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قواعد النشر وشروطه

آداب مجلة علمية محكمة تصدر في يناير ويوليو من كل عام عن كلية الآداب جامعة الخرطوم وتقبل البحوث في مجالات الآداب والفنون والعلوم الإنسانية مع مراعاة الآتي:

١. ألا يكون البحث المقدم للمجلة قد نشر أو قدم للنشر في مكان آخر.
٢. تخضع البحوث المنشورة في هذه المجلة للتحكيم العلمي الذي يتولاه أساتذة مختصون وفق ضوابط موضوعية.
٣. تسلم نسختان مطبوعتان من البحث على معالج نصوص (حاسوب) مع أسطوانة مدمجة تحتوي على البحث. أو ترسل على البريد الإلكتروني adabsudan@gmail.com.
٤. يراعى في البحث أن يتراوح حجمه بين ٣٠٠٠-٥٠٠٠ كلمة، ويرفق الباحث مستخلصاً باللغتين العربية والإنجليزية لبحثه بما لا يتجاوز صفحة واحدة (٢٠٠) كلمة، ويذيل هذا المستخلص بما لا يزيد على خمس كلمات مفتاحية تبرز أهم المواضيع التي يتطرق إليها البحث. ويراعى أن تحتوي الصفحة الأولى من البحث على عنوان البحث واسم الباحث، والجامعة أو المؤسسة الأكاديمية وعنوان البريد والبريد الإلكتروني باللغتين العربية والإنجليزية.
٥. تنشر المجلة مراجعات الكتب بحدود (٢٠٠) كلمة كحد أقصى، على ألا يكون قد مضى على صدور الكتاب أكثر من عامين، ويدون في أعلى الصفحة عنوان الكتاب واسم المؤلف ومكان النشر وتاريخه وعدد الصفحات. وتتألف المراجعة من عرض وتحليل ونقد، وأن تتضمن المراجعة خلاصة مركزة لمحتويات الكتاب. مع مراعاة الاهتمام بمناقشة مصداقية مصادر المؤلف وصحة استنتاجاته.
٦. أن يوثق البحث علمياً بذكر المصادر والمراجع التي اعتمدها الباحث في نهاية البحث. وترتب المراجع في نهاية البحث هجائياً على ألا تحتوي قائمة المراجع إلا على تلك التي تمت الإشارة إليها في متن البحث. يشار إلى جميع المصادر في متن البحث بالطريقة التالية (اسم العائلة. سنة النشر. الصفحة أو الصفحات) مثال: (صادق. ٢٠٢١. ١٤). وتوثق في قائمة المراجع والمصادر كما يلي:
● أحمد بدوي. أسس النقد الأدبي عند العرب. القاهرة، دار نهضة مصر، ١٩٦٤ م.
● للمقالات والفصول في الكتب:
● قاسم المومني. "علاقة النص بصاحبه دراسة في نقود عبد القاهر الجرجاني الشعرية". عالم الفكر. الكويت: العدد الثالث يناير/مارس ١٩٩٧ م. ١١٣-١٢٨.
يراعى في المراجع الأجنبية نفس النمط
٧. تعبر البحوث التي تنشرها المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر المجلة أو أية جهة أخرى يرتبط بها صاحب البحث.
٨. لهيئة التحرير الحق في إدخال التحرير والتعديل اللازمين على الأبحاث. وتعد هيئة التحرير رأي محكم المقال نافذاً بالنسبة لنشر البحث أو عدمه أو إدخال التعديلات التي يوصي بها المحكم.
٩. لا تقبل البحوث والدراسات التي تعد لإكمال مطلوبات إجازة الرسائل الجامعية (الدكتوراه).
١٠. لهيئة التحرير الحق في رفض أي بحث مقدم لها دون إبداء الأسباب.

The Funerary Finds from the Post-Meroitic Period in the Fourth Cataract - Sudan

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Abstract:

This paper discusses the study and analysis of funerary finds excavated from the cemetery of Haraz at the fourth cataract region in northern Sudan. This cemetery is dated to the post-Meroitic period, which extends from 350 to 580 AD. Thirty-five tombs from this cemetery have been excavated and studied. This study depends on the distribution and analysis of the funerary finds extracted from these tombs, shedding light on them, and comparing with other funerary finds of the same period, which were excavated and located nearby, which can be useful to a large extent in providing information about the demographic nature of the people buried in the cemetery.

المستخلص:

تناقش هذه الورقة دراسة وتحليل المعثورات الجنائزية من خمسة وثلاثين مدفناً من منطقة الشلال الرابع في شمال السودان، تؤرخ الى فترة ما بعد مروي، والتي تمتد من 350م الى 580م. تعتمد هذه الدراسة على توزيع وتحليل المعثورات الجنائزية المستخرجة من هذه المقابر، وتسلط الضوء عليها، ومقارنتها مع معثورات جنائزية أخرى من الفترة نفسها، تم تنقيحها وتقع الى الجوار، والتي يمكن أن تفيد الى حد كبير في تقديم معلومات عن الطبيعة السكانية لأهل الجبانة.

Introduction:

Although several archaeological researches have been carried out in the area of the Fourth Cataract, the available information on archaeological sites in this region is very scarce. When the arrangements of the Government of Sudan for the construction of the Meroe Dam were completed in the fourth cataract, the Department of Archeology at Dongola University, in cooperation with the National Corporation for Antiquities and Museums, in 1995 to 1998 conducted a survey and archaeological excavations, during three seasons in the area of the Fourth Cataract from Humaidan village to Umm Hazy village, on the left bank of the Nile, to contribute to rescuing archaeological sites that will be affected by the construction of the dam. At this stage, several archaeological sites located in the area of the dam were discovered and recorded, dating back to different historical periods. And several tombs at the Al-Haraz site were also excavated (Map 1).

In the years 2001-2002, survey and archaeological excavations continued in the area that would be submerged in the lake that would form behind the dam, extending from Humaidan village to the village of Dar Al Arab in the north, on the left bank of the Nile. The work-focused first on returning the archaeological survey in the area of the dam construction to the village of Umm Hazy in the north, then surveying the area between the village of Umm Hazy to the village of Dar Al Arab and excavating several tombs at the Al-Haraz site.

In 2005, archaeological excavations continued in the tombs of the Haraz site, which dates back to the post-Meroitic period.

The Cemetery:

The archaeological survey has been conducted in the region that extends from Humaidan village to Umm Hazy in the distance of 12 km resulting in the detection of fifty-eight archaeological sites.

The site of Haraz has located on the plain away from the river and about 350 meters from the northern end of the Haraz village (N.18.42.46 E.32.04.33). The site includes 296 tombs (were dated to the Post Meroitic period, 350-580 A.D) on a large cemetery stretching from south to north in an area of 1.6 km about 700 meters away from the southern slopes of Klquili Mount

This cemetery is formed into three sectors:

- The northern sector (containing tombs 1 to 262).
- The central sector (containing tombs 263 to 280).
- The southern sector (containing tombs 281 to 296) (Maps 2, 3, and 4) (El Hassan, 2007: 67).

The superstructures of the tombs consist of stones that are arranged systematically, some are composed of different stones or mounds of gravel, but most of the tombs follow the first manner. These tombs are circular, semi-circular, and oval-shaped. Some tend to face different directions.

Excavations:

The explorations have been conducted in the northern sector of the Haraz cemetery which contains 262 tombs. The excavation helps a lot to explore the practices and funerary rituals, methods of burial, and the quality of tombs and funerary found inside the cemetery.

The Haraz cemetery is essential for archaeological studies of this area because it could offer us a variety of information, helping us answer any questions related to the ancient population of the region.

Distribution of Funerary finds:

The study of the Haraz tombs has revealed a simple and few numbers of funerary finds within the burial chambers. There were some pottery pots and different types of adornments and weapons, in addition to the presence of a small statue made of sandstone. It is difficult to determine the original position of all of these finds because most of the tombs were plundered. Therefore, some samples of the burials have been selected to indicate the distribution of discoveries within the burial chambers. They also contribute to the detection aspects of funerary customs and rituals which were practiced in this cemetery.

- Pottery:

The pots were distributed within the Haraz cemetery, according to four positions:

- In the main chamber near to dead (Figure 1).
- In a side room of the main burial chamber, dedicated to offerings (Figure 2).
- In the offering room outside the boundary of the main tomb (Figure 3).

From all the excavated tombs, only fifteen could give information about the distribution of the pottery pots inside burial chambers.

Several pots were found in bad condition. The rest of the tombs couldn't help due to looting, which broke most pottery pots.

The placement of pots inside the burial chambers can be described as follows:

- a) Pots are buried in the burial chambers behind the dead (tombs 6, 50, 87, 101 105 111, 244, 253).
- b) Pots are buried in the main and side burial chambers (tombs 38, 252).
- c) Pots are buried inside the offering rooms and outside the main burial (tombs 170, 254).
- d) Pots are buried inside the burial chambers, near the head, in front of the face, and near the legs of the dead (tombs 139, 143, 196).

The classification mentioned above shows the apparent disparity in the distribution of pottery pots in the tombs. It results from the differences in the formation of the main burial chambers, side burial chambers, and offering rooms. Perhaps this resulted from the diversity of the burial customs of this cemetery. Still, it does not come out of the general framework of the ancient funerary customs and probably refers to the multiplicity of social classes. Each one of them has its funerary customs and traditions.

As it's known in the study of cemeteries, we may find tombs without any funerary finds placed inside them or were placed but in small numbers, and other tombs the dead is found attached with large numbers of funerary finds. These tombs indicate the status of the buried at that time and refer to a large extent to strata of society and class differences. For example, in some tombs, we find the

person buried inside a coffin made of stone, clay, or wood, or wrapped in pieces of cloth. These tombs are attributed to the attic of the people and consist of one or two rooms or more, and are built of stone, bricks, or cut in the rock, and usually, they are accompanied by funeral ceremonies (Fogan, 1978: 476).

- Adornments:

In most of the excavated tombs, adornments were found inside the burial chambers, some of which were worn by the dead, while others were scattered around them. These artifacts included beads made of faience, crystal, bronze, and pebbles. In addition, a group of rings made of bronze and anklets made of bronze and iron was also found. Three burials were intact and not plundered. Therefore, we were able to know the distribution of these adornments within the burial chambers:

- a. Bronze adornments and necklaces of beads were found on the neck of the dead.
- b. Dozens of beads were found on the hips of the dead.
- c. Dozens of beads on the ankles and forearms of the dead.
- d. Bronze and iron bracelets and anklets.
- e. Bronze rings on the fingers of the dead.

Arrowheads:

Iron arrowheads have only been found in eight tombs (14, 147, 196, 225, 230, 235, 249, 253). Most of these tombs were found in bad condition. So, it is difficult to determine the origin places of these arrowheads in burial chambers were placed in front of the head or near the hands of the dead. Only, in tomb 253, the arrowheads were found scattered all over the place.

The presence of arrowheads in these tombs may indicate some beliefs, and maybe the dead needed them in their other life. They may have been their property, used during their lives, and placed there in the afterlife. The presence of arrowheads in so few tombs refer to the non-belligerent nature of society then. Most studies have shown that ancient weapons in the cemetery are often associated with men and their status in society (Zarmati and Cremin, 1998: 131).

- Statue:

The discovery of only one statue in tomb No. 249 is one of the important finds in the Haraz cemetery because all the excavated tombs lack such offerings. This statue was found in the middle of the side chamber of the tomb, which was carved from sandstone, and was placed on its right side in a contracted position east-west. The head of the statue is towards the west, and the face is towards the south. The features of the statue refer to a female (Figure 4).

The custom of putting statues in tombs may refer to symbolic forms of animal or human sacrifices victims or as the symbol of the buried person inside the tomb (Zarmati and Cremin, 1998 op. cite: 131). They could be the servants in the afterlife to help in the work supposed to be done by the dead (Woolley, 1934: 51-53). Still, it seems that the statue inside this tomb symbolized the buried person, especially that the similarity of the statue's features matches the African features and proportions. Anthropological studies conducted on a bone material from cemeteries from the same period show that the Northern Sudan population were Negro (Smith, 1910: 12) (Adams, 1984: 392). As evidenced by Elliott Smith, people from post-Meroitic are a different breed from the south of Sudan to the north, bringing their burial style and a new

kind of pottery. The skull analysis shows that they were of negro type (Smith, 1910 op. cit: 12-13).

Study and analysis of funerary finds:

One of the fundamental goals of archaeological research is to study post-life phenomena, depending on the archaeological findings, which include different types of grave goods manufactured and used. These objects vary in shape, size, and function according to their different environments and spatial and historical periods.

The funerary finds found in the Haraz cemetery were part of the burial rituals and practices. However, they were simple and few because most of the tombs were plundered in the past. This situation led to difficulty identifying the size and nature of the funerary offerings left in these burials. But we will try as much as possible to study, distribute and analyze these funeral finds.

- Pottery:

Sixty-five pots were found in the Haraz cemetery, varying in shape, size, and function, including jars, bowls, and cups. Although they are simple in manufacture and shape, they are characterized by varying decorative patterns. Decorations were painted on the lower parts and the necks of the pots, including edge strips, smooth horizontal lines, and red color, in addition to the geometric figures on the edges. Most of these decorations are usually dark, red, or close to the red color.

To classify these pots, we followed the foundations laid by William Adams in 1986 in his classification of Nubian pottery, "Ceramic Industries of Medieval Nubia" (1986, Vols. I, II).

William Adams classified the pottery of the post-Meroitic period according to the following: fabric, surface treatment, method of manufacture, the shape of the pots, paint, and colours (Adams, 1986a: 63). Thus, the pottery assemblage from the burials was classified into:

1. Pottery pots made by hand.
2. Pottery pots made on a wheel.
3. Pottery pots made by mold.

Adams (1986a op. cit: 411-433) released the handmade ware, the name of the (Group D) and divided them into sub-groups, each of which belongs to a specific historical period as follows:

- a. Group (DI): It is a group of pottery made by hand during the Meroitic period and extends from (100-350 AD).
- b. Group (DII): It is a group of handmade pottery in the post-Meroitic and early Christian period and extends from (350-1000 AD).
- c. Group (DIII): It does not differ much from the two groups (DII-DI) and covers the period (1000-1600 AD).
- d. Group (DIV): It is a group of pottery that belongs to the post-Meroitic and Christian period (Ibid: 411-433).

William Adams (1986a op. cit: 425) rated more precisely the (DII) group, which belongs to the Post-Meroitic period. There were thirty-five pottery pots from this group found in the Haraz cemetery (Figures 5, 6, and 7). Most of the handmade pottery in this category are small and medium pots. Each one has been refined inside and, on the neck, and painted or marked red on each utensil's body. The most motifs that were prevalent on these pots are known as "mat impressions".

- Arrowheads:

Iron arrowheads were found only inside eight tombs of the Haraz cemetery. However, despite the limited possibility of conservation, some of them were found in good condition. They are made of iron and have a hollow interior (Figure 8).

Despite the small number of weapons found in the tombs, they reflect a part of the funerary customs and practices at that time and show that a class of society was using such weapons for hunting. A small amount of this kind of weapons may also indicate the non-belligerent nature of society at that time.

- Adornments:

The adornments were discovered inside the tombs and consisted of necklaces made of shell, faience, crystal beads, and bronze beads. In addition to bracelets, anklets, bracelets, and rings made of bronze and iron.

- Beads:

The beads found in the tombs can be classified into the following types:

a. Beads made of shell:

Two types of white shell beads have been found, in two different forms:

- Round-shaped beads with a hole in the middle.
- Cylindrical beads, with a hole in the middle (Figure 8).

Most of the necklaces that were found included this type of beads.

b. Beads made of faience:

Two types of green faience beads have been found, in two different forms each:

Type I:

- Round-shaped beads with a hole in the middle.
- Cylindrical beads with a hole in the middle.

Type II:

It consists of two groups according to size:

- Small cylindrical beads
- Big cylindrical beads (Figure 9).

Most of the necklaces found are made of circular or cylindrical shapes.

c. Beads made of crystal:

These crystal beads were found in a few tombs. There are three different colors on them: red, white and brown. Most of these types of beads are oval, with a hole at the top of each piece.

d. Beads made of bronze:

These kinds of beads are circular and shows the advanced level of technology in its industry. They were accompanied by a set of bronze strings connected with other types of faience beads and shells (Figure 10). These types of beads were imported from abroad in the absence of natural resources and local industry.

e. Metal Adornments:

Metal adornments were found in small numbers in the tombs, and they included the following:

- Bracelets made of bronze:

This type is made of thick bronze strips with a curvature at the ends. Its outer surface is decorated with carved ornament of intersecting geometric lines. The inner surface does not have any decoration (Figure 11).

- Bracelets made of iron:

This type was made of iron in the form of a circle of average thickness. It has a hole in the middle used to control its diameter (Figure 12).

- Rings made of bronze:

There are few in the tombs, and they were made of bronze (Figure 13).

- Necklaces:

They were made of bronze, of a cylindrical shape similar to the shape of a bell, combined with small chains of bronze. These objects were worn on the neck of the buried (Figure 14).

Other Archaeological finds:

a. Textile:

Three of the tombs provided evidence for the presence of textile remains within the burial chambers. These remnants of linen were

used to cover the dead at the burial, and they illustrate part of the burial customs practiced in this cemetery.

b. Charcoal:

Most of the tombs provided evidence of charcoal remains in two places:

1. Scattered on the upper layers of the superstructure of the tombs. (debris).
2. Scattered on the layers of the main burial chamber.

These remains of charcoal were associated with fireplaces and ash layers in the vicinity of entrances to the tombs. These fireplaces and the remnants of charcoal indicate a critical aspect of the burial customs associated with the burial of the dead. These customs offer food and drink after preparing them next to the tomb and before burying the dead.

With consideration, putting food and drink into the tomb is part of the ceremony of death but not a significant part of each ceremony and ritual that takes place at the burial. The family of the deceased was conducting a series of ceremonies with food and drink preparation, which represents a symbolic social life, and getting over the death of a society's member, which was ended by putting the food inside the tomb (Farb and Armelagos, 1980: 93).

c. Remains of plant:

Two plants species were found inside five tombs:

1. Remains of the mats scattered within the layers of the tomb

These mats' remains were revealed inside burial chambers in the tombs no. (69, 112, 170, 254). It seems clear that a layer of these plants was placed under the dead instead of building a mud platform, as was discovered in the tombs of the Al- Ghaddar site, which dates to the same period (El-Tayeb, 1990).

2. Remains of seeds:

The remains of these seeds were found in Tomb No. 170, inside a small pottery jar placed in a room next to the entrance of the main burial pit. Laboratory analysis showed that they are the seeds of the Colocynth plant of the cucurbitaceous family. It is spread in most regions of East Africa, the Sahara, the Arabian Peninsula, the Arabian Gulf, and Sudan. These seeds and fruits are used as a medicinal remedy as to a strong laxative and diuretic. The liquid distilled from it (tar) is used to expel ticks and scabies containing insect repellents. (Figure 15) (Al-Mahdi Al-Husseini, 1990: 251-252).

To explain the function of these seeds and the pot (Jar) (Figure 16), the researcher did an ethnographic study of contemporary pottery-making in the Tanagasi village, just 8km south of the modern city of Meroe, in the same study region. Some kind of pottery is manufactured precisely like the jar found in the tombs. These pottery jars are called (Al Merkab) (Figure 17), and they are used to prepare "Tar liquid" from Colocynth seeds to treat skin diseases in humans and animals (El Hassan, 2016: 547-550).

This ethnographic study explains the function of the seed remains and pottery jar found in tomb 170. It shows that the populations of Haraz cemetery were pastoral tribes that may have been raised camels and using them probably between the Nile and the desert.

Conclusion:

If we compare the funerary finds extracted from the tombs of the Haraz site with the funerary finds that were discovered to the north at the sites of Tabu and Al-Ghaddar, nearby Dongola region, we find that they included pottery pots such as jars, bowls, and cups, most of which were made on the wheel. However, there was a note in the Al-Haraz and Al-Kassinger sites (Al-Kassinger is located on the other bank of the Nile and contains a cemetery dating back to the same period). These types of pottery were made by hand, and a few of them were made with the wheel.

Handmade pottery included wine jars with short necks, narrow spouts, polished surfaces, small bowls, red and brown in color, and decorations of mat impressions on the bottom of the pots. It is also noted that Al-Haraz cemeteries revealed the frequent use of wine jars if we compare it with other sites in the vicinity of the same period.

The dead occupies the bulk of the tomb and usually leave a small part in one of the aspects of the burial chamber for the pottery. But in some cases, these pots are placed around the buried without specifying any particular location. In one case, medium handmade jars were placed along with the head of the dead. They probably had a similar function to the pottery for the alcohol, which was found in the cemetery site Kadada in central Sudan (Philips, 1987) (Grzymski, 1991: 22-25). In the burial sites of Haraz and Alkasinger, there were special rooms in some tombs there prepared to place pottery and the presence of offerings room at the entrance to the tomb. Offerings rooms weren't yet found in any other cemetery in the territory of Dongola.

Weapons such as arrows and knives were usually placed in the vicinity of the forearms in all cemeteries. The remains of animal

bones in the tombs confirm without doubt the practice of feasting, funerary offerings, and animal sacrifices. This type of burial practice was revealed in the Al Gaddar South (El-Tayeb, 1990: 66-67) and the Al Gaddar Mountain (Philips, 1987: 35-36). But there is no evidence of this custom in the tombs of Tabo, Tanagasi, Haraz, and Alkasinger.

The presence of weapons with small quantities in the tombs, and the poor condition of their preservation, make it impossible to compare them with other sites to the north. The reason for the existence of so few of these weapons may depend on the non-belligerent social nature of the people, or most of the tombs were plundered, and their contents were stolen, as indicated by the excavations.

Although most of the tombs were plundered and their contents were stolen through different periods, there are a few of them that were intact and indicated that the dead was wearing his adornments, such as bracelets, necklaces, rings, and anklets, as they were found scattered over the skeletons and some of them were worn on the body of the dead.

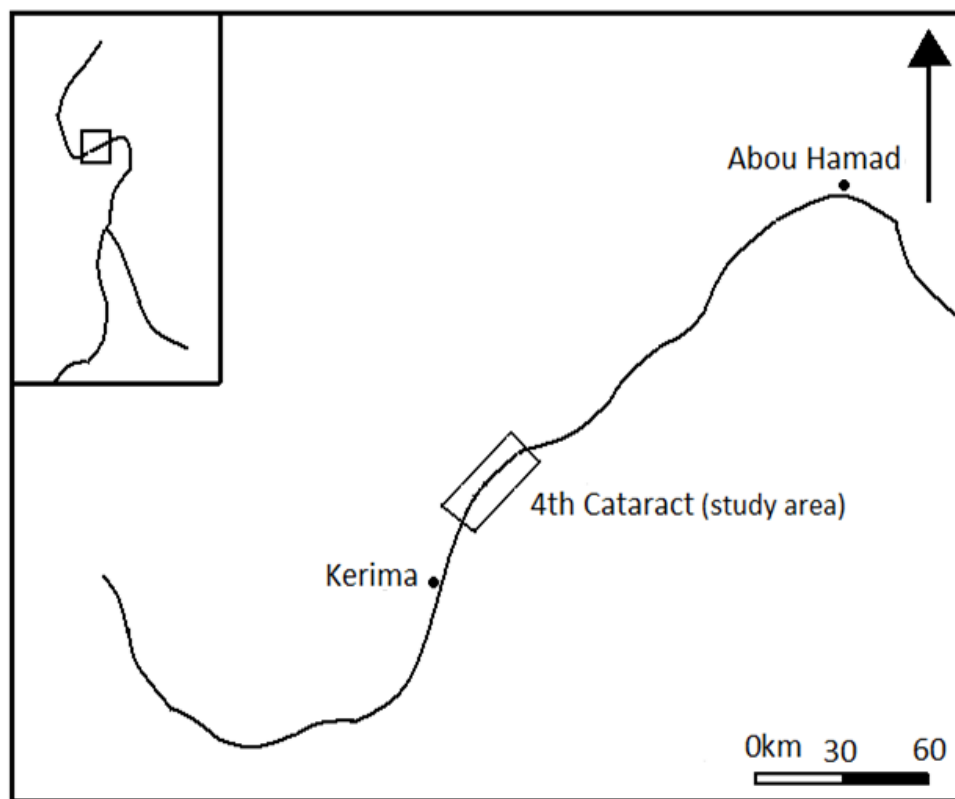
There is a complete absence of bronze pots within the cemetery. It is difficult to explain why the inhabitants did not know such pots made of this metal of this region in that period. They were used in the northern part of this region and central Sudan. This absence may be the result of the theft of most of the tombs.

The use of fireplaces has been identified at the Haraz tombs, alongside the entrances to the tombs. They have never been seen in other tombs in northern and central Sudan. In the Haraz cemetery, they may have been used to prepare food and drink offerings outside the tombs or were used for lighting if the burial took place at night.

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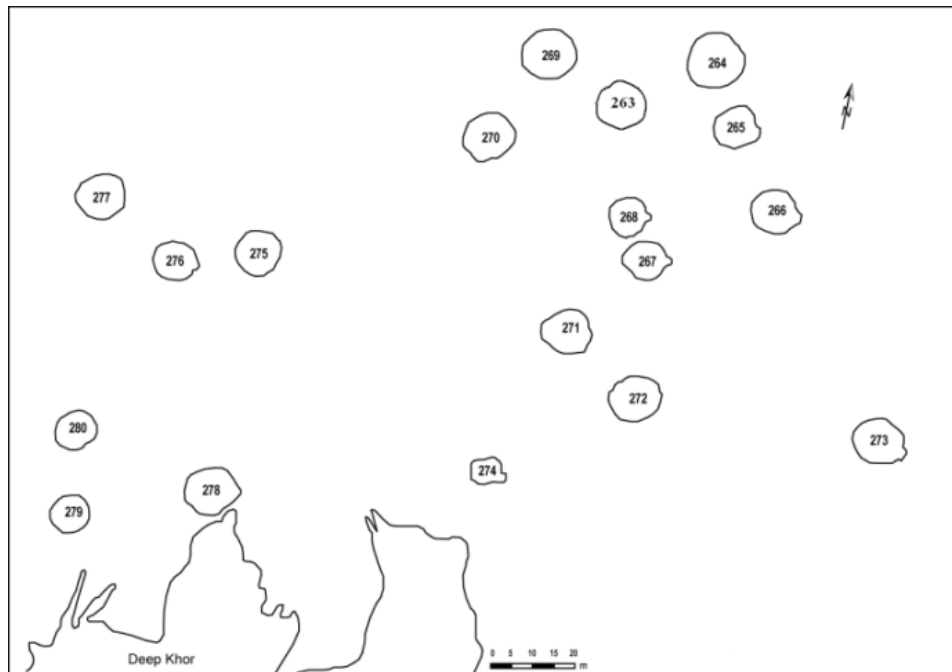


(after Paner, 1998: 115)

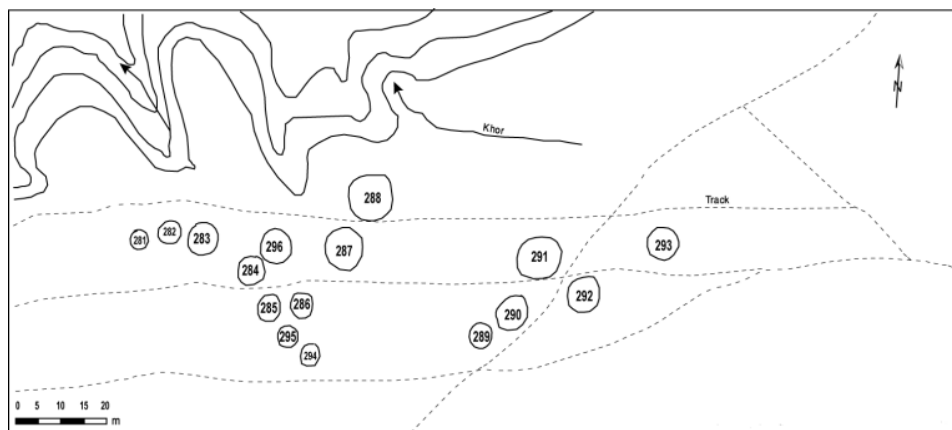
Map1. The Study Area



Map2. Distribution of Northern Sector of Haraz Cemetery



Map3. Distribution of Central Sector of Haraz Cemetery



Map4. Distribution of southern sector of Al-Haraz Cemetery

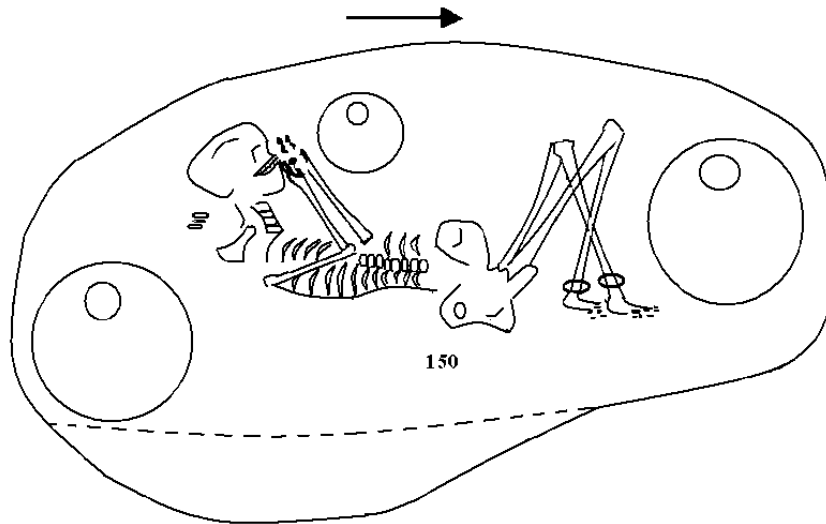


Figure 1: Placing pottery pots in the main chamber near to dead



Figure 2: Placing pottery pots in a side room of the main burial chamber, dedicated to offerings



Figure 3: Placing pottery pots in the offering room outside the boundary of the main tomb



Figure 4: The statue found inside the burial chamber of Tomb No. 249

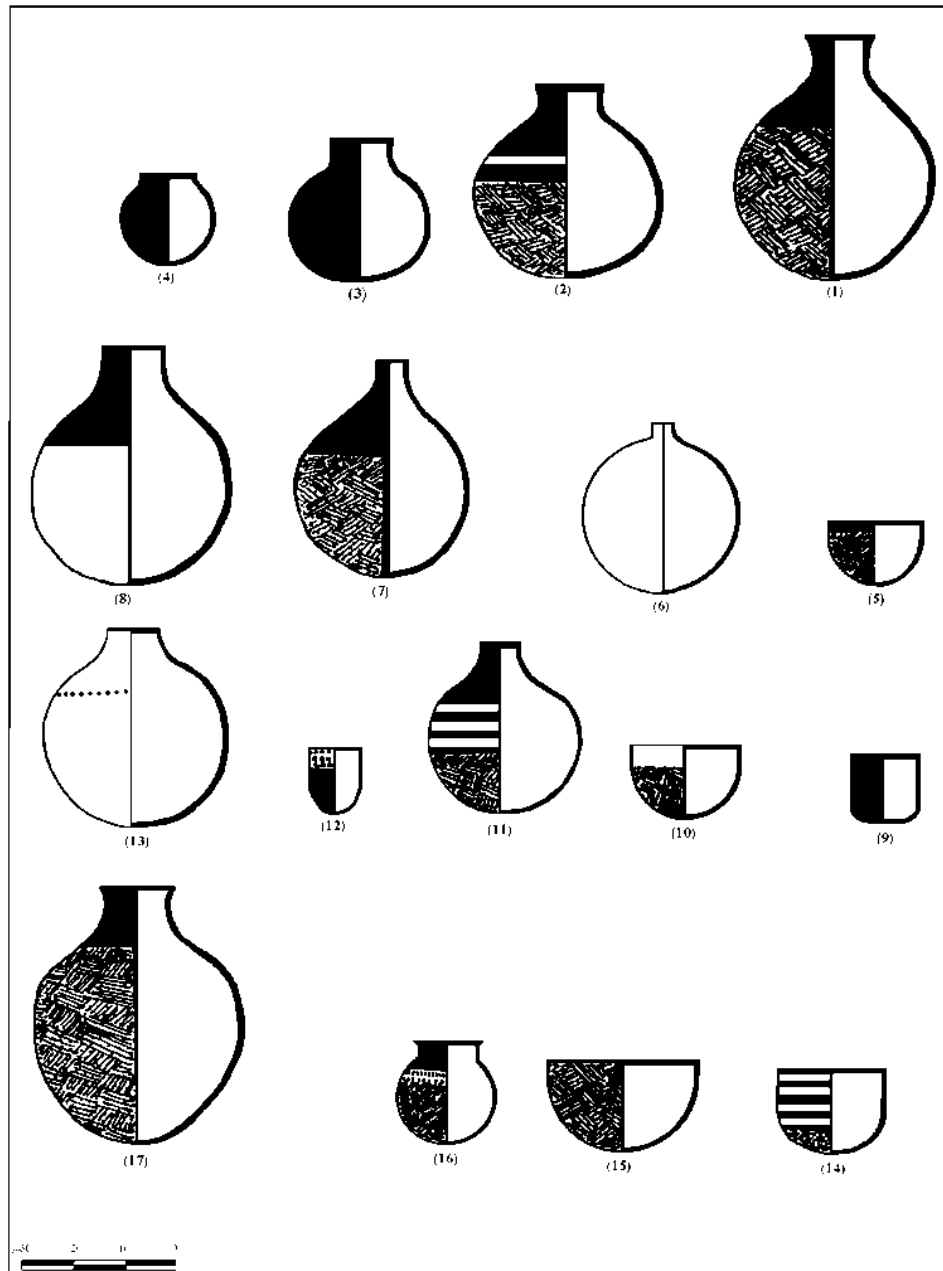


Figure 5: Pottery shapes and types

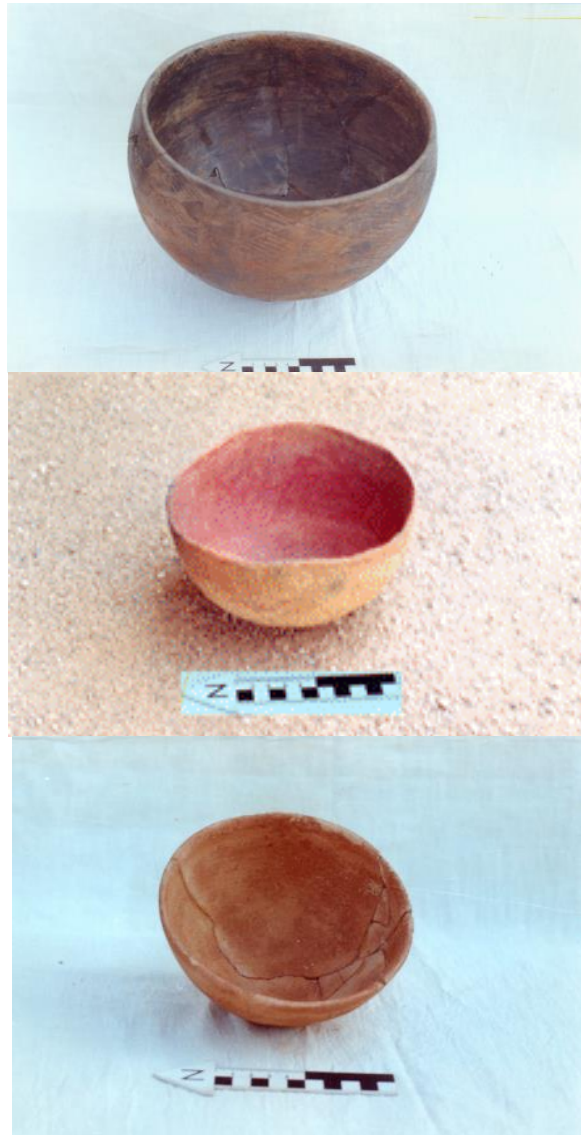


Figure 6: Small-sized bowls



Figure 7: Medium-sized jars



Figure 8: Iron arrowheads



Figure 9: Two Necklaces composed from beads of ostra eggshell and faience



Figure 10: Three necklaces composed from beads of shell, faience and bronze

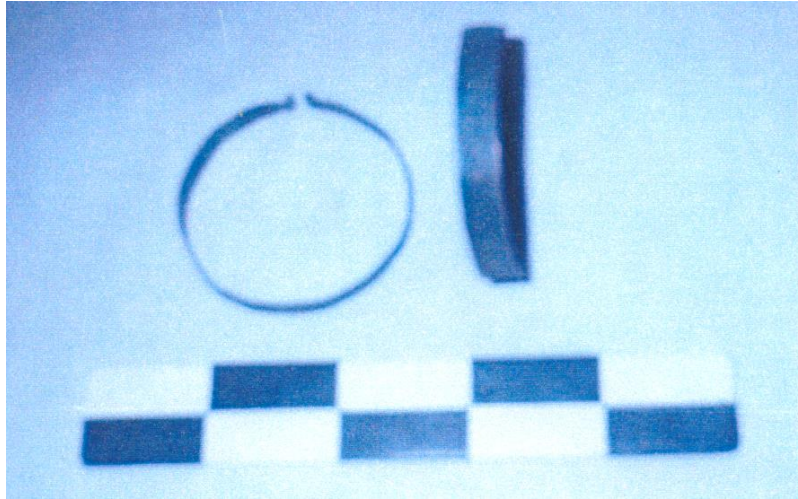


Figure 11: Two bronze feet-bracelets



Figure 12: Two Iron feet-bracelets

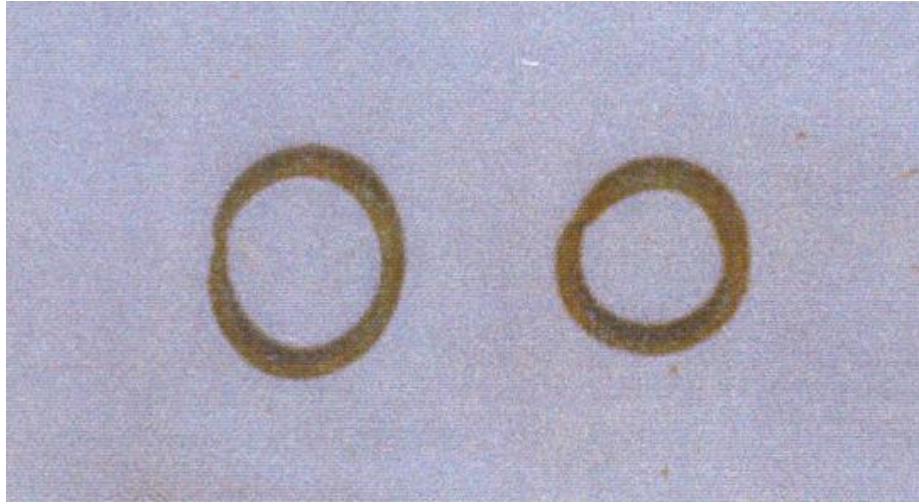


Figure 13: Two bronze rings



Figure 14: Necklace of bronze



Figure 15: Fruits of bitter melon



Figure 16: Jar in which bitter melon seeds were found



Figure 17: Merkab Jar