantial piers were constructed from the level of the ground floor. At first floor level these two rooms presumably formed a large square chamber as they may have done earlier.

Phase G - all the ground floor rooms of the primary building were filled with either domestic rubbish (particularly rooms m2a and b) or with sand and gravel (particularly the rooms to the east and including room m24). Whether this happened all at the same time or not is unclear. Conjoining fragments of pottery were found in these deposits from widely separated rooms. When the rooms had been filled to first floor level new floors of mud were laid. These were found in rooms m2a, m8a and b, and m22. Contemporary with this floor in m8a/b was a row of three pier bases suggesting that this was one room at first floor level. Apart from a small amount of occupation material surviving on these floors no later deposits survive.

A very large quantity of artefacts and bone material has been

found in the mudbrick building. Room m2a alone yielded around 30,000 sherds of pottery, most of it from pilgrim flasks. A total of 1,147 mud bungs were found, most of them in deposits in room m26 and the area between the building and the circular tomb. We have also recovered an amount of textile, basket ware, rope, painted wallplaster as well as objects of copper alloy, iron, shell and wood. In room m18 a twenty line inscription on a slab of marble seems to record the accession of a king of Alwa, circa AD 1000 and his death the following year.

The structural history set out above is obviously at this stage very tentative and somewhat simplified. It is hoped that the definitive report on the three seasons of excavation by the British Institute in Eastern Africa on Mound B, may be completed over the next two to three years.

RODOLFO FATTOVICH, Roma, Italia

GASH DELTA ARCHAEOLOGICAL PROJECT, 1980 - 1985: AN INTERIM REPORT.

I. Introduction.

The Italian Archaeological Mission to Sudan (Kassala) of the Department of African and Arabian Studies, Istituto Universitario Orientale, Naples, is carrying out since 1980 the systematic archaeological reconnaissance of the Gash Delta in the Kassala Province, Eastern Sudan.

Seven field seasons have taken place, so far. They focused on i) the general reconnaissance of the delta from Jebel Galsa to Eriba Station; ii) the systematic survey of the southern delta from Jebel Tukulabab to Shurab el Gash; iii) test and systematic excavations at the site of Mahal Teglinos (K 1) at the northern end of Jebel Taka near Kassala. Preliminary reports have been published in Nyame Akuma, 17, 1980: 64-71; 19, 1981: 26-30; 21, 1982: 30-33; 23, 1983: 17-19; 24/25, 1984: 20-22; 27, 1986: 45-48 (see also Leclant in Orientalia, 49 (4), 1980: 413; 51 (1), 1982: 113-114; 51 (4), 1982: 481-482; 52 (4), 1983: 533-535; 53 (3), 1984: 406-408). The research has been supported by the Ministero degli Affari Esteri, Rome, Ministero della Pubblica Istruzione (research funds 60% and 40%), Rome, Consiglio Nazionale delle Ricerche, Rome, and in 1985 the Ligabue Study and Research Center, Venice.

The basic aim of the project is to reconstruct the dynamics of the ancient peopling in the Gash Delta between 8000 and 1000 b.p. It involves archaeological, bioarchaeological, geomorphological, anthropological and ethnoarchaeological investigations.

II. Survey.

The investigated area includes the whole Gash Delta and the adjacent plains from Jebel Galsa on the Ethiopian border to Eriba Station close to an ancient northern bed of the river, and from Jebel Tukulabab, about 20 kms to the north of Kassala, to an ancient palaeochannel at Shurab el Gash, 35 kms to the south of Kassala. It covers an average surface of 140 x 50 kms, with an extension of about 30 x 15 kms to the south of the modern town.

143 sites have been recorded until now. They include the remains of settlements and cemeteries with tumuli. The settlements range between 5000 and 100 000 sqm. They can be ascribed to temporary camps and/or small compounds, semisedentary settlements and residential villages. These sites are located in the steppe, along the palaeochannels of the Gash and at the base of the inselbergs. The tumuli are scattered along the cliffs of the inselbergs from Jebel Tukulabab to Jebel Ekebit. They include circular or conical stone cairns, 2.50-30 m in diameter, and rectangular structures with an average size of 6 x 5 m.

III. Mahal Teglinos (K 1): 15°25'30"N - 36°26'25"E.

This is the major site of the delta. It is located in a basin at the northern end of Jebel Taka and occupies a surface of about 95000 sqm. The archaeological deposit, about 2 m deep, is well preserved, save for the western sector which is damaged by a sand quarry. Two main assemblages can be observed on the surface. The first one, with a very high occurrence of scraped ware, is located in the eastern and central sectors of the site. The second one, characterized by channeled ware, is located in the western sector. A few Early Khartoum-like potsherds were also collected at the base of a gully in the western sector of the site. A lot of tumuli is visible in the eastern and central sector.

The 1981, 1982, 1984 and 1985 excavations have made evident the occurrence of a large settlement with several occupational layers and a cemetery area with stone circles and stelae immediately close to it.

A sequence of fifteen living floors, with some evidence of possible structures and postholes, was found in the settlement area. Five main archaeological levels, representing the different developmental stages of one cultural unit (Gash Group), have been recognized. They are characterized by the increase of the scraped ware from the base to the top. Such sequence can be dated to the 3rd-2nd millennia B.C. on the basis of the pottery evidence, supported also by a C14 dating.

A cemetery with a stratigraphical sequence of stone circles and monolithic stelae was brought to light to the south of the main settlement area in the central sector of the site. 35 monolithic stelae, about 0.90 - 1 m high, were discovered at seven different levels. Three basic types were distinguished: a) flat stones; b) pillars; c) pointed stones. In front of some monoliths there was a small hearth indicating a possible offering place. 18 burials, often in a very bad state of preservation, were associated to these structures. They were not directly connected to the single stelae. Therefore, it seems that the stelae indicated the general funerary area, not the specific tombs. On the basis of the pottery evidence, they can be ascribed to the Gash Group and are datable to the late 3rd-mid 2nd mill. B.C.

IV. Cultural Sequence.

A cultural sequence covering a time span from 6000-5000 BC to AD 1800 has been made evident in the delta. It is characterized by the development of an indigenous ceramic tradition, the Atbai Ceramic Tradition, going back to the late 5th millennium B.C. - early 1st millennium A.D. (see Fattovich, Marks, Ali in The African Archaeological Review, 2, 1984: 173-188). The most striking feature of this tradition is the use of scraping or combing the surface of the vessels and pinching the rims as a decorative technique.

At present, three developmental phases of this tradition have been identified. In turn, each phase is characterized by single geographic groups of sites which represent regional facies of the basic tradition.



The earliest stage of the peopling of the Gash Delta is indicated by a group of sites discovered in the northern delta (Amm Adam Group), dating most likely to the 6th-5th millennia B.C. It is characterized by a typical knobbed ware.

The main developmental phases of the A.C.T. recognized so far are the Saroba Phase (ca. 5th-4th mill. B.C.), the Kassala Phase (4th-early 1st mill. B.C.) and the Jebel Taka Phase (1st millennium B.C. - early 1st millennium A.D.).

The Saroba Phase is represented by one group of sites (Malawiya Group) located in the steppe between the Gash and Atbara rivers. It can be ascribed to hunters-gatherers exploiting the local savanna and riverine environments.

The Kassala Phase is represented by two main groups of sites: i) Butana Group (ca. 4000-1000/500 B.C.), scattered from the Atbara to the southern Gash Delta; ii) Gash Group (ca. 3000-1500 B.C.) located in the Gash Delta. During this phase domestic cattle and sheep/goats were introduced into the region.

The Jebel Taka Phase is represented by the Hagiz Group (ca. 500 B.C.- A.D. 300/400), scattered from Kassala to the Atbara. It might be ascribed to mixed farmers.

Another group of sites, the Jebel Mokram Group (ca. 2000-1000/500 B.C.), is located in the steppe from Jebel Tukulabab to the Atbara. It seems intrusive in the region, being possibly related to the Pan Grave Culture. It can be ascribed to mixed farmers.

The later stages of the peopling of the Gash Delta are represented by the following evidence: a) tumuli and other stone cairns (1st millennium A.D.) widely scattered in the southern delta; b) the sites of the Khatmiya Group (ca. A.D. 300/400-800) discovered in the southern delta; c) a Christian site (ca. A.D. 1100-1200) in the northern delta; d) a post-Aksumite and/or Funj site in the southern delta; e) the sites of the Cergaf Group (ca. A.D. 1500-1800) found in the steppe between Kassala and Khashm el Girba.

#### V. General remarks.

The pottery evidence suggests that by the 3rd millennium B.C. the Gash Delta was included in a network of contacts and possibly exchanges with the middle Nile valley and northern Ethiopia.

The contacts with the Nile Valley started probably in the 6th-5th millennia B.C., as we can infer from some Early Khartoum sherds in the Amm Adam Group. They were more frequent in the late 3rd-early 2nd millennia B.C., when some C-Group and Kerma features spread into the Gash Delta and the knobbed ware apparently moved towards the North. The occurrence of obsidian flakes in the Gash sites of this period might suggest contacts also with the Ethiopian highlands. Such contacts were more frequent by

the 1st millennium B.C. when some pre-Aksumite features spread into the lowlands, as we can infer from the affinities between the Hagiz pottery and the pre-Aksumite one. During the first millennium A.D. some elements from the Nile Valley appeared again in the delta. In particular, the discovery of Mediterranean amphorae in the Khatmiya sites might confirm that in the middle 1st millennium A.D. Kassala was included in the trade circuit between Egypt and Ethiopia.

#### THE NUBIA MUSEUM IN ASWAN

As a result of Unesco's international campaign to save the monuments of Nubia plans to create a museum in that region matured in the minds of Egyptian Authorities. In 1980 Unesco gave its support to these plans and in the following years a set up was made.

The Nubia Museum, to be established in Aswan, is conceived as an institution devoted to the presentation of the rich Nubian cultural heritage.

It will deal with the region of Nubia defined in geographical, ethnical, linguistic and cultural terms, and will cover the history of Nubia from the first traces of human presence in the region to the construction of the High Dam. The museum will display primarily archaeological collections, objects as well as documents, up to the Islamic period, and some ethnological material.

The display will take into account the particular features - geographical, sociological, cultural, etc. - of the region. In

order to reflect the specificity of the Nubian population throughout history in anthropological, socio-economical, cultural and artistic terms, the planning of the exhibition has been undertaken with an interdisciplinary approach.

The site chosen for the Nubia Museum is situated in the southern part of Aswan on a rocky slope behind the Kalabsha and the Cataract Hotels.

Intended to become the central museological institution of the region, the Nubia Museum will assemble and display material pertinent to the culture and development of the area, including essential material referring to the morphological evolution of the natural setting.

The over 2,000 objects for the exhibitions have been chosen from other museums in Egypt. The final choice of all objects has been made by the Egyptian Antiquities Organization, based on the guidelines and recommendations presented by the national and international period specialists who developed the Exhibition Program for the museum.

In view of the museum's role as the main repository of Nubian material in Egypt, thorough and specific documentation of all the objects of the collection is required. The museum will be primarily public-oriented, but research will be carried out at the curatorial level. Moreover, it will house a comprehensive documentation center on Nubian materials. The development of such a center will require the cooperation of Nubian experts and concerned institutions world-wide.

The development of the Exhibition Program has been guided by the principle that the Nubia Museum should represent and emphasize the Nubian heritage, the cultural development of the region just north

of the First Cataract and southward to the Fourth Cataract, with an emphasis on the Egyptian past. For programming purposes, six general categories of exhibitions have been identified: the Nubian environment, the main chronological sequence, ethnology, subject themes, Nubian highlights and outdoor exhibits.

The architect chosen by the Egyptian authorities for the Nubia Museum was Professor Mahmoud El Hakim. The project prepared by Prof. El Hakim has been carefully developed following the exhibition program of the museum. Particular attention has been paid to the integration of the building in the sloping rocky site. The use of local materials and the vocabulary of traditional local architecture have been strongly recommended by the Executive and the Consultative Committees.

The Mexican architect Pedro Ramirez Vazquez has been entrusted with the design of the exhibitions.

The design for the exterior area of the museum has been prepared by landscape architect Dr. Hans Werkmeister. In developing the exterior design, Dr. Werkmeister has carefully strived to preserve the characteristic features of the land.

The Arab Bureau for Design and Technical Consultations, a large Egyptian firm, has been contracted by the Egyptian Antiquities Organization to coordinate and oversee the implementation of the project, including the elaboration of the architectural working drawings, preparation of tender documents, and supervision of construction.

(From a working document of the French Commission for UNESCO, dated February 1985).

E.d.R.

STUDIES ON NUBIA IN PRESS III

For this issue only the following information has come in:

Červíček, Pavel, Mendelssohnstrasse 11, D-6100 Darmstadt, F.R.G.

Rock pictures of Upper Egypt and Nubia, in: Supplemento no. 46 agli Annali dell' Istituto Universitario Orientale, Napoli 1986.

We ask you to send your information on finished, but not yet published material to: Paul van Moorsel, Dept. of Early Christian Art, Kunsthistorisch Instituut, P.O. Box 9515, 2300 RA Leiden, The Netherlands, with the following specifications:

your surname and Christian name(s), your complete address, your scientific specifications and your categories, using the following codes:

1. anthropology/ethnology
2. prehistory/geology
- 3a. pharaonic
- 3b. A- and C-groups
- 3c. Kerma
- 3d. Pan grave
4. Meroitic
5. X-group/Ballana
6. Christian
7. Islam
8. history and church-history
9. linguistics
10. generalities, not related to any period.

BOOKS RECEIVED

Mélanges offerts à Jean Vercoutter; réunis par Francis Geus et Florence Thill, Editions Recherche sur les Civilisations, Paris 1985 (texts in French, English and German).

It is a pleasure to announce the publication of this book, a real Liber Amicorum on the occasion of the 75th birthday of the President of our society, Mr. Jean Vercoutter. In his still active life he has exercised a great influence on the development of Egyptology and Nubiology. In this volume colleagues and friends have contributed articles on various subjects about Egypt and the Sudan. They deal not only with archaeology, history, philology but also the history of civilization from late prehistory to recent times.

During the long period of excavation and study in Egypt, particularly in Nubia, Mr. Vercoutter made many friends among the outstanding scholars, of which this book is proof. The influence which this group has had on Egyptology and Nubiology makes the Mélanges very interesting. For the members of our society it is good to know that more than a third of the articles concern Nubia and that most of them have been written by members.

E. de R.

CONFERENCES

The following conference to be held deserves to be brought to your attention:

IVe Congrès International des Etudes Coptes.

This conference is planned from 5 to 10 September 1988 in Belgium, Louvain-la-Neuve.

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This list has been composed according to our best knowledge at the present moment. Nevertheless, it doubtlessly contains incorrectnesses, omissions or old addresses. Please be so kind as to provide the editors of Nubian Letters with the correct information if you can.