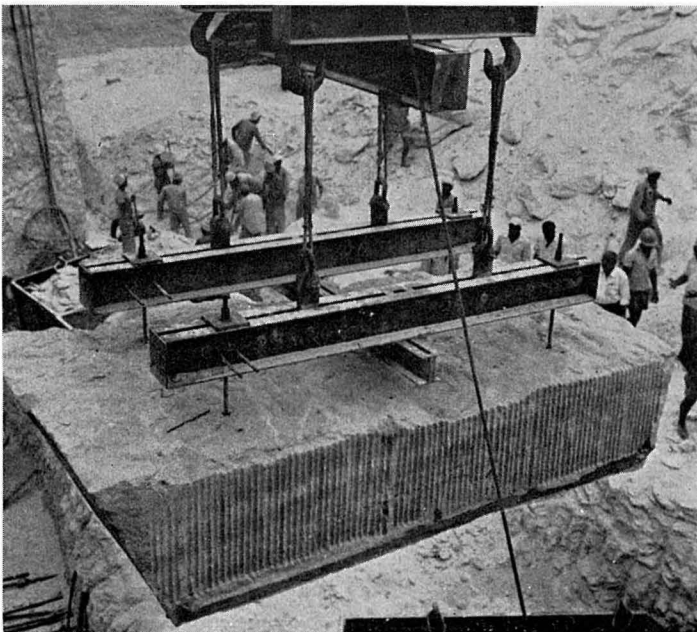
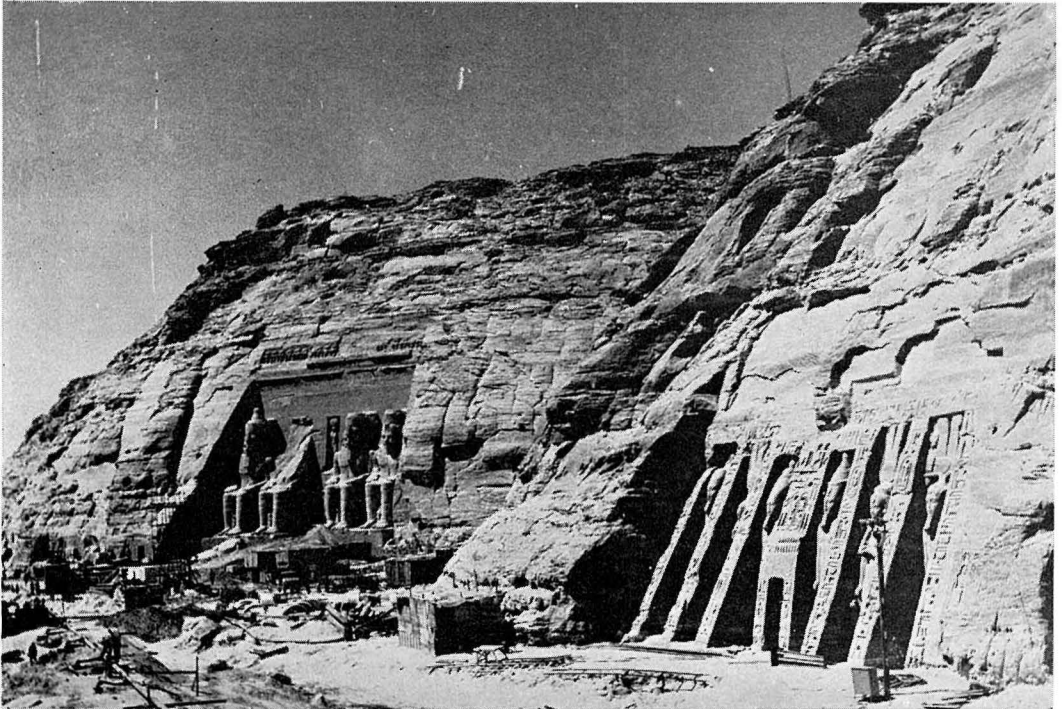
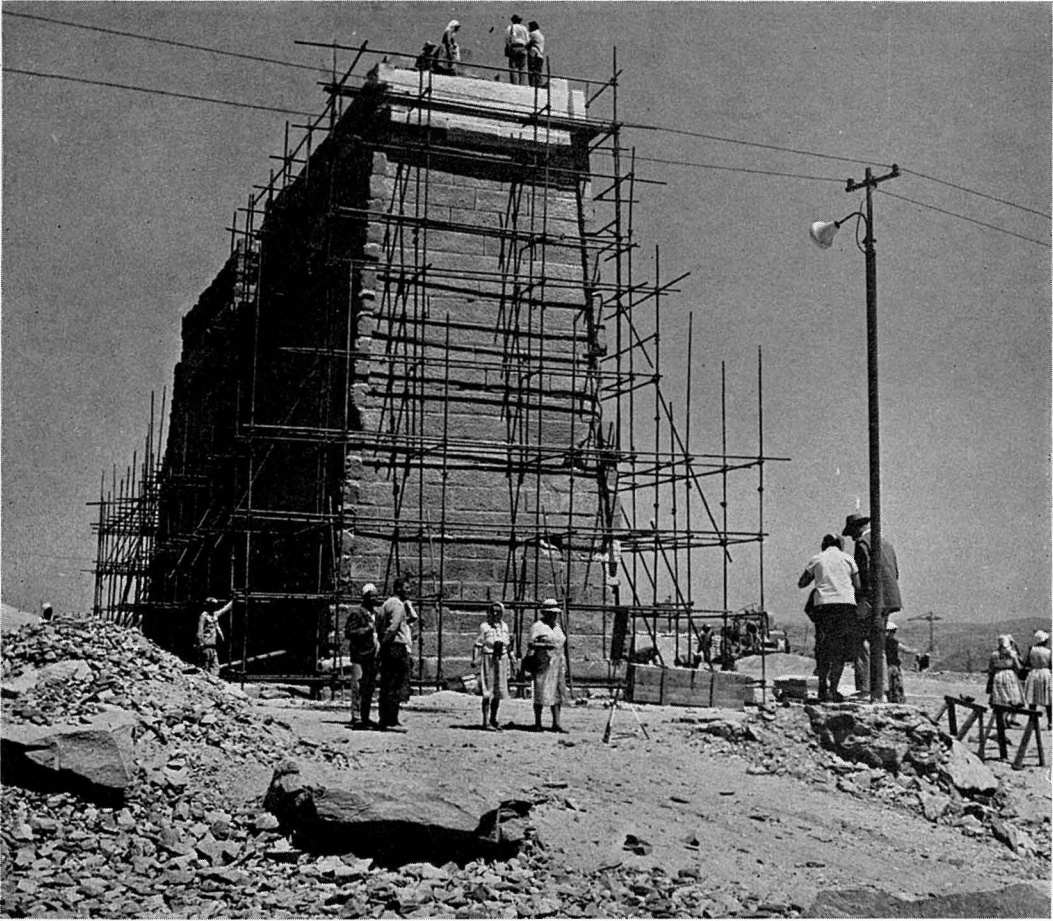


One of the Greatest cultural Projects of our time is the project of safeguarding the Nubian sites and monuments. An International campaign for the preservation of these relics had been launched by Unesco since 1960. Since then many achievements had taken place in Nubia. Excavation, archaeological survey, documentation work and removal and reconstruction of temples were successfully undertaken. Meanwhile the famous temples of Abu Simbel are under rescue. In the following photographs salvage operations of the temples of Abu Simbel, Dakkeh and Amada are shown.

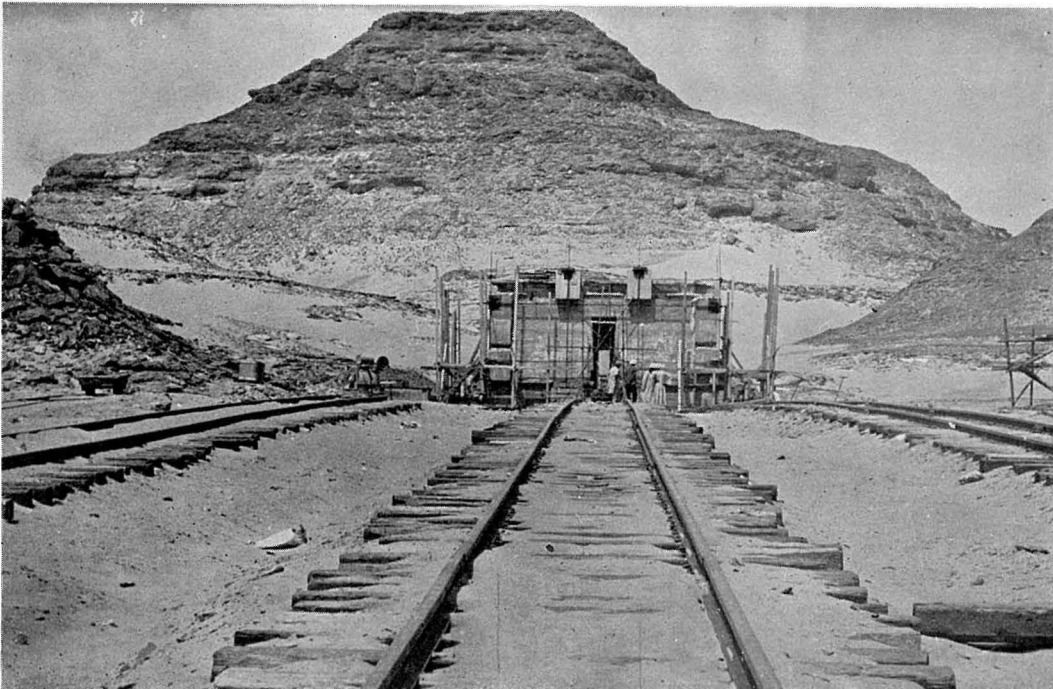


(1) Beginning of the work of salvaging the Abu Simbel Temple.

(2) Dismantling the middle block of the roof of the sanctuary of the Great Temple, Abu Simbel.



(3) Dismantling of the Temple of Dakkeh.



(4) Temple of Amada at the New site.

History and Civilization Of Nubia

By

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Egypt and Nubia, two contiguous areas in the lower part of the Nile Valley, have been linked since the earliest times. They are closely related in both racial and cultural origins, and their known civilizations go back beyond Pharaonic times to 5000 B. C.

The Egyptians' earliest name for Nubia was Ta-Seti, while Egypt proper was Kemet, the black Land or the cultivated valley. Excavations have shown that the earliest developed culture in pre-dynastic Egypt, the Badarian culture, extended into Nubia. From Egypt came typical pottery, while from the Sudan came the ivory, incense and other commodities that were to be the permanent elements in trading with the north.

George Reisner, the American archaeologist, divided the earlier Nubian cultures into three "groups", A, B and C, as a result of his excavations in Nubia when the Aswan Dam was first raised in 1907-8. These proved that the Egyptian civilization had pushed south into the Sudan and that the "A Group" was already importing artifacts and materials, notably copper, from 1st Dynasty Egypt (3100 B. C.). King Djer, third king of that Dynasty, has left a record in the sandstone on top of Gebel Sheikh Suliman, south of Wadi Halfa, that depicts a river battle in the neighbourhood of the 2nd Cataract. Nubia from Aswan to Wadi Halfa was already under Egyptian control at the time.

History and Civilization of Nubia

Nubia, however, with its limited resources was not able to keep pace with the rapid progress of Egyptian civilization under the first two Dynasties; nor was it able to do so in succeeding periods. Inevitably Nubia began to differ both culturally and economically. Nevertheless, Egypt's kings maintained the connection between the two lands as well as that with the Sudan. Nubia was the highway to the south with its wealth of gold, ivory, rare woods such as ebony, and fine stones such as diorite.

The latter was used for making many beautiful vases as well as the famous 4th Dynasty statue of Chephren in the Cairo-Museum. The diorite quarries were recently discovered, north-west of Toshka.

The Old Kingdom's monarchs' close interest in Nubia is shown by the numerous rock inscriptions, especially those at Tomas. These tell how Userkaf of the 5th Dynasty went to organize administration in the Wawat area of Northern Nubia. In the 6th Dynasty Merenre sent Uni to gather wood in Wawat and to build boats to carry blocks of granite to the north. The wood was brought in by the chiefs of Irtet, Wawat, Yam and Medja. As we know from his famous tomb at Aswan, Harkhuf undertook four trading expeditions into Nubia and the Sudan under Merenre and Pepi II, taking a different route each time. The most important is the third expedition through the southern oases and along the Darb-al-Arba' in road to Yam near the 2nd Cataract. Other expeditions were known to have been made by Mekhu and his son Sabni. The aim was to explore previously unknown areas of the Sudan and to establish new trade routes. Gold, incense, ebony, ivory, leopard-skins and ostrich feather were brought back to Egypt, while Egyptian fabrics, honey and perfumes were sent in exchange.

At this time Egyptian influence extended southwards to Kerma on the 3rd Cataract, where Reisner found stone vases bearing 6th Dynasty royal names. Last year at Buhen opposite Wadi Halfa, Professor W. B. Emery proved the existence of a walled Egyptian town where the smelting of copper had taken place. The town dates from at least the 4th Dynasty and lasted through many

reigns. This, together with what we know from the diorite quarries not far to the north, proves that the whole of Lower Nubia was under continuous and effective administration from Egypt at that time.

With the end of the Old Kingdom, central government in Egypt collapsed as a result of growing internal weakness. The "C Group", from south of the 2nd Cataract, then migrated to Nubia and occupied the northern area during the first Intermediate period (2280-2052 B. C.). These people also penetrated into Egypt proper, as far as Kubaniya north of Kom Ombo, beyond Aswan. The 11th Dynasty Kings of Thebes, however, blocked their further progress.

In Egypt anarchy had led to local conflicts between independent princelings. Finally, following this disorder Mentuhotep II came to power, and from Thebes was able to re-unite Egypt once more and to turn his attention southwards. The 11th Dynasty controlled Nubia as far south as Abu Simbel, proved by inscriptions found there. Once more Egyptian Nubia was part of the mother country.

The "C Group" people had been overcome and had retreated to the south and east. In the 12th Dynasty, attacks from the southern land of Kush were intensified, and strong fortresses were built to counter them. Amenemhat I built such fortresses at Kerma, and Senwosert III sent armed forces beyond Semna at the 2nd Cataract to hold the frontier; a story he relates on a famous stela set up there. No one was allowed to pass this point with the exception of traders or official messengers.

Senwosert renewed peace in the whole area. Trade flourished once more, and continued to do so under the reigns of Amenemhat III and Amenemhat IV. The 12th Dynasty was a period of great agricultural development in Egypt, and its kings received advance information concerning the Nile floods and kept records of its height. These yearly levels were noted in inscriptions at Semna and Kumma.

History and Civilization of Nubia

Archaeologists have discovered rock inscriptions between the first Cataract and Debod, Debod and Kalabsha, Dendour and Gerf Hussein and also at Gerf Hussein, Sayala, Tomas, south of Amada and as far as Abu Simbel. The fortresses were handsome structures of mud brick, and fourteen of them have been found between Elephantine and Semna. The Middle Kingdom rulers built seven in the 2nd Cataract region alone, proving that this region was subject to constant attack.

The New Kingdom in the 18th, 19th and 20th Dynasties (1580-1090 B. C.) saw renewed activity as a result of renewed peace and internal stability in Egypt. The Hyksos had dominated the country for a century and a half. King Ahmes I, who won independence for his country from the northern invaders, also turned his attention southwards in order to recover what had been lost. And as a result Nubia once more enjoyed peace and prosperity.

The old pattern of expeditions was renewed, but, this time they penetrated further into the Sudan. Amenophis I and Tuthmosis I (1525-1495 B. C.) sent their armies to Dongola and Gebel Barkal, reaching and passing the 4th Cataract. Tuthmosis I organized the administration of the southern region, running from El-Kab in the north to Napata in the south. The area was made into a single province under a governor who received the title 'the Royal Son of Kush'. The boundaries of Egyptian religion and civilization were thus greatly extended and their influence remained permanent for many centuries.

The remarkable conqueror, Tuthmosis III also led his army southwards. Upon his instructions, Senusert III had temples dedicated to him. Tuthmosis also built the temples of Amada and Ellyssieh and one of the Chapels at Qasr Ibrim. At the same time, he completed the reconstructed fortresses at Buhen and Semna. The Egyptian Empire was nearing its apogee: it extended from the Euphrates to Napata.

Tuthmosis was succeeded by Amenophis II who went yet further south,

towards Shendi, 107 miles north of modern Khartum. A kneeling statue of this king was found in one of the temples that he built. Amenophis III's reign marks the climax of Egypt's imperial wealth and power : he was heir to all that his predecessors had striven to achieve. From the south and the north tributes flowed into Thebes until its treasuries were filled with gold and silver. Masterpieces of architecture in the form of temples and palaces were completed during this period. At the end of the dynasty, under directions from Horemheb the temple of Abu Oda on the east bank of the Nile, south of Abu Simbel, was carved from the solid rock.

With the 19th Dynasty came Nubia's most resplendent period : a golden age. Both Seti I and his son Ramses II were greatly interested in exploiting the gold mines of the area ; they had restored the strength of the Egyptian empire after the attacks it suffered during and after the reign of Akhnaton. In Egypt itself, Ramses II was unrivalled as a builder, but he also devoted special attention to Lower Nubia : the two temples of Abu Simbel are his greatest monuments. He was also responsible for the construction of the temples of Wadi es-Sebua, Gerf Hussein, Derr and Beit el-Wali.

Slowly the glory faded. The whole of the Middle East was changing under the pressure of invaders. The Hittites and the Mediterranean peoples were on the move, and Assyria was in a similar position. The 21st, 22nd, 23rd and 24th Dynasties in the south did not, however, feel the full impact of events in the north. The gold mines of Kush became the property of Amun whose high priests at Thebes had, since the end of the New Kingdom, gained such an increase of power as to be practically independent of Lower Egypt.

With the arrival of the 22nd Dynasty in the Delta, the revolt against the High Priests of Amun began. Many of them took refuge in the sanctuary of Gebel Barkal, which from the 18th Dynasty onwards had been a centre of Amun worship. The city of Napata was filled with temples and palaces. The exiled

priests, living in a country that had been completely Egyptianized, took the title 'Kings of Upper and Lower Egypt' and set up a separate government. Eventually, Piankhi was sufficiently powerful to send his armies northwards and succeeded in capturing Thebes. At a later date he went on to take Memphis. His Dynasty was the 25th to be in power in Egypt (720-665 B. C.) and its kings ruled Egypt and the Sudan together, helping to spread Egyptian civilization yet further south to Kawa.

In 670 B. C. the Assyrians invaded Egypt and drove back the Nubian kings. Later the capital was moved southwards from Nepata to Meroe between the 5th and 6th Cataracts. In due course the Assyrian power also decayed, and at the same time the strength of Egyptian cultural influence in the south began to weaken. It was at this time that the Meroitic script replaced hieroglyphics.

The next phase of activity in Nubia came with the Ptolemies (304-30 B. C.). Most of Lower Nubia was recovered and known as the Dodecaechoenus. This return of Egyptian civilization brought prosperity once more: old temples were rebuilt and new ones erected. It was the established policy of the Dynasty to cultivate the ancient religion and to maintain the shrines of the old gods. They aimed both at pleasing the priesthood and drawing the people closer to them and were responsible for a number of the temples in Nubia, especially those at Philae and Kalabsha.

Nevertheless, a large portion of Lower Nubia still remained subject to the kings of Meroe. Argamani, contemporary of Ptolemy IV, was responsible for the building of Dakkeh, but the influence of the Ptolemies was slowly gaining ground, and it was Ptolemy IV himself who built the fourth chapel at Dakkeh. At a later date, under Ptolemy IX, the construction of the Pronaos was completed.

The northern part of Nubia was also brought under the Roman rule, but troubles persisted with the Meroitic kings. Their attacks became so severe that

Gaius Petronius, the Roman Governor, went south with a large army and defeated them at Dakkeh. He then surrounded the citadel of Kasr Ibrim and captured it, advancing into Napata, which he destroyed. The king of Meroe returned to the offensive, but was again defeated at Kasr Ibrim. In 21 B. C. he sought peace.

Tranquillity reigned once more and building activity was resumed. The Romans made additions to Philae and Kalabsha and built Qertassi, Taffeh and Dendur, leaving inscriptions on both banks of the Nile as well as in the Qertassi quarries.

During the first century A. D. when Christianity made its appearance, the people known as the Blemmyes arrived from the east between the Nile and the Red Sea. They entered Lower Nubia and steadily pushed back the Egyptian frontier to the 1st Cataract. By the third century they were threatening Upper Egypt penetrating into Thebes, Coptos and Ptolemais. Finally, the Emperor Diocletian (A. D. 284-305) introduced the Nobatae to stop the Blemmye raids: they were stationed between Muharraqa and the 1st Cataract.

After Christianity was adopted as the State religion by Constantine in 323, it spread into Lower Nubia. The Nobatae became Christians in the 6th century and pushed back the Blemmyes who were finally overcome and dispersed. With them went the last breath of the ancient Egyptian culture as it had survived for so many centuries.

The coming of Christianity led to the conversion into churches of many of the temples. At Wadi es-Sebua, St. Peter still looks from within the sanctuary; at Abu Oda, paintings of Christ adorn the walls and ceilings. Monasteries were built and remained in use until the 14th centuries.

The 7th century, however, saw the conquest of Egypt by the Arabs. Inevitably, Islam made its way southwards as Egypt itself was progressively Islamised. Mosques were built and once more Egyptian civilization made its way through Nubia to the Sudan.

History and Civilization of Nubia

Nubia has been the scene of many historical events, through the millennia. Various cultures have left behind their cities, their temples and their tombs remains, the very remoteness of which has preserved them down to our own day for all the world to admire. Above its soil and beneath it; on its rock surfaces and carved within them, Nubia's story has survived as part of the common history of humanity. (October, 1965)

付 記

この夏から秋にかけて、東京国立博物館、京都市、朝日新聞社共催のもとに東京と京都でひらかれたツタンカーメン展は、印象もまだ新しいうちに、ひきつづき福岡で目下開催中である（開期は昭和41年1月15日まで延長された——この項追記）。京都展（10月15日—11月28日）のはじまるのに先立って9月12日京都会館において講演会がもよおされた。講師はアラブ連合共和国文化次官 H. E. Mr. Abdel Moneim el-Sawi（アブデル・モネイム・エル・サウイ閣下）と文化省ヌビア遺跡保存課長 Mr. Shehata Adam（シェハタ・アダム氏）。テーマはそれぞれ「文化の世界に独占はない」及び「ヌビア遺跡の保存」。前者はかなり抽象的な問題をとりあつかい、アラビア語が用いられ、大原与一郎氏が通訳をされた。後者には英語が用いられ、加藤が通訳した。

「ヌビア遺跡の保存」についての講演でアダム氏はここに掲載した歴史的な叙述と、ヌビア遺跡救済状況との2種の原稿を用意され、両者を随時按配されながら話を進められた。保存課長の立場から遺跡の意義、救済、将来の方針について力説されたことは当然であったが、氏は役人であるとともに真摯な学者でもあり、ヌビアの歴史についてもかなりの時間をさかれた。旅先のことであり、また一般聴衆を相手とされたために概説的な内容であることはいたしかたないが、遺跡を熟知するもののヌビア史にあてた考古学的な展望はえがたいものであり、とくに欧米の学者でなく、エジプト人エジプト学者の叙述であることに強い関心をもたれた。編集長はじめ他の編集委員諸兄の承諾をえた上で、アダム氏に上の英文原稿を所望したところ、快諾され貴重な写真も貸与された。

ここにあらためてアダム氏の好意に深謝し、この History and Civilization of Nubia が、本誌を通じての日本、アラブ連合共和国両国間の文化・研究交流の口火ともなればといのっている。

(1965年12月20日 加藤一朗)