

### III. Sudan's History and Present Geography

# The history of the Nile region

by Muriel Mirak-Weissbach

The rich history of Sudan presents many paradoxes, primary among them, the paradox of its relationship to Egypt. Throughout ancient history, the culture of dynastic Egypt and that of the Nubians were intertwined, at times in conflict, at times at peace. During the periods of peaceful coexistence, if not actual alliances, both cultures prospered, the arts and literature flourished, regardless of which nation was the ruler. It was in fact under the reign of a Sudanese pharaoh, Piankhy (or Piye), in the XXVth dynasty, that Egyptian culture, which had fallen into decay, was renewed; monuments were built, and a great age in sculpture was inaugurated. When, however, outside forces invaded, as in the case of the Assyrians, Egypt and Sudan were set against each other. Egypt's continuing efforts to subjugate Sudan led to repeated invasions and conquests, each time driving the Sudanese power into retreat, in rump kingdoms, moving further south. The Sudanese, regardless of the pressures, held on to their independence, albeit in reduced form.

The use which modern British imperialism has made of

Egypt in its subjugation of Sudan—personified, for example, by the figure of U.N. Secretary General Boutros Boutros-Ghali, grandson of the infamous Anglo-Egyptian operative—therefore rests on a historical contact-conflict going back 6,000 years, a fact fully appreciated by the geopolitical masterminds of imperial policy in the Near East. When Egypt controlled Sudan under Ottoman suzerainty, Britain was the power behind the scenes. Egypt invaded and conquered Sudan in 1821 and ruled it until 1882, when Britain officially stepped in to assert hegemony in Egypt, and, through Egypt, over Sudan. The brief period of independent Sudan under the Mahdia, from 1881 to 1898, represented an unprecedented break with this tradition of British rule by proxy.

The historical record, documented through archaeological research, shows that although the Egyptian and Sudanese cultures overlap and at times merge, there is a cultural identity reaching back millennia which lies at the root of the fierce spirit of independence which characterizes modern-day Sudan.

Date	Dynasties and cultures (in Nubia-Sudan, unless noted)	Main developments, characteristics	
		Nubia-Sudan	Egypt

## Prehistoric Period

6000 B.C.	Khartoum Mesolithic	Hunting, fishing pottery	
<p><b>Khartoum Mesolithic:</b> This people, living 8,000 years ago, produced pottery which is considered the first ever. It appears in a hunting and gathering society, which had established settlements before developing agriculture. Fishing and hunting were carried out with the aid of stone knives and barbed-bone spears. The pottery has a characteristic design made by catfish spines, which makes the surface look like that of a basket. They buried their dead in recumbent position.</p>			
5000 B.C.	Neolithic South Nubia	Black-topped red pottery	
<p><b>Khartoum Neolithic:</b> Here the pottery is burnished, mainly red, but with a black top. Mussel shell was used instead of catfish spine, to make the basket-like pattern. Barbless fish-hooks were also made from mussel shells. Stone axes and adzes were produced. Granite mace-heads as well as "gouges," which were used to hollow out tree-trunks for boats, were also produced. The Fayum Neolithic culture, which existed at the same time (ca. 3900 B.C.), a thousand miles north of Khartoum, had advanced arrowheads. This culture also domesticated animals, cultivated and stored wheat, wove cloth, and had burnished pottery.</p>			

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## Archaic Period

3100 B.C.	I		Strengthening of central authority Wars in Sinai
3100-2800 B.C.	A-Group (north) "Ta-Seti" (Land of the Bow)	Trade with Egypt, Near East, in gold, jewelry	
		<p><b>The A-Group:</b> Here the earliest copper tools in Sudan were found. These people were known as the residents of "Ta Seti" to the Egyptians, which means the "Land of the Bow," because of their expertise in archery.</p> <p>Egypt invades, rules north A-Group as colony</p> <p>Independent Nubia south of third cataract</p>	
3000 B.C. 2900 B.C. 2800 B.C. 2700 B.C.	II		Cedar imported from Lebanon

## Old Kingdom

2650? B.C. 2600 B.C.	III		Step pyramid at Saqqara Great pyramid at Giza for King Khufu (Cheops)
2500 B.C. 2400 B.C.	IV V		Growth of regional princes Foreign trade increases
2300 B.C.	VI		Collapse of central government Regional princes recover local powers

## First Intermediate Period

2200-2040 B.C. 2200-1700 B.C.	Pan-grave culture	Bowmen in Egyptian service	
2100 B.C.	VII, VIII, IX, X		Collapse of central authority Decline of trade
2000 B.C.	XI		Kings of Thebes reestablish central authority Trade expands on Red Sea, East African coast
2000-1500 B.C.	C-Group, north	Cattle, farming, trade with Egypt, pottery	
	<p><b>The C-Group:</b> Sometime between the 6th and the 11th dynasties, this group of people from south of the second cataract entered Lower Nubia. The C-Group seems ethnically related to the A-Group. They farmed on the Nile River banks, raised cattle and goats, and carried on peaceful commerce with Egypt. Their pottery, which shows similarities to that of the A-Group, has a sophisticated zig-zag design. They dressed in leather garments and wore ornaments of stone, bone, and shell. They buried their dead in graves inside stone-lined chambers, some of which had chapels.</p>		

## Middle Kingdom

1900 B.C.	XII		Pyramid building Irrigated agriculture at Fayum Depression Conquest of Nubia to second cataract to Semna Egypt builds forts in Lower Nubia (Kingdom of Kush)
	<p>The Egyptian occupation of Nubia by the 11th dynasty began under Amenemhat I (2000-1970 B.C.), whose mother may have been Nubian, and was finished under his son Senusret I. Fourteen massive forts were built along the Nile by the occupiers. The forts were used for defense, but were also trading posts.</p>		
2000-1550 B.C.	Kerma culture		

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## Second Intermediate Period

1780-1580 B.C.

1700 B.C.	XIII, XIV	Kush Kingdom with capital at Kerma	Collapse of royal authority
1600 B.C.	XV, XVI	Kerma kings ally with Hyksos, rule northern Egypt together	Hyksos invasion, with chariots

The Kush Kingdom, which had its capital at Kerma, is known as the Kerma culture. Excavations at the Western and Eastern Deffufa have shown that the Kerma culture buried its kings on golden beds, placed under mounds of earth; often wives and others were buried together with the ruler, indicating widespread human sacrifice. It has been mooted that those buried here were Egyptian governors-general. This has been questioned, on the grounds that burial practices were not Egyptian.

Products of the Kerma culture include black-topped red pots, elegant beds with inlaid ivory patterns, copper daggers with ivory handles, and blue-glazed faience, which was used in tiles, beads, models, figures, bracelets, and so forth. Quartz objects were made with a blue glaze cover.

## New Kingdom

1580-1050 B.C. Nubia under Egyptian rule

1550 B.C.	XVII		Theban kings drive out Hyksos
1500 B.C.			Theban war against Kush
		Kerma destroyed, Kush Kingdom falls	
			Valley of the Kings rock tombs

The inscription by Ahmes, son of the first king of the XXVIII dynasty, Ebona, relates how "after His Majesty had destroyed the Asiatics, he went upstream . . . to overthrow the Nubians." Ahmes's successor, Amenophis I, "ascended the river to Kush, in order to extend the frontier of Egypt." His successor Tuthmosis I (1530-1520 B.C.) pushed further to extend Egyptian occupation to the whole of Dongola Reach.

1400 B.C.	XVIII		Standing army
		Conquest of Palestine, Syria and Nubia to fourth cataract completed	
		Egyptians reoccupy second cataract, build forts in Nubia	

"King's Son in Kush"

Despite repeated attempts to rebel against the Egyptian conquerors, the Nubians of northern Sudan acquiesced to occupation. Many temples were built, at Buhen, Deir al Bahri, Sai Island, Faras, Uronarti, Sulb, and Sesibi.

1300 B.C. XIX

1200 B.C.			Ramses II: statues and temples
			War with Hittites of Turkey
			Exodus of Israelites under Moses

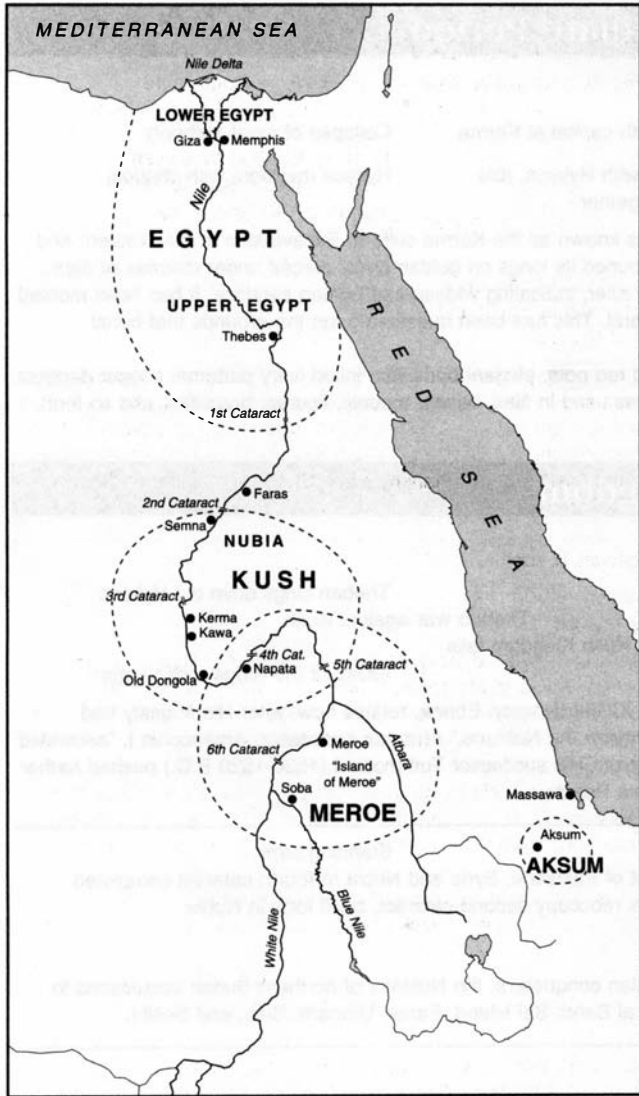
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War with Libyans

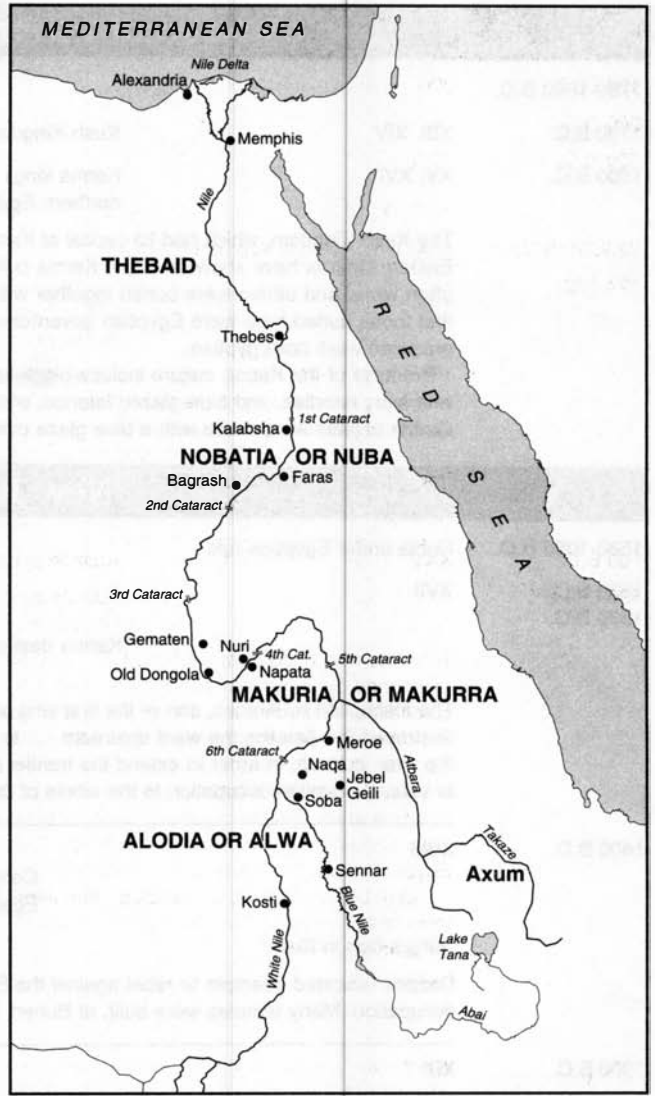
1100 B.C. Under the 19th dynasty, Nubia was an integral part of the Egyptian Empire, ruled by a viceroy known as "King's Son in Kush," who collected tribute and delivered it to the king personally. Most of the administration were Egyptians. Cultural integration followed. Alongside Amun-Re, who was the main deity, other gods included the ram god Khnum, the goddesses Satet and Anuket, and Dedun, the hawk-god, similar to Horus.

Nubia exported gold, in rings, ingots, and dust, to Egypt, as well as ebony, gum, ivory, copper, stones, ostrich feathers and eggs, perfumes, oils, cattle, leopards, giraffes, dogs, and baboons.

**FIGURE 1**  
**Egypt, Kush, and Meroe: 1500 B.C.-350 A.D.**



**FIGURE 2**  
**Christian kingdoms, 600-1500 A.D.**



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## Late Period

1000 B.C.      XXI      Palestine and Nubia break away from Egyptian Empire

900 B.C.

800 B.C.      XXII      Dynasty founded by Libyan mercenaries of Egyptian army  
 XXIII, XXIV      Dynasties of Delta princes

750-270 B.C.      Kingdom of Kush: Napatan Period

724 B.C.      Kushite King Piye (Piankhy) conquers Egypt, becomes pharaoh of Egypt and Nubia with capital at Napata

Piankhy (751-716 B.C.), "raging like a panther," conquered Egypt "like a cloudburst," taking Hermopolis and Memphis, and exacted tribute from the Delta princes. Piankhy was known for his compassion, his power, his religious conviction, and his great love for horses, demonstrated by his having eight horses buried near his tomb. Piankhy's brother Shabako (707-696 B.C.) completed the process of incorporating Egypt into the Kush Kingdom, and moved his capital from Napata to Thebes. Shabako was "King of Kush and Misr" (Egypt). Piankhy's son Shebitku succeeded Shabako and ruled from 696-683 B.C.

700 B.C.      XXV      Kushite dynasty, capital Thebes

690-664 B.C.      Kushite King Taharka  
 Literature and arts revived

Taharka, who ruled from 688-663 B.C., was the greatest of the 25th dynasty kings. He is the only Kushite king mentioned by name in the Bible. His mother travelled from Nubia to Memphis, over 1,200 miles, to attend his coronation. According to an inscription, she "rejoiced exceedingly after beholding the beauty of His Majesty [Taharka] . . . crowned upon the throne of Upper and Lower Egypt." Taharka's reign was prosperous, owing in part to the record harvests that came after unusually heavy rains. Taharka probably introduced the working of iron ore in Napata and Meroe. He restored temples in Egypt and Sudan, building a huge colonnade at the temple at Karnak and restoring columns at the temple of Amun-Re at Jebel Barkal. His pyramid at Nuri was the largest in his dynasty. He built the great sandstone temple, overlaid with gold leaf, at Kawa, with the help of craftsmen and architects brought in from Egypt. There is reference in inscriptions to astronomers and their instruments, at the temple.

One colossal statue of Taharka, from Jebel Barkal, is in the national museum of Khartoum. Another statuette thought to represent Taharka, is very different from the massive work in black granite, and depicts the king in a more personalized fashion.

667 B.C.      Kushite King Taharka to southern Nubia      Assyrian invasion

When the Assyrian King Esarhaddon crossed the Sinai with camels and invaded Egypt, taking Memphis, Taharka retreated to Thebes, and returned to retake Memphis in 669 B.C. Then, Esarhaddon's son Ashurbanipal occupied Thebes in 666 B.C. and put the Egyptian princes back in as his vassals. Nonetheless, the prestige of Taharka lived on, as testified to by the fact that Mentuemhat of Thebes, under Assyrian hegemony, managed to restore temples ravaged by the Assyrians, in the name of Taharka. Taharka had given responsibility for governing Upper Egypt to this famous Sudanese, who was prince of Thebes, governor of the south, and the fourth prophet of Amun. Psammetik I, installed by Ashurbanipal, was not recognized as king in Upper Egypt, which still pledged loyalty to Kush, under Mentuemhat. Furthermore, the priests of Memphis continued to record dates of events as if Taharka's rule continued.

600 B.C.      XXVI      Assyrians expelled from Egypt  
 Necho's canal to Red Sea

591 B.C.      Egypt invades Nubia  
 Kushites withdraw to Meroe

Meroe, a city on the Nile between the fifth and sixth cataracts, was the seat of one branch of the Kush royal family, even when its rulers were in their capital of Napata. Following the loss of Egypt, Meroe developed into the capital, with its palaces and temples in the Egyptian style. Exactly when the transfer took place is not certain, either in the sixth or the fourth century B.C. Meroe, which has huge amounts of iron ore, was the center of iron-working, dubbed by one archaeologist the "Birmingham of the northern Sudan" (Arkell, p. 147). Meroe communicated knowledge of the technology southwards and westwards throughout Africa.

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		Nubia-Sudan	Egypt
593-568 B.C.	Aspelta, king of Meroe		
500 B.C.	XXVII		Persian dynasty
400 B.C.	XXVIII-XXX		Brief Egyptian dynasties
300 B.C.			
270 B.C.- 350 A.D.	Kingdom of Kush: Meroitic Period	Meroitic language replaces Egyptian Meroitic gods: Apedemak Iron manufacture	
<p>The Kush Kingdom in the Meroitic Period stretched from Nubia to Khartoum. It gradually became fully independent of Egyptian culture, including in language. It was King Arkamani (270-260 B.C.) who defied the power of the priests of Amun, who would determine when a ruler would die. Arkamani mobilized his army and put the priests to death. This signaled a rejection of Egyptian culture. In this period, the Meroitic god Apedemak made his appearance; he had a human body and the head, or sometimes heads, of a lion. The use of the Egyptian language and hieroglyphics also disappeared, giving way to Meroitic, a language with both a hieroglyphic and a cursive script. Although the phonetic values of the 23 characters of the alphabet have been ascertained, the language has not been deciphered. Women played an important role in the Meroitic Period, many of the rulers being queens. "Candace," the Meroitic word meaning "queen," has come down to the present as a woman's name.</p>			
200 B.C.- 100 B.C.			Greek invasion Ptolemaic dynasty founded
30 B.C.			Roman conquest of Egypt
37 A.D.	First Christian conversion	Minister of Candace, queen of Meroe, embraces Christianity	
<p>Recorded in the Acts of the Apostles 8:25-39, the Eunuch, "a minister of Candace, the queen of the Ethiopians" (Meroe) became a Christian. This event, which took place in 37 A.D., represented an isolated case of a single conversion, although legends centuries later attributed a missionary activity to Eunuch. According to legend, he, with 72 disciples, evangelized the Meroitic Kingdom, and Matthew appointed him patriarch of Nubia, during a visit to Meroe.</p>			
350-600 A.D.	Post-Meroitic Period	Nubian kingdoms in Nobadia (Faras capital); Makuria (Dongola capital); Alwa (Soba capital)	
<p>The Meroitic Kingdom degenerated and collapsed in the fourth century A.D., after which three kingdoms took shape. Of these Nile valley kingdoms recorded in the sixth century, one was Nobadia (or Nobatā), from Aswan to the second cataract. Its capital was Faras. Another was Makuria or Mukurra (Arabic al-Muqurra), which stretched from the second cataract to the confluence of the Atbara and the Nile. Its capital was (Old) Dongola. The third was Alwa (also Alodia), from the confluence of the Atbara and Nile, to modern Gezira. Its capital was Soba.</p>			
543-580 A.D.		Evangelization of three Nubian kingdoms	
<p>The evangelization of all three Nubian kingdoms was recorded by the Monophysite John of Ephesus in his "Ecclesiastical History," as taking place between 543-580 A.D. Nobadia was the first to adopt Christianity, as a result of the mission of Julianus, who had been sent by the Monophysite Queen Theodora. The emperor Justinian (527-565) had tried in vain to have his own emissary, a Chalcedonian (or Orthodox Copt, or Melkite), complete the same task. Makuria and the Garamantes (in the desert west of Dongola) were evangelized presumably by the emperor's Orthodox missionaries about 567 A.D., and Alwa was converted to Monophysitism about 569 A.D.</p>			
600-1500 A.D.	Christian kingdoms		
750 A.D.	Rise of Makuria		
800-1000 A.D.	Golden Age of Nubia	Nubian language in Greek and Coptic alphabets Cathedral at Faras, frescoes	
<p>Makuria, which merged with Nobadia in the seventh century, became one of the most powerful kingdoms after the eighth century, as attested to by its architecture, art, and literature which was written in the old Nubian language using Greek and Coptic script. Seven episcopal Sees existed in the kingdom of Makuria, and bishops as well as other church officials were appointed by agreement of the king. The magnificent frescoes from the cathedral at Faras, now on display at the national museum in Khartoum, attest to the cultural heights reached by Nubian Christianity.</p>			

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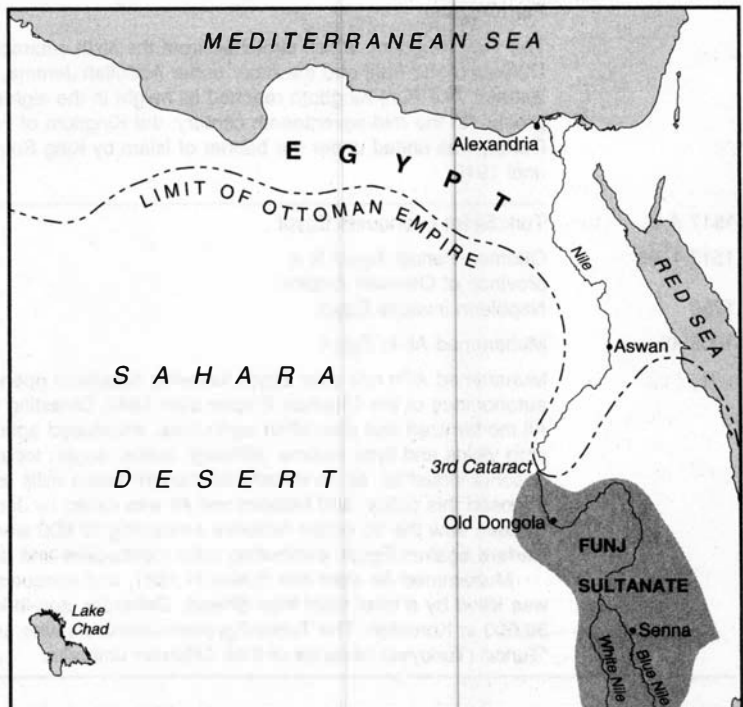
## Islamic Period

	Muslim rule in Egypt	Islamization of Egypt
	Following the Arab conquest of Egypt in 640 A.D., hostilities broke out between the Nubians and the Arabs, which were settled by a negotiated agreement under Abdallah b. Abi Sarh, governor of Egypt in 646 A.D. The treaty, which fixed territorial rights and the exchange of slaves for foodstuffs, secured peace essentially until 1275. Under Arab rule, the Coptic Church assumed a dominant position over the Melkites.	
909-1171 A.D.	Fatimid Dynasty in Egypt	Peaceful relations with Nubia
	50,000 Nubians in Fatimid army	
	The Kingdom of Makuria lived in peace with with Fatimid rulers of Egypt. In fact, the Fatimids under Caliph al-Aziz (died 996) apparently restored the Melkite in Faras, if not all of Nubia. Nubians had consistently enrolled in the Fatimid army, becoming 50,000 strong.	
	Fatimid Egypt was organized along Abbasid administrative lines. Cities flourished, as did the economy and the arts, especially under al-Aziz (with his library of 200,000 books) and al-Hakim, whose astronomical observatory used instruments by Ali ibn Yunus and al-Haytham.	
1174 A.D.		Nubians in Egypt exterminated
1250-1517 A.D.	Mamluks in Egypt	Fall of last Christian king of Dongola
1321 A.D.		Fall of Soba
1504 A.D.		
	The Ayyubid and Mamluk rule in Egypt meant a severing of Nubia's contacts with the Mediterranean and Egypt. The loss in trade contributed to its degeneration, which manifested itself in raids against Egypt, and internal discord. Conversions to Islam were encouraged through the poll-tax required of non-Muslim adult males as well as through intermarriage of Nubian princesses with Arab leaders. After the last Christian king, Kudanbes, fell in 1321, Nubia became increasingly Muslim. The Nubian Church was weak, due to its close dependency on the monarchy, its lack of seminaries for training local priests, and its limited assimilation by the population. The kingdom of Alwa fell to the Arabs in 1504, to be succeeded by the Funj (Muslim) kingdom. The church, which had requested but not received bishops and priests from Abyssinia, soon faded out of existence.	
1500 A.D.- present	Islamic period	
1504-1821 A.D.	Funj Dynasty Fur Kingdom	
	The Funj Kingdom, which stretched from the sixth cataract south to Sennar, contained two states, one under King Dunkas of the Funj and the other under Abdullah Jemma, sheik of the Qawasma, with centralized government at Sennar. The Funj Kingdom reached its height in the eighteenth century, after which the kng became a puppet of rival groups. In the mid-seventeenth century, the Kingdom of Fur, contemporaneous to the Kingdom of Funj, and located in Darfur, was united under the banner of Islam by King Sulayman. The Fur Kingdom thrived in relative independence until 1916.	
1517 A.D.	Turk Selim I conquers Egypt	
1517-1798	Ottoman Period: Egypt is a province of Ottoman Empire	
1798	Napoleon invades Egypt	
1805-49	Muhammed Ali in Egypt	
	Muhammed Ali's rule over Egypt following Napoleon opened an era of reforms and modernization, virtually autonomous of the Ottoman Empire after 1840. Divesting the feudal aristocracy of its control over land, Muhammed Ali modernized and diversified agriculture, introduced agricultural machinery, seeds, and fertilizers, vastly increasing crop yields and farm income. Although cotton, sugar, tobacco, etc. were exported raw, the economy started to become industrial, as he introduced modern textile mills and factories for munitions production. Britain vigorously opposed this policy, and Muhammed Ali was called by Jeremy Bentham the Peter the Great of the Muslim world. Cobden saw the 30 cotton factories employing 30,000 workers in the 1820s as wasteful. Palmerston waged economic warfare against Egypt, eliminating state monopolies and protective tariffs.	
	Muhammed Ali went into Sudan in 1821, and conquered the Funj Kingdom. In 1823, Muhammed Ali's son Ismail was killed by a local chief from Shendi. Defterdar, son-in-law of Muhammed Ali, avenged the death by massacring 30,000 in Kordofan. The Turko-Egyptian colonizers who set up a centralized government there, were known as the "Turks" (Turkiyya) because of their Ottoman umbrella.	

Main developments, characteristics

Date	Nubia-Sudan	Egypt
1821	Egyptian rule in Sudan	Muhammed Ali conquers Sudan
1849	Abbas and Muhammed Said succeed Muhammed Ali	Corruption, exploitation, slave trade flourish
1863-79		Ismail, grandson of Muhammed Ali, succeeds Muhammed Said as Khedive in Egypt Westernization
1869		Suez Canal completed
1877	Charles George Gordon deployed to Sudan, later becomes governor general	
1879		Khedive Ismail deposed Gordon resigns
1879-92		Twfiq, son of Sultan, rules Egypt
1881		Egyptian nationalist Col. Ahmad Urabi leads revolt
1881	Al Mahdi in Sudan	
1882-1922		British rule in Egypt
1883	Mahdi takes El Obeid, defeats British, controls Kordofan	
1885	Mahdist state in Sudan defeats British (Gordon)	
1898	Kitchener retakes Khartoum	
1899	Anglo-Egyptian condominium over Sudan Sudan becomes cotton exporter	
1914-22		British protectorate over Egypt
1924	Anti-British White Flag League formed; Gov. Gen. Sir Lee Stack assassinated	
	In the 1930s, moves toward independence increase, in the Granduates General Congress. This was divided into two groups: the Ashiqqa Party (Blood Brothers) and the Umma Party. The former sought a democratic government in union with Egypt, the latter not. Ashiqqa allied with the Khatmiya sect and Umma allied with the Ansar (followers of the Mahdi).	
1936		Anglo-Egyptian Treaty

FIGURE 3  
**Egypt under the Ottomans and the Funj Sultanate, 1500-1700 A.D.**





Date	Main developments, characteristics	
	Nubia-Sudan	Egypt
1952		Nationalist revolution Gamal Abdul Nasser
1955	Six months before leaving, British start Sudanese civil war	
1956	Sudan becomes independent Jan. 1, 1956, with elected Parliament	
1958	Coup by Gen. Ibrahim Abboud	
1964	October Revolution, Abboud abdicates after failing to end civil war	
1965	Cabinet formed of Umma Party, National Unionist Party, and Muslim Brotherhood	
1969	Coup by Col. Jaffar Nimieri on May 25, 1969, who declares Sudan "democratic, socialist, and non-aligned," wages struggle against religious sects	
1970		President Nasser dies, is succeeded by Anwar Sadat
1971	Attempted coup by Communist Party	
1972	Civil war ended by Addis Ababa agreement	
1981		President Sadat dies, is succeeded by Hosni Mubarak
1983	Civil war starts again	
1985	Nimieri government overthrown; military-civilian government under Nimieri's Secretary of Defense Gen. Abdrehaman Swar el Dahab	
1985	Multi-party government, under former Prime Minister Soddig el Mahdi, brought in by elections	
1985-89	Soddig presides over three coalition parties including Umma Party, the DUP, and the Communist Party	
1989	Revolutionary Command Council for National Salvation (RCC) under Lt. Gen. Omar Hassan Ahmed al Bashir takes power on June 30	
1989	National Dialogue Conference on the Political System convoked in September to present plan for federal system	
1991	Federal system introduced	
1993	Abuja peace talks convened	
1994	Abuja II peace talks stalemated	

## Sources

A.J. Arkell, *A History of the Sudan: From the Earliest Times to 1821* (London, 1955). It is no surprise to find here that British archaeologists and historians, in reviewing the ancient history of Sudan, would tend to deny the existence of an independent culture which may have contributed to Egyptian culture. This is most marked in the accounts of Anthony John Arkell, an expert in Egyptian archaeology who was in the Sudan Political Service. Arkell is the author of numerous studies on Sudan which are counted among the standard reference works. His basic, racist premise, hardly concealed, is that of the two "races" in the Sudan, which he calls the "Brown and the Negro races," the "Brown," originally of Arab origin, has been culturally superior. Anything outstanding in the culture, Arkell attributes to "egyptianization," as he categorically denies

the possibility that the "Negro race" could accomplish anything noteworthy. Joyce L. Haynes, *Nubia: Ancient Kingdoms of Africa* (Boston: Museum of Fine Arts, 1994). Fritz Hintze and Ursula Hintze, *Alte Kulturen im Sudan* (Munich, 1967). Yusuf Fadl Hasan and Paul Doornbos, *The Central Bilad Al Sudan: Traditions and Adaptation* (Khartoum, 1977). Philip K. Hitti, *History of the Arabs* (London, 1943). Ronald Hyam, *Britain's Imperial Century 1815-1914: A Study of Empire and Expansion* (London, 1976). P.L. Shinnie, *Meroe: A Civilization of the Sudan* (New York, 1967). R.P. Giovanni Vantini, *Christianity in Medieval Nubia* (Cairo, 1976). ———, *The Excavations at Faras: A Contribution to the History of Christian Nubia* (Bologna: Nigrizia Press, 1970). *Sudan Yearbook 1992*, Ministry of Culture and Information, Khartoum.