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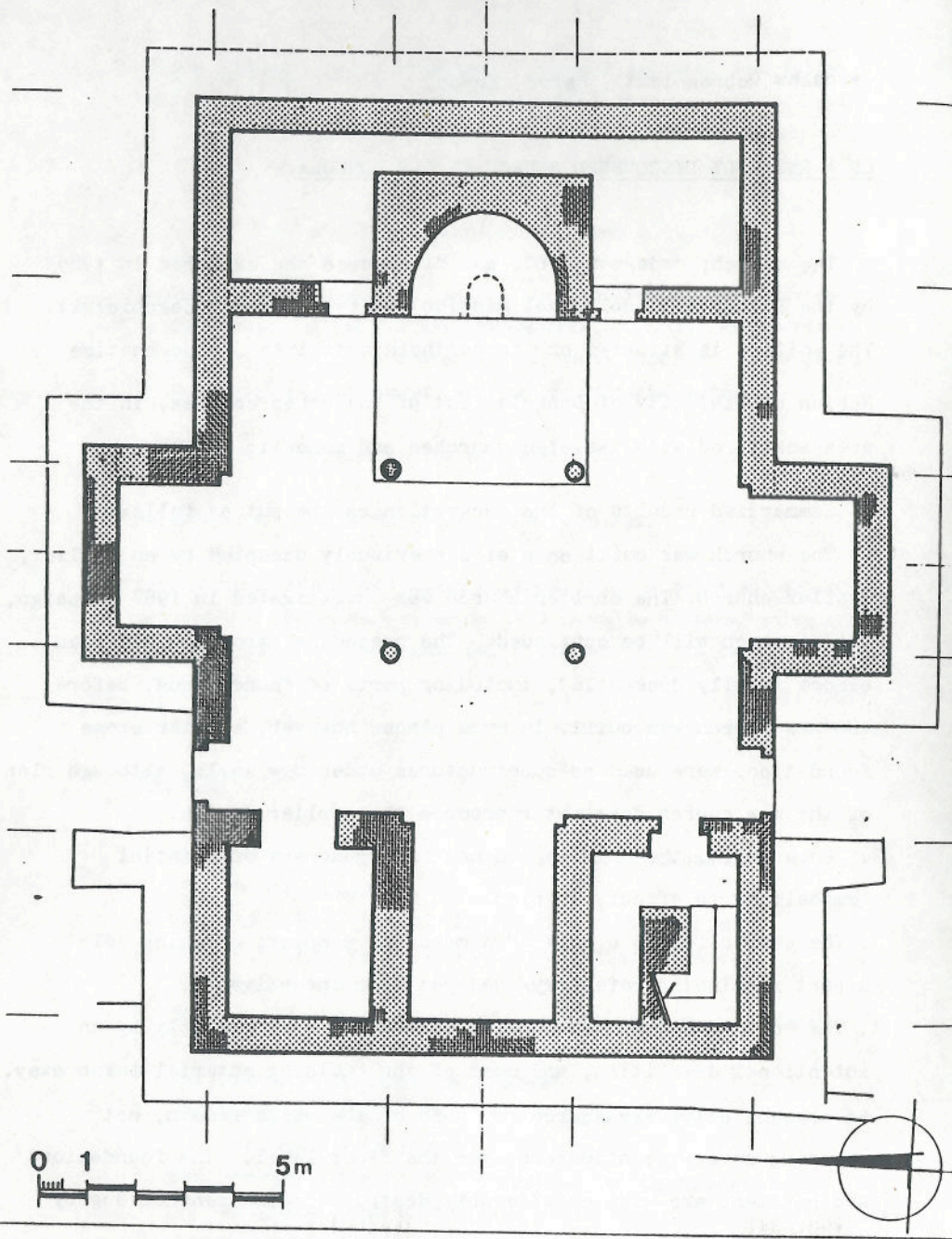
Jarosław Dobrowolski , Cairo, Egypt.

ON A RECENTLY DISCOVERED CHURCH IN OLD DONGOLA

The church, code-named DC, was discovered and explored in 1986 by the Polish Archaeological Mission led by dr Stefan Jakobielski. The edifice is situated on the northern outskirts of the onetime Nubian capital city of Dongola, out of the urban complex, in the area scattered with isolated churches and monastic complexes.

Summarized results of the excavation can be put as follows:

1. The church was built on a site previously occupied by an earlier, smaller church. The earlier church was investigated in 1987 campaign, the research will be continued. The preceding structure had been almost totally dismantled, including parts of foundations, before the new church was built. In some places however, earlier stone foundations were used as substructures under new walls, although plan of the new church does not reproduce the earlier design.
2. Once built, the edifice had not undergone any substantial remodelling to affect its plan.
3. The church formed a part of a monastic complex, of which only a part /including refectory/ has yet been investigated.
4. The edifice was almost totally destroyed, most probably by an intentional demolition, and most of the building material taken away. At present only very scarce remnants of the walls remain, not exceeding several centimeters over the floor level. The foundations and pavement are also considerably destroyed with trenches dug by the looters.
5. The foundations were built of stone on mud mortar. The walls are of mixed construction: dressed stone and red /baked/



brick are used, also laid on mud mortar.

Four granite columns /only one base now survives in situ, plus one displaced trunk/ originally supported the roof, which almost certainly had a form of a flat wooden ceiling, although no positive proof can be delivered for that, except the dimensions of the walls and absence of solid pillars.

The walls are surrounded on the outer side by a low bench or mastaba, built in stone and filled with brick and rubble.

The pavement, originally of stone slabs, was repaired with brick several times during the use of the church.

The masonry is of high quality, showing a considerable skill of the masons who executed the building.

6. In spite of a very fragmentary state of the building the excavation rendered sufficient material to accomplish a complete reconstruction of the original plan.

The core of the church is a nine-bayed area divided by four columns, with the longitudinal /east-west/ axis emphasized by the apse and a rectangular western annex opening on the nave, while the transverse axis is marked by similar annexes attached to the southern and northern walls. The naos thus has a quite clearly marked character of a central, cruciform plan.

The eastern and western parts of the building have a tripartite form typical for "classic" Nubian churches, i.e. the southern corner in the west contains a staircase, while in the eastern end of the church a corridor behind a rectangular block of an apse connects the sacristies on its both sides.

The whole building is thus confined within a rectangle /measuring 19.5 by 12 m/ with two projections marking the transverse axis.

The doors were placed in the northern and southern walls and led to the western bays of the central area.

We possess virtually no cues for a reconstruction of spatial arrangement in its three-dimensional aspect.

7. The plan of the church is strikingly regular. Analysis of measurements proves that a modular grid was used for designing the plan.

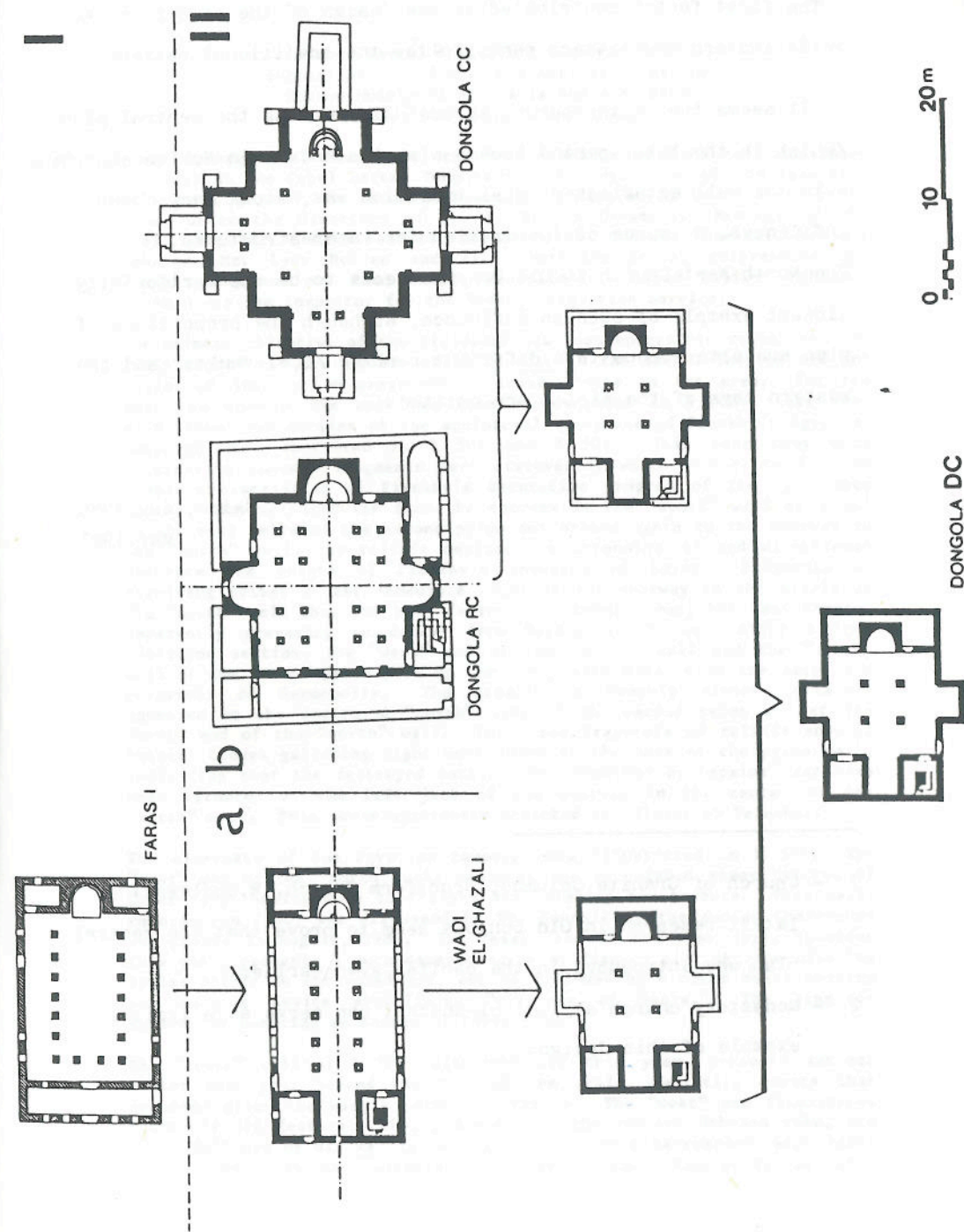
The walls were laid out according to a grid of squares measuring 375 by 375 centimeters, which corresponds to 10 modules of 37.5cm, i.e. half the thickness of the walls. All important elements of the church were laid out according to this module. For instance, overall dimensions of the building equal 32x52 units plus side annexes 12x6 units, span between the columns-10 units, the sacristies 8x8 units, opening of the apse and the annexes-8 units etc.

In eastern and western parts of the church some alterations were deliberately introduced into this rigid system, apparently to enable maximum use of existing earlier foundations.

The module used corresponds to a half of the Roman unit called gradus /roughly equal to the Greek bēma/.

Both stylistic features of the plan and dating of pottery findings which were defined by dr S.Jakobielski as "Classic Cristian" point at the 10-th, in any event not later than the beginning of 11-th century as the date of construction.

The spatial arrangement of the plan constitutes a synthesis of the central plan, introduced into Nubia at least as early as the beg. of 8-th century by the great edifices in the capital city of Dongola¹, and being here of mainly Byzantine origin, with the conservative pattern of an uni-axial church, which was a standard design for Nubian churches from mid-8.th till at least the end of the 10-th century².



The first factor contributed to the design of the cruciform naos, while eastern and western parts follow the traditional pattern.

It seems that this church, successfully merging the central plan /which in the later period became almost standard in Nubian churches/ with the well established local tradition was, among many other influences, a source of inspiration for later structures. The North-West Church in Old Dongola seems to be the territorially closest example of such an influence, although the proportions of plan are altered due to a different roofing /i.e. vaults/ and the western bays of the aisles are omitted.

Cairo, Aug.1986

Mar.1987

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- 1 - Church of Granite Columns, Cruciform Church. W.Godlewski's latest research in Old Dongola seem to prove that the central plan was introduced in the capital even earlier.
 - 2 - Monastery church at Wadi el-Ghazali can serve as a typical example of this design.

Gebel Barkal Epigraphic Survey: 1987
Summary of Second Season's Activities of the
Boston Museum of Fine Arts Sudan Mission
Timothy Kendall, Boston, U.S.A.

From February 18 to March 24, the Boston Museum of Fine Arts continued its work at the Gebel Barkal Temples for the second season, in friendly collaboration with the Sudan Archaeological Mission of the University of Rome, under the direction of Dr. F. Sergio Donadoni. Members of the staff were Dr. Timothy Kendall, director, Ms. Cynthia Shartzter, project manager, Mr. Lynn Holden and Mlle. Nathalie Beaux, epigraphers and draughtsmen, and Mr. Paul Duval, mountaineer. Sayed Babiker Mohammed El-Amin was the inspector for the Sudan Antiquities Service.

The primary objective of the fieldwork has been epigraphic in nature: to fully record all the reliefs still in situ in the Barkal Temples and any relief or inscription preserved on loose blocks in the area. For the past two seasons the work has been concentrated in B 500. Last year significant new remains of the sculptural narrative of Piankhy's Egyptian campaign were recovered in B 501 and B 502. This year many more interesting unknown fragments were discovered, which now allow for the complete discription of Piankhy's decorative program of the two outer courts. Moving clockwise from the doorway in the "south" wall of B 502 to the rear walls of the second pylon and around again to the doorway in the "north" wall, the reliefs depicted in chronological and directional sequence the events of Piankhy's invasion of Egypt. Fragments of surviving relief at the immediate right of the doorway in the middle of the "south" wall show the king facing left toward Amun, Mut, and Khonsu, apparently preparing to depart from Napata or Thebes. After a long destroyed section, the "west" end of the "south" wall and the "south" wall of the second pylon pick up the story with details of the seige and surrender of Hermopolis. The assault on Memphis almost certainly appeared on the destroyed "north" side of the second pylon and at the "west" end of the "north" wall. This year fragments of reliefs showing horses' hooves galloping right were found at the base of the pylon wall, indicating that the destroyed battle scene sketched by Lepsius must have been situated at the left jamb of the doorway in the center of the "north" wall. This scene apparently depicted the flight of Tefnakht.

The aftermath of the Egyptian campaign was illustrated in B 501. The "west" end of the "north" wall depicted the vanquished enemy princes of Lower Egypt bowing down to Piankhy and offering him tribute. This wall, recorded in 1986, was discussed by Dr. Kendall at the Nubian Conference in Uppsala in August, 1986. The "east" end of the same wall, recorded this year, presents a much damaged scene of Piankhy placing nine offering tables before an enthroned god, who is followed by a minor deity holding an amuletic device symbolizing "millions of years." The king is apparently honoring an Ennead of Lower Egypt.

The "south" wall of B 501, also recorded this year, presents subject matter that goes beyond the text of the stele, depicting events that occurred after the king's return to Napata. The "west" end illustrates Piankhy's Sed festival, where, dressed in the ancient Heb-Sed robe, the king, followed by his ka, is led to the left by a backward-looking deity to a series of shrines, pictured in a vertical row. Further to the left,

the king appears enthroned at the top of a staircase, and a servant, holding a basket of fruit, mounts up to lay it before him. Further to the left, the king is led by two deities, accompanied by a priest, toward a panel bearing the name of Napata. The remaining 13 m of the wall, extending as far as the doorway, is concealed by a double layer of large reused blocks from the upper wall that has been set up against the original surface. Although these stones could not be removed this season, one block was moved, which revealed that the reliefs underneath were in perfect condition and of very high quality, and that the Dynasty XXV relief style was already fully developed at this time.

The expedition also began this season to examine the Meroitic restorations and reliefs in B 500 and recorded many loose blocks in the debris of the first gateway, corresponding stylistically with the reliefs at Naqa. To date, however, only one very weathered cartouche has been recovered which does not seem to correspond with the name of any known Meroitic ruler. The most significant Meroitic find made in the temple this season was the discovery of an intact flagstaff niche at the base of the left tower of the second pylon. At the bottom of the niche, a heavy bronze disk was found in situ, over a meter in diameter, made of three overlapping plates of bronze. It was pierced with spikes pointing upward. Around the circumference of the disk lay a thin bronze band, 5.5 cm wide, pierced with nails pointing inward. Obviously the disk had been nailed to the bottom of the pole and the band had been nailed to the lowest outer surface. Lying face downward on top of the disk, also pierced with iron nails, were two bronze plaques in the form of bound enemy prisoners with up-standing hair. These, too, had been nailed to the bottom of the pole, clearly in a foundation ceremony that had taken place immediately prior to the raising of the poles. This event may be assumed to have occurred probably in the first century A.D. The Sudanese Antiquities Service has kindly permitted the two prisoner plaques to be taken to Boston for cleaning. Radiographs have revealed that beneath the heavy layer of corrosion encrusting each piece, the figures were incised with fine details. One figure displays tattoo designs on the arms, single dots on each cheek (shulukh?), and bears the Meroitic inscription A-NE-YA.

The small kiosk B 551 at the entrance to B 500 was cleared this season so that the reliefs on the inside walls could be photographed and drawn. The scenes, badly weathered and extremely fragile, evidently date to the reign of Amanirenas or Amanishakheto and depict a great queen, accompanied by her son and daughter, standing before the Napatan triad.

The small Amun shrines B 700 and B 900 were also extensively recorded this season and a very large number of loose inscribed blocks were recovered, which belong to the reigns of Piankhy, Atlanersa, and Senkamanisken. All the scattered column drums of B 700 were reunited on paper, as well as fragments of several of the walls in the temple. Many pieces of a long inscription of Atlanersa were excavated in rooms B 702, 703, and 704. A single fragment of the right wall of the first pylon was recovered in B 702, which had been sketched intact by Cailliaud in 1821. Another fragment from the left wall was recovered in B 703, which revealed that both walls had borne nearly symmetrical reliefs showing Senkamanisken smiting enemies before Amun.

One aim of the expedition was to examine at close range the inscription, published by Chittick (JEA 43, 42-44), carved on the top of the Gebel Barkal pinnacle, approximately 60 m. above and slightly to the right of B 300. This text, badly weathered and visible only by means of a telescope, had never been studied due to its inaccessible location. On Feb. 20, 21, and 23, Messrs. Kendall and Duval, using sophisticated climbing apparatus, scaled this rock column from its back side, having rappelled off the mountain cliff into the gorge between the two cliffs, and discovered that the summit of the pinnacle bore the remains not only of an inscription but also of a small shrine of Taharqa. This new monument has been labelled "B 350" in order to conform to the numbering system of Reisner.

B 350 consists primarily of a southward-facing inscription, divided into six panels about 1 m in width and about 2.8 m in length. These panels, now wretchedly weathered, curved outward at the top like a cavetto cornice. The two central panels are divided into three vertical lines of text, reading in mirror-image fashion. Both bear the fragmentary titularly of Taharqa. The right (eastern) panel speaks of smiting the Mntiw Stt ("the bedouin of Asia"), while the left (western) speaks of smiting the Tmhw ("the Temehu Libyans"). At the moment, no further words have been deciphered due to the extremely poor condition of the remaining fragments of text. To the left of the Taharqa's left panel is one inscribed with the cartouches of Nastasen, below which appear the words di Cnh mi Rc dt ("Given life like Re forever"). Four small standing figures, with arms upraised, are crudely carved in the stone, two of them facing the names of Nastasen and two of them facing the texts of Taharqa. The three remaining panels are very fragmentary and bear no trace of inscription. All of the panels, however, are pierced with small holes, placed at regular intervals and arranged in rows, and several of the holes still have bronze nails projecting from them. Clearly the dressed stone surface was once entirely covered with a thin sheet of metal, almost certainly gold. This broad gold band, poised just beneath the summit of this natural obelisk, 60 m. over the temples, and facing south toward the river, would have reflected the sun from dawn to mid-afternoon, acting as a kind of beacon to the "Holy Mountain," especially to caravans approaching from across the Bayuda. The glint of this gold band might have been visible as much as 20-25 km away.

Below the inscription is a shallow rock-cut chamber, which extends across the face of the pinnacle. This is about 1 m deep, 1 m high, and about 4 m across. While the back part is very rough and weathered, the forward part, directly beneath the inscribed panel, once had a smooth flat floor that projected slightly in front of the plane of the inscription. In the center of this, directly beneath the axis of the dual Taharqa panels, are traces of a squared depression, 40 cm deep, in which a small statue may have stood. Unfortunately much of the rock has fallen away at this point. On the left side of the chamber, between the floor and the overhanging rock, there are remains of a wall, 60 cm wide, made of small rough stones set in a hard white mortar. There may have been a similar side wall on the left side, but no trace of it was observed. The same kind of crude masonry and white mortar was observed in large patches directly beneath the chamber on the face of the rock to a depth of about 3 m. This fill may have had any of several functions. It may have strengthened a weak point in the rock, or it may have served as a fill

for a cavity. It may also have been intended to give the irregular front face of the rock a smooth facade or an artificial form, or to create a masonry extension to the narrow rock-cut shelf of the chamber above.

Examination of the summit of the pinnacle revealed that at one time, probably during the original construction of the monument, it was entirely encased in a wooden framework of vertically and diagonally mounted logs bound together by others lying horizontally along the sides and across the top. The holes for these beams, and many masons' marks, are still very much in evidence on all sides to a depth of about 6 m below the summit, and some of the holes can even be seen from the ground. This framework was probably the scaffolding used by the original engineers and carvers, and would also have supported some kind of a crane arm used for hoisting up from the ground the enormous quantities of mortar employed in the work.

A series of finely cut holes also exists on each of the opposing rock walls of the cliff and the pinnacle, indicating that some eight platforms or stages of horizontally mounted logs had been fixed between the cliffs during construction. Two holes on the edge of the mountain precipice for the insertion of vertically mounted logs had evidently served as the fulcrum supports of twin shadufs. These machines, working in tandem, had been used to hoist up all the construction materials into the defile, stage by stage, until the height of the pinnacle had been reached. It is impossible to convey in so few words and without illustration the evidence for this amazing engineering feat, but it is hoped that the final publication can be prepared without delay. Dr. Kendall's earlier speculations at Uppsala in 1986 on the existence of a suspension bridge linking the cliff edge with the pinnacle have been entirely disproven by his findings this year.

Field work in Nubia and adjacent areas, season 1986/87

The following compilation comprises actual activities in the field which were carried out under a licence from (or under the direction of) the Directorate General of Antiquities and National Museums. In general, listing will run from north (Eg. Nubia) to south (about 12° N). Following the name of the site (area, region)¹ the compilation will consist of a) type of field work (Survey, Excavation, Documentation, Study, Reconstruction, Restoration, and Protection), b) period(s) or subject(s) under study, c) institution(s) and d) work directed by whom.

ARCHAEOLOGY

1. Sedeinga: a)Excavation, b) 25th Dynasty, c)Mission Archéologique de Sedeinga, d)J. Leclant.
2. Kerma: a)Excavation, b)Kerma, c)Université de Genève, d)C. Bonnet.
3. Kadruka: a)Excavation, b)Neolithic, c)Section française de la direction generale des Antiquités et des Musées nationaux du Soudan, d)J. Reinold.
4. El Khandaq - Letti Basin: a)Test-excavations, b)Post-meroitic, Christian, c)Royal Ontario Museum, Toronto, d)K. Grzymiski.
5. Old Dongola: a)Excavation, b)Christian, c)Polish Centre of Mediterranean Archaeology, Cairo, d)S. Jakobielski.

6. Sanam Abu Dom: a) Test-excavation, b) Christian, c) Directorate General of Antiquities and National Museums, d) Moh. Hassan Basha.
7. J. Barkal, Palace 1500: a) Excavation, b) Meroitic, c) Università di Roma, Cattedra di Egittologia, d) S. Donadoni.
8. J. Barkal, Temple 500: a) Excavation, research, b) Museum of Fine arts, Boston, in co-operation with 7.c, d) T. Kendall.
9. 4th Cataract: a) Survey, c) as 7.c, d) as 7.d.
10. R. Atbara: a) Survey, c) Univ. Bergen & Univ. of Khartoum, d) R. Haland.
11. Ed Damer: a) Excavation, b) Mesolithic, c) as 10.c, d) as 10.d.
12. Meroe, Temple complex 245-253: a) Protection, b) Napatan, Meroitic, c) Directorate General of Antiquities and National Museums, d) F.W. Hinkel.
13. Meroe, Pyramid Fields: a) Reconstruction & restoration work, b) Meroitic, c) as 12.c, d) as 12.d.
14. Meroe, Wadi Tarabil Museum: a) Foundation work, c) as 12.c, d) as 12.d.
15. Hobagi: a) Excavation, b) Post-Meroitic, c) as 3.c, d) P. Lenoble.
16. El Kabbashi: a) Excavation, b) Neolithic, post-Meroitic, c) Università di Roma, Istituto di Paleontologia, d) I. Caneva.
17. Kadero: a) Excavation, b) Prehistoric, c) Poznan Archaeological Museum, d) L. Krzyzaniak.

18. Gash Delta: a) Excavation, b) Prehistoric, c) Istituto Universitario Orientale, Dipartimento di Studi e Ricerche su Africa e Paesi Arabi, Napoli, d) R. Fattovich.
19. Uri: a) Documentation, b) Medieval, c) Amt für Denkmalspflege des Landes Niedersachsen, Hannover, d) Mahmoud Fansa.

ETHNOGRAPHY.

1. Sudanese Nubia: a) Collecting objects for the Ethnographical Museum, c) Directorate General of Antiquities and National Museums, Dept. of Ethnography, d) U. Braukämper.

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- 1) The spelling of the names of sites will be - whenever possible - in accordance with the 1:250 000 Survey Maps, or with the Index Gazetteer of the A.-E. Sudan (London, 1932).

F.W. Hinkel

Reconstruction and Protection Work at Meroe

F.W. Hinkel, Berlin (DDR)

The Directorate General of Antiquities and National Museums resumed work at Begrawiya for another season between 25th January to 27th March 1987. Work concentrated on the northern pyramid field and the temple complex Meroe 245-253, i.e. the site of the so-called 'Sun Temple' (cp. *Nubian Letters* No. 7:5-8). In addition foundation work started for a small site museum, the 'Wadi Tarabil Museum', about 500 m east of the northern and southern pyramid groups.

1. Northern pyramid field

In the northern group of pyramids we continued with the restoration and reconstruction work at the chapels of pyramid Beg. N 21 and N 22. The chapel Beg. N 21 was originally covered with 5 roof slabs of which only 4 survived. 2 of them were found resting on the two lateral walls. However, due to the collapse of the upper part of the pyramid and the partly destruction of the chapel one of the roof slabs had settled at a very dangerous position when resting at each end on different stone courses. The remaining 2 slabs were found laying on the ground in the vicinity. During last year's season we corrected the dangerous position of the slab in the middle of the chapel and pulled one of the slabs from the ground over a ramp to its position on top of the walls.

During this season new foundations were first casted for

the missing northern wing of the pylon. Part of the pylon had to be rebuilt before the fourth original roof slab could be brought to the top of the chapel walls. For this operation another ramp of sand and stones was constructed and after the short work of pulling the 2-tons slab had to be dismantled again. The space of the missing roof slab was closed by a concrete roof with incorporated glass bricks in order to provide some light in the chapel. The pylon was then completely reconstructed with additional brickwork and utilising a number of original architectural blocks belonging to various corners and to the lintel. The later showed signs of a recess in shape of a sundisk flanked by 2 uraei. Other fallen blocks were incorporated in the exterior face of the lateral walls. Those architectural elements consisted of blocks with the horizontal square cut Torus molding, or of a cavetto cornice and of a plain drain gutter. The remaining finishing work is earmarked for the next season.

As expected and normally found in the necropolis the measurements of the groundplan of the chapel followed the modular system. The width of the pylon is based on the most perfect number, i.e. on 16 modules consisting of the perfect numbers 6 and 10 (corner of pylon - pilastre strip or door frame - corner of pylon). According to this principle the elevation of the pylon consists of 2 harmonic rectangles 8:5.

Unfortunately, no architectural blocks of the upper part

of the chapel of pyramid Beg. N 22 had survived the extremely strong wind at this locality. Reconstruction work therefore depended to a great deal on the application of results of metrological studies. Proves, however, for the results of such an examination were found on the original structure of the pyramid. Here again, finishing work including the still missing roof have to be completed during next season's work.

2. Temple complex Meroe 245-253.

The protection work of last season at the so-called 'Sun Temple' proved to be already very effective. The additional brick work on top of the original temple walls on the north and west side of the lower platform forced the wind to cover the part with the famous reliefs with sand. Now not anymore the edge and the surface of relief blocks are exposed to the action by wind but the new brickwork in its upper layers is attacked instead. However, the summer wind approaching from a more southern direction threatened this side of the structure in a similar way. For this reason we also raised the walls of the outer (lower) temple structure and those of the inner temple as well as of the two pylons by additional brickwork.

At the southern wing of the pylon of the temple in the hypaethral court a number of fallen relief blocks were incorporated in the protective brickwork. These blocks now indicate the position of a king striding in the direction

to the centre, i.e. the entrance. Opposite to him the figure of a god advances from the direction of the entrance. A counterpart scene is represented on the northern wing of this pylon. In both cases the scene is engraved on each of the pilaster strips of the door.

The survey and documentation work carried out by the Central Institute for Ancient History and Archaeology of the Academy of Sciences of the GDR during 1983/84 and 1984/85 recorded nearly 600 fallen relief, architectural and inscribed blocks and fragments on the platform and around the temple. At that time those blocks were stored between the columns of the peristyle and in the cella since no better place was available. During this season we decided to provide better protection for these important blocks. For this reason the atrium of the priests' house (Meroe 251-253) was freed from sand and debris and all blocks and fragments were stored on the floor of the atrium. The stones were then covered with sand and earth. Each block was again photographed before being buried in the store.

3. Wadi Tarabil Museum

The number of tourists to the various sites at Meroe has increased in the last ten years. More visitors are expected in future and especially when the projected highway from Geili to Atbara is completed.

It became therefore necessary to start with the preparations for a site museum at the pyramids. The

opportunity to study in detail the structural remains and the architecture of the temple complex Meroe 245-253 during the past years led to the idea to make use of the ground-plan of building Meroe 251-253, the so-called priests' house, for such a small museum. Furthermore, such an arrangement will provide the chance to complete the structure with our knowledge about Meroitic domestic architecture. In the end the building and the objects would represent a certain unity and would be more attractive and agreeable to the visitors as an exhibition of Meroitic objects displayed in a modern building. Only minor changes were needed in order to convert the ground-plan of the priests' house into the functional necessities of such a type of museum.

Preliminary drawings were worked out for the museum according to the detailed measurements taken from the priests' house. Foundation trenches were excavated at the selected site during this season and already half of the foundations were casted.

The site of 'The Meroitic House', the *Wadi Tarabil Museum*, is chosen at a locality from where the Southern Group of Pyramids, the 'Sun Temple', and the Western and Northern Groups of Pyramids can be seen in a panoramic view.

IMPORTANT MEETINGS :

The following important Meetings and Congresses have been scheduled for the near future:

1988:

- 17 - 20 March, Athens : The Greeks in Egypt.
- 27 - 29 April, Halle : Colloquium on Carl Schmidt.
- 5 - 10 September, Louvain-la-Neuve :
4th International Congress on
Coptic Studies.
- 29 October - 3 November, Cairo : 5th International
Congress of Egyptology.

I am indebted to Prof.M.Krause for his informations,

Paul van Moorsel.

FOUNDATION "NOFER"

On 28 August 1987 a new Foundation to promote Research on Christian Art in the Nile Valley has been established in Leiden, Foundation "NOFER". Its see is the Department of Early Christian Art of the University. The present writer is the Chairman of the Council, assisted by four other members. The Secretary is Claudine Chavannes-Mazel, the Treasurer Karel Innemée.

Paul van Moorsel.

ANSWER FROM THE E.E.S. ON OUR RESOLUTION ON IBRIM :

In Uppsala our General Meeting has agreed upon a Resolution concerning the delay in the publication of the documentary evidence of Ibrim (see Nubian Letters 7, p.22). In his answer from 16 October 1986 the Chairman of the Committee of the E.E.S. kindly informed me that one volume of Arabic texts is in press and close to publication, while a volume of Old Nubian documents should be in press before November 1986. In addition there are other volumes in an active state of preparation.

Paul van Moorsel.

ABOUT THE "WORKSHOP" ON CHRISTIAN WALLPAINTING IN NUBIA:

At our Meeting in Uppsala, August 1986, I promised to organize at the end of August 1988 in Leiden a "workshop" to discuss with a small group of specialists some problems in the field of Christian Wallpainting in Nubia that -in my poor opinion at least- need to be solved, -problems that I would like to call obstacles on our way for further Research in this field. Perhaps it will be allowed to mention some of them: questions on chronology, on iconography, on influences from abroad.

However, in consultation with the Director of the Coptic Museum in Old Cairo, Dr Gaudet Gabra, I decided to take profit of the presence of colleagues working in this field at the Congress of Egyptology in Cairo, next year. Dr Gaudet Gabra kindly offered me to have our workshop in the Coptic Museum, where an important collection of Christian Wallpainting from Nubia is on display.

Meanwhile I try to take advantage from one of the preceding Meetings in 1988 which will gather members that are interested and also working in this field, to establish a Programme for our workshop in Cairo. I will give more detailed informations in the forthcoming Nubian Letters.

Leiden, August 16th 1987

Paul van Moorsel.

STUDIES ON NUBIA IN PRESS IV

Hägg, T. (ed.), 1987, Nubian Culture: Past and Present. Main papers presented at the sixth International Conference for Nubian Studies in Uppsala, 11-16 August 1986, Konferenser 17, Stockholm, pp. 438, ISBN 91-7402-188-5 (SEK 195,-)

Vila, A., Le cimetière Kermaïque d'Ukma Ouest; aux éditions du C.N.R.S., Paris.

Sudan Texts Bulletin VII (November 1985):

G.M. Browne, Notes on Old Nubian texts,

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