

Translated Studies Series (7)



THE CITY OF GOLD

The City of Mohammed Ali Pasha in Sudan

Written by:

Hatim Al-Siddiq Mohammed Ahmed

Translated by:

Ahmed Gumaa Siddiek Mohammed

First Edition 2025 AD

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الإيداع القانوني

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(سورة الملك: الآية ١٥)

DEDICATION

*To every Sudanese man and woman, who carry this
homeland within their hearts and in the depths of
their eyes...*

The Authors

ACKNOWLEDGMENTS

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Author

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PREFACE

This book aims to introduce the City of Gold, known as the city of Muhammad Ali Pasha in Sudan. The city was established by the Pasha in the Blue Nile region south of Fazoughli. It was one of the cities whose history and establishment were closely linked to the personality of Muhammad Ali Pasha, the Governor of Egypt, and his historic visit to Sudan from October 15, 1838, to March 14, 1839. This was the only visit he made to Sudan during his rule from May 17, 1805, to September 1, 1848.

Despite its modernity and unique establishment compared to other Sudanese cities, this city has not received adequate research, excavation, or study from specialists and historian. Therefore, this book seeks to uncover the circumstances surrounding the establishment, development, and eventual decline of this city by tracing the history of gold in Sudan and its location. It also explores Muhammad Ali Pasha's desire to control Sudan and acquire gold as one of the reasons for his invasion.

The book discusses Muhammad Ali Pasha's journey to Sudan and the events that accompanied it from Cairo to the Blue Nile region of Fazoughly. It becomes clear that Muhammad Ali Pasha established this city to create a modern urban centre that served his economic ambitions and provided him a safe haven from potential dangers in Cairo, whether from domestic or foreign adversaries.

However, the city quickly deteriorated due to a lack of gold, neglect, and Muhammad Ali Pasha's abandonment of his southern campaign due to internal instability and his efforts to expand his influence over Egypt, the Levant, and the Hijaz. Given the significance of this city and other Sudanese cities, there is an urgent need to focus on Sudanese ur-

ban centers in general and to study the factors behind their establishment, development, and prosperity during the Turkish-Egyptian rule in Sudan and other historical periods. More studies should be conducted on this city established by Muhammad Ali Pasha as well as other Sudanese cities that emerged and evolved during the Turkish-Egyptian rule of Sudan.

INTRODUCTION

1

The people of Sudan have known urban development since ancient times and excelled in its growth and architecture. They successfully chose distinctive sites for their cities and left their architectural marks on various structures. Over time, the Sudanese city developed its own characteristics, features, and style that set it apart from other cities around the world. Various social, economic, and security factors contributed to the emergence of some new Sudanese cities while leading to the decline of others throughout different historical eras.

During the Turkish-Egyptian rule, many cities emerged in Sudan, such as Khartoum, Kassala, Al-Kamilin, and Famka, which was located on the eastern bank of the Blue Nile. Famka means “Makkah” in the Ber-ti language, along with other cities of economic, social, and cultural importance. In this context, the city of Muhammad Ali Pasha, historically known as the “City of Gold,” emerged. The establishment of this city was linked to Muhammad Ali Pasha’s visit to Sudan during his historic journey from October 15, 1838, to March 14, 1839. The Pasha’s goal for this journey was to search for gold and acquire it by various means, leading to the establishment of this city in the southeastern region of Sudan along the Blue Nile.

This city was distinguished from other cities of Turkish rule in Sudan by its strong association with gold. It received full attention from the Pasha. It included a palace, a garden, a hospital, barracks for soldiers,

and armories, as well as housing for about a thousand families from the region who were selected to work in gold mining. The city was surrounded by a great wall for protection. The Pasha made significant efforts to complete this city, hoping it would serve as a refuge if security conditions in Egypt deteriorated, providing a safe haven in the Blue Nile region.

However, things did not go as the Pasha wished; the city declined due to the lack of expected gold quantities, neglect, and its abandonment by its residents. Some remnants of this city still stand visible, waiting for someone to excavate its history and restore its golden glory.

INTRODUCTION

2

Sudan has been characterized since ancient times by its diverse resources and wealth, which made it a target for numerous foreign invasions seeking this wealth since the era of the Pharaohs. This continued through the various kingdoms and Islamic sultanates that ruled Egypt throughout its extensive history, culminating in the invasion of Sudan by Muhammad Ali Pasha. His clear and explicit aim was to acquire Sudan's resources, particularly (gold) and manpower, as well as to eliminate the Mamluks who had fled to Sudan in fear of his tyranny.

Additionally, he sought to secure trade between Sudan and Egypt, as trade routes had been plagued by robberies from various Sudanese tribes. Another reason was to protect the Nile from Ethiopian threats, as the river had faced numerous historical dangers from the Ethiopians. Furthermore, Muhammad Ali Pasha aimed to extend his influence and control over the Red Sea from the African side through Sudan, aspiring to establish a powerful and expansive empire.

During the English-Egyptian rule, many cities emerged due to various economic, social, and political factors, such as Atbara, Khartoum North, Khartoum, and Kosti, among others. The establishment and development of these cities were linked to numerous causes, including economic, social, and political factors. The economic and political elements, along with Muhammad Ali Pasha's strategic vision, contributed significantly to the founding of the City of Gold in Sudan.

Writing about the Sudanese city, its origins, and its history is an important subject that specialists, researchers, and those interested in history and documentation should explore with a great deal of patience and scrutiny. Studying the emergence of these cities, the stages they went through, and how they developed provides a clear picture of societal movement in all its detail. It reflects the extent of progress or decline that the city and its components experienced throughout various historical periods.

Furthermore, a detailed study of the city, with thorough explanation and analysis, contributes to understanding the history and heritage of the nation during a specific historical era. It displayed the development the country reached in various aspects of life and reveals the social history and community dynamics during that particular timeframe.

Therefore, we find that civilized societies that seek to connect their future with their present and past pay great attention to historical cities. They work to preserve and protect them from extinction and loss due to natural and human factor. In Sudan, at this time, we are in desperate need of preserving all our cultural heritage, including historical cities and archaeological artifacts, for future generations. Great peoples throughout human history were/are those that safeguard/ed their ancestors' past and possessions to build a strong, advanced, and civilized nation and to take pride in it among other nations.

Chapter one

GOLD IN SUDAN

Sudan has been known since ancient times for its diverse and abundant resources, among which gold was one of the most important. Geographic factors and Sudan's unique location have contributed to its status as one of the countries rich in resources. Observing the geography of Sudan, one can see that each region has its own distinct characteristics, yet all are marked by the presence of this precious metal.

Despite the abundance of resources throughout Sudan, the benefits derived from these resources by the local populations are not significant and vary from one area to another ⁽¹⁾

The abundance of resources and the spread of Islam in Egypt encouraged waves of Arabs to enter these lands. After the signing of the Baqt agreement between the Muslims and the great ruler of Nubia, Sudan witnessed the influx of Arab groups through the Nile Valley from Egypt and the Red Sea, heading towards the eastern regions of Sudan, Nubia, and the central areas of Sudan.⁽²⁾

From the above, we find that gold was the major attraction for large groups of people who sought to reach it in the lands of the Nile Valley and eastern Sudan to acquire it and the other wealth of those regions, with gold being one of the most important and rare resources. Moreover, the people of Sudan have historically been known for their warm hospitality towards guests and newcomers. As a result, the groups arriving in Sudan received a warm welcome from the residents of those areas in the east, central, and west of the country. The new groups integrated into Sudanese society and helped establish governing systems to manage their affairs. This merging of incoming and resident groups significantly contributed to the formation of modern Sudan in its various regions and direction

Transliterated References:

- (1) Salah Al-Din Al-Shami, Sudan: Dirasah Jughrafiyyah, Manshat Al-Ma'arif, Alexandria, (n.d.), p. 340
- (2) Yusuf Fadl Hassan, Muqaddimah fi Tarikh Al-Mamalik Al-Islamiyyah fi Sudan Al-Sharqi, 1450-1821, Sodatech, Dar Al-Sadad Lil-Tiba'ah, Khartoum, 2012, p. 17.

Chapter Two

GOLD IN THE ANCIENT KINGDOMS OF NUBIA

The kingdoms of Nubia, or the ancient Sudanese kingdoms, were among the most notable for their gold presence in their lands. Since ancient times, they had exploited this metal through various methods, despite the challenges faced in obtaining this precious resource.

Northern Sudan witnessed a significant movement for gold mining, leading to the establishment of several mines to extract this valuable metal. During the reigns of the Middle and New Kingdoms of Egypt, one of their rulers, Ramses II, indicated through an inscription found at Jebel Barkal (the sacred mountain) that he discovered eight mines for gold exploration in Nubia. Five of these mines have been identified from the total mentioned, due to damage to the inscription. The identified areas include Jebel Amu, Jebel Kush, the Taŕti Desert, Jebel Khen-theneŕ, and Jebel Barkal. Pharaoh Ramses III stated that he made a gift to Jebel Barkal sixty-two kilograms of gold.⁽¹⁾

The Kushite civilization, throughout its long history, was characterized by the presence of large quantities of gold. The name Nubia itself means gold. During the Meroitic civilization, gold appeared in significant amounts in the interior and southern regions of the kingdom, as well as in the border areas with Ethiopia and the regions of Beni Shangul.⁽²⁾

During the Kerma civilization, its rulers managed to extend their control over the gold mines at both Kuban and Sira East, which was overlooking the Wadi Al-A'alaqi in the Eastern Desert. With the assistance of some Egyptians and members of the Medjay tribe,⁽³⁾ who inhabited the Eastern Desert, the rulers of Kerma were able to operate those mines.

They also monopolized the gold trade in the Nile Valley. Over time, the gold exploration activities flourished in the area between the Nile and the Red Sea.⁽⁴⁾

A close examination of the history of the Meroitic civilization reveals that this civilization possessed large quantities of gold. Evidence of this was found in the numerous gold gifts presented by King Taharqa (664 BC) to the Temple of Amun in Kawa, Northern Sudan.⁽⁵⁾

During the Napatan period (Napata civilization), there was a significant presence of gold throughout the areas under Napata's influence. The kings of this period controlled gold mining and generously made gifts of pure gold to temples in very large quantities. An inscription from King Taharqa recorded that he donated twenty kilograms of pure gold to the Temple of Amun in Kawa. This amount gifted by King Taharqa to the temple indicated the wealth of his kingdom in gold and its availability.⁽⁶⁾

An examination of gold existence during the Meroitic civilization, one of the most distinguished Sudanese civilizations, reveals the abundant availability of gold. This precious metal formed one of Meroe's most important exports. Among the most famous and significant gold artifacts of the Meroitic civilization was that of Queen Amanishakheto,⁽⁷⁾ which is currently displayed in the Berlin Museum and the Munich Museum in Germany.⁽⁸⁾

To obtain the gold located in the pyramids of Bajarawiya, which houses the largest concentration of pyramids in the world and is situated north of the city of Shendi, the Italian adventurer Ferline demolished a large number of the pyramids, including Pyramid No. 6, the pyramid of Queen Amanishakheto, which was one of the largest in Bajarawiya. This destruction and encroachment on the Sudanese pyramids in Bajar-

rawiya occurred during the rule of Khurshid Pasha, whose governorship extended from 1826 to 1839.⁽⁹⁾

It could be said that the period of the Turkish rule in Sudan, or the rule of Muhammad Ali Pasha and his successors, was one of the worst times for Sudanese artifacts and history. The state was unable to protect Sudanese antiquities and might have ignored or collaborated with adventurers and treasure hunters seeking gold and Sudanese artifacts by various means. This ultimately led to the complete and systematic destruction of the Sudanese pyramids in the Bajarawiya area, as well as the historical buildings and churches in Soba.

Despite the systematic destruction of Sudanese artifacts and civilization during the Turkish-Egyptian period, the Sudanese people excelled in gold manufacturing and shaping with great skill. Sudanese artifacts, including gold items, have garnered admiration and awe from experts and enthusiasts who have seen these treasures in various museums around the world, such museums as in Germany, France, the United States, and other European countries. The National Museum also houses many gold artifacts belonging to Sudanese kings and queens, which indicates the Sudanese people's expertise in acquiring and shaping gold to meet the demands of daily life and internal and external trade.



Queen Amanishakheto



Some gold artifacts of the Sudanese queen Amanishakheto.

Transliterated References:

- (1) Abdulrahman Ibrahim Saeed Ali, “Random Gold Mining and Its Impact on Archaeological Sites (The Third Cataract as a Model),” *Al-Qulzum Journal for Historical and Civilizational Studies*, an International Peer-Reviewed Scientific Journal, Issue 23, March 2023, p. 61. . (in Arabic)
- (2) Qawiyin Waistray, “Gold of Shebun,” (Translation and Summary) Badr Al-Din Hamid Al-Hashimi, *Al-Rakubah Newspaper*, March 15, 2016.
- (3) Al-Medjay: Refers to the groups that settled in northern Sudan. The Medjay groups provided the forces that the Egyptians historically relied upon as reconnaissance and scouting soldiers. Over time, their military role increased, and they formed units within the army.
- (4) Abdulrahim Muhammad Khabir, “Al-Qulzum Journal for Tourism and Archaeological Studies,” Issue 16, Special Issue on the Release of Volume 200 of Al-Qulzum Scientific Journals, *Rabi’ Al-Thani 1445H*, October 2023, p. 17. (in Arabic)
- (5) Abdulrahman Ibrahim Saeed Ali, *op. cit.*, p. 62.
- (6) Al-Kuwa: The archaeological site of Al-Kuwa, located near the city of Dongola in northern Sudan, is among the most important archaeological sites. Excavations and archaeological surveys at this site began in 1930, and the archaeological city includes temples of both King Taharqa and King Tutankhamun. See Dirk A. Wolsby, in collaboration with Daniel Anthony, “Al-Kuwa, City of Pharaonic and Kushite Jamatoon, History of the Site and Its Artifacts,” (n.d.), (n.p.), p. 37. It is also a religious center located on the eastern bank opposite the current city of Dongola, distinguished

by the presence of many religious temples. See Salah Omar Al-Sadiq, “Sudanese Studies in Archaeology, Folklore, and History,” Dar Izzah for Publishing, 2006, p. 10. (in Arabic)

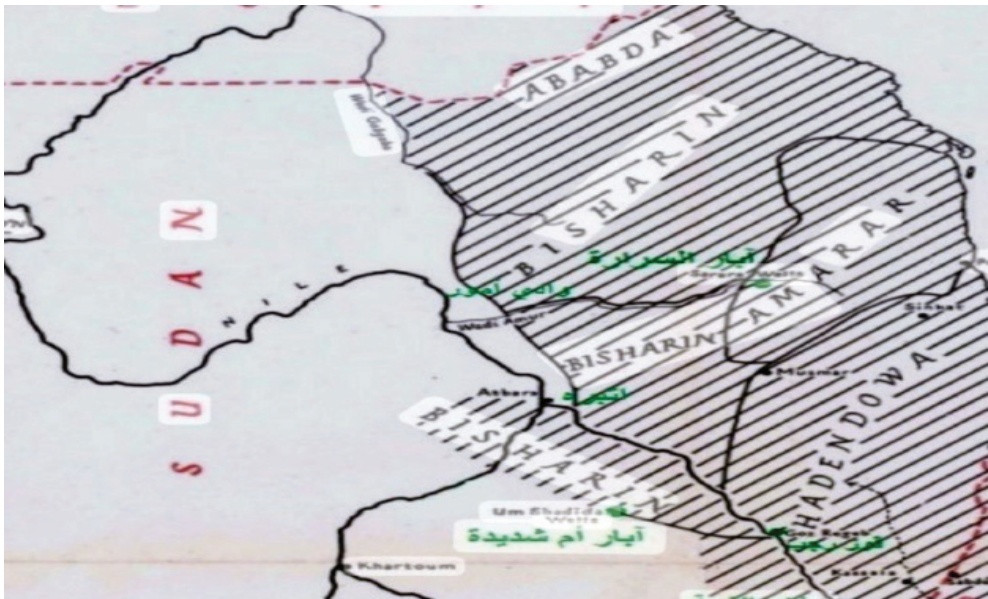
- (7) Amanishakheto: One of the most famous queens of the Meroitic civilization, she ruled Meroe before the 10th year AD and left behind many archaeological gold artifacts.
- (8) Abdulrahman Ibrahim Saeed Ali, *op. cit.*, pp. 62-63.
- (9) Salah Omar Al-Sadiq, *op. cit.*, p. 25.

Chapter Three

GOLD IN EASTERN SUDAN

The regions of Eastern Sudan have been among the most important areas with significant quantities of gold since ancient times up to the present day. The area has witnessed a continuous movement for the search and excavation of this precious metal since the dawn of history. It could be said that gold is one of the factors attracting population and migration to the regions of Eastern Sudan throughout various eras.

The areas of Eastern Sudan, or the land of the Beja, stretch from Halayeb in the north to the Eritrean borders in the south. They extend from Bir Shalatin in the Sudanese Halayeb Triangle to the Port of Badhe, and from the Red Sea in the east to the eastern regions of the Nile. The Beja tribes are among the oldest indigenous peoples, having settled in the areas of Eastern Sudan approximately 4,000 years ago. It could be said that the presence of the Beja in Eastern Sudan is ancient and continues to this day.⁽¹⁾



Map Showing the Extent of the Beja Tribes – Source: Internet

Gold has been found in Eastern Sudan since ancient times, and these areas have been known as the “Land of Minerals.” The desert of Atmur, located between the Nile River and the Red Sea, was also referred to as the “Land of Minerals.” This name appeared during the Abbasid era and indicates the availability of gold and other minerals in those regions.⁽²⁾ The presence of this precious metal in Eastern Sudan has historically encouraged many Arab tribes to migrate to the area across the Red Sea.

As a result, the ports along the Sudanese coast, such as Ayzab and Suakin, flourished. Their development and increased commercial activity could be attributed to the gold prospecting movement in Eastern Sudan and the trade exchanges through the port with other ports along the Red Sea and beyond.⁽³⁾

One of the reasons that encouraged Arabs to cross the Qulzum Sea (Red Sea) towards the land of the Beja and Eastern Sudan was the desire to obtain gold and export it abroad. Many Arabic sources and references mention gold and its locations. Notable writers such as Al-Ya’qubi, Al-Mas’udi, Al-Ishtakhi, Ibn Hawqal, Ibn Al-Furat, Al-Qalqashandi, and Ibn Al-Faqih have written about gold in Eastern Sudan. This fame contributed to the migration of large numbers of Arabs and non-Arabs to the land of the Beja.⁽⁴⁾

The process of extracting this precious metal was carried out by digging into the earth and searching for gold through groups of Sudanese who were employed by traders striving to obtain quantities of gold extracted from those areas. Additionally, there were groups searching for gold in Eastern Sudan independent of the traders. After the ore was extracted from the ground, the processes of smelting and refining gold took place.⁽⁵⁾

Gold could be found in the Wadi Al-A’alaqi, which is fifteen days away from the city of Aswan and thirteen days from the port of Ayzab.⁽⁶⁾ It is one of the most important valleys in the land of the Beja where gold is found in large quantities. The Beja tribes relied on it economically.

When the Arab Rabiah tribe arrived in the area, they sought to establish their control and set up their first emirate in those regions. In addition to the Rabiah tribe, other groups also came to the area in search of the precious metal or fleeing from the oppression of rulers.⁽⁷⁾

Gold in Sudan and its ancient civilizations was known in three main areas:

- 1. The Red Sea Hills and Wadi Al-A'alaqi.**
- 2. The Nile River, specifically the northern regions of Sudan.**
- 3. The Qabqabah area, located east of the city of Abu Hamad.**

The gold from Wadi Al-A'alaqi was referred to in ancient Egyptian texts as "Wawat" gold, while the gold from the Nile River was known as "Kush" gold. The gold coming from the Qabqabah area and its surroundings was called "Taset" gold. The names Taset and Kush have been mentioned in many Egyptian texts, particularly in the annals of Pharaoh Thutmose III, who recorded quantities of gold as part of the Nubian tribute.⁽⁹⁾

In addition to the sites previously mentioned where gold was found in significant quantities, other areas also contained gold:

- 1. Fazughli and Benishangul on the Blue Nile.**
- 2. Mount Shibun in South Kordofan.**

Gold was the most important export of Sudan in the 18th century, especially when trade between the two countries flourished.

From the above, we can see numerous sites where gold mining activities occurred, particularly in East Sudan, Northern Sudan, Kordofan, and the Blue Nile. The ruling Egyptian families and the subsequent groups that governed Egypt worked to acquire gold through various

means, including tributes imposed on the territories they controlled in Northern and Eastern Sudan, as well as through trade. This was because Egypt was the closest market to the ancient Sudanese kingdoms.⁽⁹⁾

There were references to the gold of the Beja and other regions of Sudan that were famous for their gold deposits. Sudan has been known since ancient times for its abundance of gold, with significant quantities present. However, despite this wealth, gold did not significantly contribute to revitalizing the Sudanese economy.

The **Jebeit** area in East Sudan was considered one of the most important gold mining regions, as well as the Red Sea highlands. The presence of gold in these areas has encouraged the migration of tribes such as **Rabi'a, Al-Bali, Juhayna, Mudhar, and Bani Salim.**⁽¹⁰⁾

Archaeological discoveries in East Sudan and the Eastern Desert have indicated the presence of large quantities of gold. The city of **Durhib** in East Sudan was considered one of the most important centers for desert mining. There were numerous archaeological evidences that point to the existence of gold in the regions of East Sudan.⁽¹¹⁾

Method of Extracting Gold from the Desert of Wadi Al-Alaqi:

Gold is found in Wadi Al-A'alaqi in the desert, where there are wells for gold extraction. Mercury is used to extract gold from the ore.

As a result of the flourishing gold trade and the methods employed in Wadi Al-A'alaqi, many markets have emerged in that area. Numerous evidences found in Wadi Al-A'alaqi indicate the ancient practice of mining in the region. Freshwater was used in the process of washing the ore to obtain gold.

References (Transliteration):

- (1) Awad Abdel Jalil Abubakr Muhammad, “Amarat Qabeelat Rabi’a fi Wadi al-Alaqi bi Ardh al-Baja” (132-815 AH / 750-1412 AD), Majallat al-Qulzam al-‘Ilmiya al-Dawliya al-Muhakama, al-’Adad al-Thani, Shawwal 1441 AH / June 2020, pp. 26-27.
- (2) Muhammad Said al-Qaddal, “Tarikh al-Sudan al-Hadith” (1820-1955), T2, Markaz Abdul Karim Mirghani, Omdurman, 2002, p. 97.
- (3) Abdel Rahim Muhammad Khabir, “Marja’ Sabiq,” pp. 17-18.
- (4) Muhammad Saleh Muhyi al-Din, “Mushaykhat al-Abdallab wa Atharuha fi Hayat al-Sudan al-Siyasiyya” (910-1236 AH / 1504-1821 AD), Dar al-Fikr, Beirut, al-Dar al-Sudaniya lil Kutub, 1972, p. 61.
- (5) Al-Marja’ Nafsu, pp. 61-62.
- (6) Ayday: Mina’ Sudani yaqa’ fi Mithal Halaib, wa huwa min aqdam al-mawani ‘ala sahil al-Bahr al-Ahmar.
- (7) Awad Abdel Jalil, “Marja’ Sabiq,” p. 28.
- (8) Abdul Rahman Ibrahim Said Ali, “Marja’ Sabiq,” p. 61.
- (9) Muhammad Said al-Qaddal, “Tarikh al-Sudan al-Hadith,” “Marja’ Sabiq,” p. 97.
- (10) Muhammad Saleh Muhyi al-Din, “Marja’ Sabiq,” p. 62.
- (11) Abdul Rahman Ibrahim Said Ali, “Marja’ Sabiq,” pp. 61-62.
- (12) Awad Abdel Jalil, “Marja’ Sabiq,” pp. 28-29.

Chapter Four

GOLD IN SENNAR:

Gold in the Sennar State was considered one of the most important minerals, and it was under the control and direct supervision of the sultan.⁽¹⁾ The southern regions of the Sennar state were the main areas of gold production.⁽²⁾ Gold in Sennar was completely controlled by the kings of the Funj, which led merchants in the kingdom to offer gifts to them in order to obtain the gold they desired.

Traveller James Bruce, who visited Sennar in 1772, noted the presence of gold in good quantities along the banks of the Blue and White Nile. These areas were among the richest in the Sennar state in terms of gold and were key production zones for this precious metal. The management of the gold production areas in the Funj state was entrusted to the king's relatives and close associates in whom he had confidence regarding their loyalty.⁽³⁾

Sennar gold was coined into rings, with each ring weighing a quarter of an ounce, and it was exported to the Fur Sultanate. It was rarely found in the markets due to the monopoly held by the Fur sultans over this metal.

It is clear from James Bruce's description that the Funj sultans were concerned with gold, seeking to acquire and monopolize it for several reasons:

1. Gold was one of the most valuable metals, and demand for it increases from traders who came to Sennar state for commerce.
2. The importance of gold in internal and external trade led to its monopoly by the Funj sultans.

3. The presence of gold outside the sultan's control in Sennar would threaten his throne and status within the state.
4. The Sennar State's control over gold allowed it to obtain necessary goods and commodities at any time.
5. Having gold in Sennar under the sultans' management contributed to commercial and economic stability, encouraging traders from both inside and outside the sultanate to come to Sennar.



Some Gold Pieces from the Sennar State

References (Transliteration):

- (1) Jay Spalding, “Asr al-Bahut fi Sennar,” Ta’reeb Ahmad al-Mu’tasim Hashim, Hay’at al-Khartoum lil-Nashr, 2010, p. 112.
- (2) Al-Marja’ Nafsuh, p. 258.
- (3) Naseem Maqar, “Al-Ruhhala al-Ajanim fi al-Sudan” (1730-1851), Markaz al-D studies al-Sudaniya, Cairo, 1995, p. 12

Chapter Five

GOLD IN FAZUGHLI

The Blue Nile region, in general, is part of the savanna; its soil is characterized by dark clay, and its climate is marked by heavy rainfall during the summer and autumn seasons (from early May to the end of October). The vegetation in the area features long shrubs of large trees such as acacia, talh, tabaldi, hijlij, and harraz.⁽¹⁾

The Fazughli area, located within this region, is one of the most important centers for gold production in the Sennar state and could be considered its primary center. Large groups of Nubians who lived in the Christian Kingdom of Alwa migrated here after its fall due to the alliance between the Funj and the Abdallab.⁽²⁾ The traveler James Bruce described it, stating: “Fazughli is a mountainous area and the main source of gold production in Sennar, located in the region of red soil. The locals have a clear belief that wherever red soil exists, gold is found.” Gold is also present in riverbeds and valleys after rainfall. Near the Nile, the quantities of gold decrease, according to Bruce’s testimony. To obtain gold, the red soil containing gold is collected and separated from the metal by washing it with water. Bruce also mentioned that there are no large mines for extracting gold in Fazughli, and a large number of workers are employed to obtain it.⁽³⁾

From the above, it could be said that Sennar was distinguished by the presence of gold in large quantities, allowing it to drive trade throughout its areas of influence and become a hub for merchants seeking quick wealth, as well as adventurers and explorers who heard about the resources and riches of the Sennar state. At the same time, we find that the Sultanate of the Funj did not prioritize the development of tools and methods for gold mining by introducing modern techniques for extract-

ing and separating soil from the metal. This was due to the fact that the state's needs were not significant at that time, and a small amount of gold was sufficient to meet their requirements for the needs of their state, which were represented in:

1. Weapons and military equipment.
2. Fabrics, goods, and imported commodities.
3. Needs of the sultan, his entourage, and the ministers of the sultanate.

After Ismail bin Muhammad Ali Pasha completed his control over the capital Sennar, and because gold was one of his motives for conquest, he headed south from Sennar towards Sennija on the Blue Nile, which is one of the prominent towns in that region.⁽⁴⁾ In December 1821, King Hassan of Fazughli willingly surrendered to Ismail. Ismail's movement southward towards Fazughli was driven by the desire to obtain as much gold as possible. After Ismail arrived in Fazughli, he managed to incorporate it into Muhammad Ali's rule in January 1822. The aim of Ismail's expansion into this area was to increase his territories and acquire gold.⁽⁵⁾ This underscores Ismail bin Muhammad Ali Pasha's determination to secure gold from the Fazughli region, as he directed his efforts there immediately after consolidating his control over Sennar and began mining for gold.⁽⁶⁾

Ibrahim Pasha stayed in Fazoughli for thirteen days before heading towards the Qamamil Mountains in the Beni Shanqul region. He was accompanied by the mineral specialist (Milyod) and some explosives experts. The locals had dug several wells in search of gold. Ibrahim filled two sacks with soil from these wells and sent them to his father in Egypt for testing to determine the gold content. After receiving the sacks, the Pasha decided to initiate gold mining operations in Sudan. Due to Muhammad Ali Pasha's interest in gold, he requested a European expert

knowledgeable about gold extraction to be sent to Sudan right after the end of the rainy season to work with Ibrahim Pasha in gold acquisition. Muhammad Ali Pasha outlined the expert's task, stating: “(... to examine the areas where the mineral is expected to be found and ascertain the actual situation according to his craft. Then he will determine what he found, if anything, or what he did not find, and give a definitive verdict...)”⁽⁷⁾

The disturbances in Sinnar prompted Ismail, son of Muhammad Ali Pasha, to rush back to the city, which resulted in the halt of his project aimed at continuing gold exploration in the Fazoughli region. This was followed by his assassination in Shendi by Mek Nimer in October 1822. Subsequently, the retaliatory campaigns led by the Deffatardar took place. All these events ultimately led to the cessation of gold exploration operations in the regions of Beni Shanqul and Kordofan, due to the uprisings that occurred in Sudan and the lack of sufficient security to carry out gold mining activities.⁽⁸⁾

By 1825, Muhammad Ali Pasha assigned a person named (Brouki) along with another individual called (Drewish Agha), the supervisor of minerals, to search for minerals in Sudan in general and gold in particular. Brouki arrived in Khartoum but found no cooperation from the officials there. He stayed in the capital until 1829 but was unable to accomplish the mission for which he had come. At that point, he decided to return to Cairo.⁽⁹⁾

During the era of Khurshid Pasha, two expeditions were sent to explore for gold in the Beni Shanqul region, accompanied by European experts. But despite the two expeditions spending six months in the area, the results were disappointing.⁽¹⁰⁾

The first expedition was launched in 1837 and is considered one of the largest missions sent to acquire gold. The expedition was equipped with several experts, workers, and necessary tools, and included two thou-

sand jihadist troops led by General Mustafa Bey,⁽¹¹⁾ along with Messieurs (Rousguer) and (Bouriani), experts dispatched by Muhammad Ali Pasha to Sudan. The expedition reached the Fazoughli region and worked hard to find gold, but the results were unsatisfactory.

From Fazoughli, the expedition moved to Singa, where they stayed for one night before heading to a place called (Zenbu) and then to another location named (Tagato). The members of the expedition kept moving from one place to another in search of promising results for gold extraction. However, all their attempts ultimately failed despite their determination to succeed. The expedition faced several difficulties that contributed to its eventual failure, including:

- They faced repeated attacks from the local populations.
- The difficulty of the terrain.
- Weather fluctuations.

The expedition returned to Khartoum six months after the start of their mission. After analyzing the samples they collected, it was confirmed that they had failed to obtain the quantities of gold that had been planned.⁽¹²⁾ To prevent the smuggling of gold from Sinnar abroad, Khurshid Pasha requested that Muhammad Ali Pasha provide the necessary funds to purchase gold and prevent its smuggling. The Pasha agreed to his request, and the required money was sent to Khartoum.⁽¹³⁾

Muhammad Ali Pasha remained unconvinced that there were no commercially viable gold deposits in the Fazoughli, Beni Shanqul, and Blue Nile regions. Consequently, he tasked governor Khurshid Pasha with preparing ten thousand workers. He also wrote to the directors of the Sudanese provinces to secure the necessary funds for the exploration

operations and the expeditions he intended to send in search of gold. Additionally, he decided to employ criminals to work in gold mining in the Fazoughli region as part of their punishment.⁽¹⁴⁾

This could demonstrate the Pasha's strong determination to obtain gold, as he was willing to invest substantial amounts of money in the endeavour, even resorting to using criminals for gold exploration efforts, all to achieve the quantities he aimed to secure.

References Transliterated

- (1) Wizarat Al-Thaqafa wa Al-Shabab wa Al-Riyadhah, Al-Hayah Al-Amah lil-Athar wa Al-Matahat, (NCAM), Mashru' Ta'liyat Sad Al-Rousairs, wa Inqadh Al-Athar, Mas'h Istital'i, Al-Taqrir Al-Nahai: Febrair 2009.
- (2) Mahdi Rizq Allah Ahmad, Al-Sultanah Al-Sanariyah wa Dawruha Fi Al-Hayat Al-Islamiyah Al-Sudaniyah, Abhath Majallat Al-Darah, Al-Mamlakah Al-Arabiyah Al-Sa'udiyah, (B.D), (B.T), P. 170.
- (3) Naseem Maqar, Al-Ruhhalah Al-Ajanib Fi Al-Sudan, Marja' Sabiq, P. 12-13.
- (4) Muhammad Fuad Shukri, Al-Hukm Al-Masri Fi Al-Sudan, Marja' Sabiq, P. 24-25.
- (5) Dharar Saleh Dharar, Tarikh Al-Sudan Al-Hadith, Marja' Sabiq, P. 40.
- (6) Muhammad Said Al-Qadal, Marja' Sabiq, P. 98.
- (7) Hamd Allah Mustafa Hassan, Al-Tatawwur Al-Iqtisadi wa Al-Ijtima'i Fi Al-Sudan (1841-1881), Dar Al-Ma'arif, Al-Qahira, 1985, P. 93-94.
- (8) Al-Marja' Nafsuh, Al-Marja' Nafsuh, P. 94.
- (9) Al-Marja' Nafsuh, P. 94-95.
- (10) Muhammad Said Al-Qadal, Tarikh Al-Sudan Al-Hadith, Marja' Sabiq, P. 98.
- (11) Jihadist forces: These were troops established by Muhammad Ali Pasha from some Sudanese tribes with the aim of forming a strong army under his command to help suppress the revolts against him. They also enabled him to maintain security in all Sudanese territories and worked to collect taxes imposed on the local population.

- (12) Hamd Allah Mustafa Hassan, Marja' Sabiq, P. 95-96.
- (13) Al-Marja' Nafsuh, P. 96.
- (14) Muhammad Said Al-Qadal, Tarikh Al-Sudan Al-Hadith, Marja' Sabiq, P. 98.

Chapter six

GOLD IN SUDAN DURING THE TIME OF MUHAMMAD ALI PASHA AND HIS SUCCESSORS

It was well known that gold and other resources were among the significant factors that drove Muhammad Ali Pasha to invade Sudan. One could say that the Pasha, while in Cairo, was eager for the invasion process and sought to ensure its success by all available means at that time.

Muhammad Ali Pasha had great ambition, as he aimed to establish an empire similar to that of Napoleon Bonaparte in Europe, taking advantage of his control over Egypt, Syria, the Hijaz, and later Sudan. Through his control of Sudan, Muhammad Ali Pasha sought to dominate Abyssinia and extend his influence toward the Red Sea to gain control over it as well.⁽¹⁾

When the situation in Sennar deteriorated and the state entered a phase of internal conflicts, some local leaders sought the assistance of Muhammad Ali Pasha to establish his control and influence over the country, aiming to halt the internal strife that had become one of the most prominent features of the final days of the Funj State, which lasted from 1504 to 1821. These calls found a significant response and welcoming from the Pasha, who was eager to extend his control southward toward the fertile Sudanese lands rich in resources and wealth.

Additionally, the Mamluks who had fled south posed a major threat to the stability of Muhammad Ali Pasha's empire, which he was diligently trying to solidify. Muhammad Ali Pasha was also concerned about the Mamluks establishing their control over the Sudanese territories, taking

advantage of the weakness and conflicts that had engulfed the Sudanese kingdoms in the late seventeenth century. Those kingdoms were suffering from a clear weakness that tempted any ambitious or adventurous individual to seize control over them.⁽²⁾

The first and second trips made by the British consul in Egypt, Henry Salt,⁽³⁾ to Abyssinia heightened Mohamed Ali Pasha's concerns in Egypt regarding Sudan and its future. The goal of the first trip, during which he met the King of Abyssinia, was to secure a naval base for Britain on the Red Sea ⁽⁴⁾ in the Danakil region.⁽⁵⁾ This base would enable Britain to invade Egypt if France considered regaining control via the Mediterranean again, or if Egypt fell under the control of a powerful nation. In such cases, Britain could intervene from its base in the Red Sea to reassert control over Egypt. The second trip aimed to strengthen the Christian religious ties between Britain and Abyssinia. ⁽⁶⁾

Abyssinia was a focal point of interest for the British administration due to its strategic location and its access to the Red Sea, as well as its proximity to Sudan, a region rich in resources. To stay close to developments in Egypt, Britain sought to strengthen its ties with Abyssinia in various ways. The religious relations between the two nations further accelerated this rapprochement.

Since Mohamed Ali Pasha was wary of entering into uncertain ventures and was known for his extreme caution, he dispatched an intelligence delegation from Cairo to Sennar. This delegation, which arrived at the Sultan's palace bearing gifts in 1813, was tasked with thoroughly surveying the situation from the northern borders of the Sennar state to Sennar, the capital.

The report from this mission was clear and encouraging for Mohamed Ali Pasha, suggesting that Sennar was an easy target that he could seize once he finished his war in the Hijaz. To avoid spreading his military efforts between the Hijaz and Sudan, the Pasha decided to wait until he

could secure his position in the Hijaz before launching an assault on the Sennar state. Once he confirmed the stability of his military situation on the battlefronts in the Hijaz, he resolved to invade Sennar and conquer it. ⁽⁷⁾ To ensure his complete control over Sudan, the Pasha sent his son-in-law, Engineer Mohamed Bey Khosrow Dafterdar, ⁽⁸⁾ on an intelligence mission in the region extending between Aswan and Dongola, which was under the control of the scouts at that time. ⁽⁹⁾ The mission of Dafterdar involved the following tasks:

- Gathering information about the Mamluks and their activities in the Shaiqiya region and south of it.
- Identifying the route that the invasion campaign would take southward to Dongola. ⁽¹⁰⁾

It could be said that the mission assigned to Mohamed Bey Khosrow was largely successful. The evidence of this is that the Pasha developed his plans for the invasion of Sudan based on the information collected by Khosrow about the area from Aswan to the Shaiqiya regions in northern Sudan. In addition to Khosrow's report, the Pasha sought to gather further information about Sudan through various means, including sending a delegation to Sennar to survey the conditions in the area from Aswan down to the capital, Sennar. Therefore, it could be concluded that Mohamed Ali Pasha took all necessary precautions to extend his control over Sudan.

When we examine the position of the Dafterdar regarding the invasion of Sudan in general, and Kordofan in particular, we find that he succeeded in consolidating the Pasha's control over all of Kordofan. After the death of Ismail ibn Muhammad Ali Pasha, the Dafterdar managed to suppress the Sudanese in order to reinforce the new regime's authority.

The preparations for the invasion of Sudan in 1820 by Muhammad Ali

Pasha and his son Ismail Pasha, along with his son-in-law Muhammad Bey Khasrou Dafterdar, were completed. The planning and thinking for the invasion had been underway for a long time. Muhammad Ali Pasha aimed to achieve the desired success through the invasion and to acquire large amounts of gold from Sennar, which had become a topic of discussion at that time. There was much talk about the availability of gold and iron in the regions of Sennar, Fazughli, and Jebel Shaybon in Kordofan. Consequently, the Pasha's desire to benefit from these vast resources, which he believed had not been optimally exploited during the era of the Islamic kingdoms that had controlled Sudan after the fall of the Christian kingdoms—namely, the Funj, the Fur, Takali, and the Masbat—grew stronger. It is evident that obtaining gold would encourage trade between Sudan and Egypt and significantly contribute to its development. Thus, Muhammad Ali Pasha completed the process of invading Sudan in 1821.⁽¹²⁾

During the Turkish rule from 1821 to 1855, the gold-producing areas in the Blue Nile experienced clear domination by the governors in Khartoum. This ultimately led to the impoverishment of the local population. The Berta tribe, one of the tribes inhabiting the gold-producing regions in the Blue Nile, was significantly affected by these oppressive measures.⁽¹³⁾ Their influence in the gold-producing areas shifted to the Watawit tribe, who economically controlled the region⁽¹⁴⁾

The Egyptian Khedive in Cairo and the governors in Khartoum sought to benefit from the Sufi sheikhs and local tribal leaders to identify areas rich in important minerals such as gold and iron throughout Sudan. Among those whom Governor Khalid Khasrou relied on was Sheikh Idris Wad Adlan, known as the chief of the Funj Mountains, a prominent figure among the residents of the Blue Nile region. Khalid Khasrou wrote to the manager of Fazughli, Selim Pasha, requesting him to do

everything possible to win Sheikh Idris Wad Adlan's favor in order to bring him into the government's fold and utilize his influence in his areas.

Khalid Khasrou also sought the assistance of Sheikh Abd al-Qadir Wad al-Zain, Sheikh Muhammad Dafa'allah, and Sheikh Ahmad Abu Sin, the leader of the Shukriya tribe. These leaders played significant roles in quelling tensions and incorporating the Taka region into the possessions of the Egyptian state,⁽¹⁵⁾ and they were a strong support for the former governor Ahmad Pasha al-Minkali.⁽¹⁶⁾

Muhammad Ali Pasha and his successors benefited from the tribal and clan leaders in Sudan by winning them over with gifts and granting them certain positions to collaborate in managing Sudan's affairs. These leaders held significant status among their tribes and local communities, and they agreed to work with the new government. They became one of its essential pillars in maintaining security and stability, actively assisting the government in suppressing numerous revolts that erupted in various regions.

Footnotes:

- (1) Darar Saleh Darar, *A History of Modern Sudan*, 4th ed., Al-Hayat Library, Beirut, 1964, p. 25. (in Arabic)
- (2) Al-Shater Beseili Abdul Jalil, *Landmarks in the History of the Nile Valley Sudan, from the 10th to the 19th Century*, Al-Sharif Library, Khartoum, 2009, pp. 149-150.(in Arabic)
- (3) Henry Salt: He was the British consul in Egypt from 1815 to 1827, deeply interested in antiquities and had extensive connections with the East India Company, serving as its agent in Mokha, Yemen. See Al-Shater Beseili Abdul Jalil, *Op. cit.*, p. 150.
- (4) Britain planned, since its occupation of Egypt, to establish a foothold on the Red Sea amid competition with France, using a naval base in the Red Sea from Ethiopian territories to monitor navigation in the Red Sea and the Suez Canal.
- (5) The Danakil area: Located along the Ethiopian, Djiboutian, and Eritrean territories between the desert and the Red Sea, inhabited by the Afar tribes.
- (6) Al-Shater Beseili Abdul Jalil, *Op. cit.*, p. 151.(in Arabic)
- (7) Darar Saleh Darar, *Op. cit.*, p. 26. (in Arabic)
- (8) Muhammad Khasrou Bey Dafterdar: Muhammad Bey Khasrou (the Dafterdar) Darimali, a Turkish Romili soldier who served Muhammad Ali Pasha, came from Darma in Macedonia and was raised in Istanbul. He was appointed by the Ottoman Sultan to serve Muhammad Ali Pasha as the financial director and land registrar, which was key to the land tax. He married Nazli Hanem, daughter of Muhammad Ali Pasha,

and gained the Pasha's trust while serving as governor of Upper Egypt. The Dafterdar successfully supervised finances and tax collection, and Muhammad Ali Pasha tasked him with leading the second campaign to invade Kordofan. He appointed his son Ismail Pasha to invade Sennar. The Dafterdar's name became associated with acts of oppression and violence against Sudanese people during his tenure from 1821 to 1824, especially after Chief Nimir of the Ja'alín burned Ismail in Shendi. See Hatim Al-Siddiq Muhammad Ahmed, *Atrocities of the Dafterdar in Sudan (1821-1824)*, Arithiria Publishing House, Khartoum, 2023, p. 29.

- (9) The Kashaf: They were rulers of the area between Dongola and Wadi Halfa in northern Sudan, which did not fall under the control of the Sennar state. The Kashaf emerged as a ruling group in northern Sudan as a result of the intermarriage between Nubian and Arab groups that settled in the region.
- (10) Al-Shater Beseili Abdul Jalil, *Op. cit.*, p. 150. .(in Arabic)
- (11) Edward Robel, *Journeys in Northern Sudan, Kordofan, the Sinai Peninsula, and the Hejaz Coast (specifically from a geographical and statistical perspective)*, translated by Fadia Fada and Hamid Fadl Allah, Dar Al-Masurat, Khartoum, 2009, p. 43. .(in Arabic)
- (12) Muhammad Fuad Shukri, *Egyptian Rule in Sudan, 1821-1885*, Arab Thought House, Cairo, 1947, p. 18. .(in Arabic)
- (13) The Watawit: The Watawit tribe inhabits the Blue Nile area and speaks the Berta language. .(in Arabic)
- (14) Jay Spoulding, *Op. cit.*, p. 259. .(in Arabic)

- (15) Ahmad Pasha Abu Wadan: Ahmad Pasha Jirgis, known as Abu Wadan, visited Sudan during Muhammad Ali Pasha's time. He succeeded in annexing Taka and founded the city of Kassala. He died in Khartoum and was buried there. Ahmad Pasha Jirgis was known for his high ambition and activity, reputed to be knowledgeable about every detail of Sudan during his rule. He fostered cooperation with local leaders in their regions and divided Sudan into districts. During his time, many rare crops and livestock were introduced, and trade flourished, making Khartoum a destination for foreign visitors. Additionally, Abu Wadan successfully suppressed opposition movements in Kordofan and the Sudanese-Ethiopian borders and managed to open the Taka region and establish Kassala, which later became the regional capital. He died in September 1843, and Ahmad Pasha Al-Minkali succeeded him as governor of Sudan. See Muhammad Fuad Shukri, *Egyptian Rule in Sudan*, Op. cit., p. 36.
- (16) Muhammad Fuad Shukri, *Egyptian Rule in Sudan*, Op. cit., pp. 38-39.(in Arabic)

Chapter Seven

GOLD IN KORDOFAN

The Kordofan region is considered one of the richest Sudanese regions in terms of resources. Gold has been found in Kordofan, particularly in the Nuba Mountains, in significant quantities since ancient times. When Muhammad Bey Khasrou Dafterdar's forces took control of Kordofan, he began searching for gold and iron in those areas known for their abundant resources and diverse sources.

The Dafterdar organized the operations for searching and mining gold and iron under his direct supervision. He also worked on identifying and classifying Kordofan's resources in a scientific manner that would enable him to benefit from them in the future.⁽¹⁾ Muhammad Ali Pasha instructed the Dafterdar to identify the gold regions in the area and to make diligent efforts in this matter. He requested that he be well-informed about all details related to Kordofan, stating:

“...and since a land like Kordofan has entered our rule with little effort... do not spare any effort in providing your wise counsel regarding what is necessary for the governance of its affairs by managing its borders and linking its regions to extract what is needed from its mines...”⁽²⁾

The Nuba Mountains region served as the primary source of gold for the market in the city of El-Obeid during the Turkish-Egyptian rule.⁽³⁾ Gold was brought from the Nuba Mountains in the form of rings or bracelets, known for being among the finest types of gold in Sudan, with a purity and quality not less than that of Venetian gold in Italy.⁽⁴⁾ Before the Turkish-Egyptian invasion of Sudan, women in Kordofan wore gold for adornment. However, the Turkish rule led to the confiscation of all gold possessions from the locals, turning gold into a commercial commodity and eliminating its use as jewelry

among women in Kordofan. This action prompted many locals who owned gold to hide it from the government to avoid confiscation by various means. Interestingly, what Sudanese women in Kordofan were deprived of—wearing and adorning themselves with gold—was permitted for Turkish women in the city of El-Obeid, and these ornaments were characterized by their simplicity and beauty.⁽⁶⁾

Gold in Shibun, Kordofan:

The Shibun Mountain region in the Nuba Mountains of South Kordofan was the second site for gold mining during the Egyptian khedivial rule. Several reports by European visitors, including Brown, Pallme, Petherick, and Rougesir, noted the presence of significant gold deposits in this area. They all agreed that the local inhabitants were largely unaware of its true value. The only groups that recognized its worth and engaged in trade were the Danagla tribe, who arrived in the region. They managed to achieve substantial profits from trading this important and valuable commodity.⁽⁷⁾

When comparing the gold extracted from Shibun Mountain in Kordofan to the Sanari gold obtained from the Fazogli areas, it was evident that Shibun gold was of higher quality. This was attributed to the density of Kordofan gold. The gold extracted from Kordofan came in two forms: the first was granules, and the second was rings. Traders and gold dealers preferred the first form to avoid fraudulent practices that some individuals engaged in, particularly since rings could be more easily tampered with.⁽⁸⁾

The gold extracted from Shibun Mountain in the Nuba Mountains of South Kordofan received significant attention from Governor Khaled Khosrow. To obtain the largest quantity of gold from these areas, he appointed Hassan Haidar Pasha as the head of gold mining in Shibun

Mountain as one of Sudan's most important gold-producing regions. ⁽⁹⁾ Despite serious and ongoing attempts to search for gold in these areas, many efforts ended in failure. Although Muhammad Ali Pasha made clear efforts to acquire gold from Sudan, the amount extracted did not cover the expenses incurred. It could be said that his mission to obtain gold from Kordofan and Shibun Mountain ultimately failed, despite the extensive preparations made to extract this precious metal from those regions. ⁽¹⁰⁾

Despite all the earnest attempts by Muhammad Ali Pasha and the governors who succeeded him in managing Sudan to acquire gold, all those efforts ended in failure and did not achieve the desired goal of obtaining large quantities of gold.

Footnotes:

- (1) Muhammad Fouad Shukri, *Egyptian Rule in Sudan, 1821-1885*, previous reference, p. 25. (in Arabic)
- (2) Muhammad Said Al-Qadal, previous reference, p. 97. (in Arabic)
- (3) El-Obeid: The city of El-Obeid has been the capital of Kordofan since ancient times and is one of its key commercial centers. The city is notable as a hub for trade routes connecting central and western Sudan.
- (4) Venice: Located in northern Italy, Venice is a commercial city renowned for the purity and quality of its gold products.
- (5) Alfred Edmond Breyem, *Sudan and the German Traveler Breyem (1847-1852)*, translated by Alnoor Osman Abkar, Dar Madarek, Khartoum, 2010, p. 189. (in Arabic)
- (6) Shibun: Shibun Mountain is part of the Nuba Mountains in South Kordofan, an area historically known for mining. The gold extracted from this region was well-known across Sudan.
- (7) Hamdan Allah Mustafa Hassan, previous reference, pp. 101-102.
- (8) Ignatius Palma, *Journeys in Kordofan (1837-1839)*, translated by Arbab Musa Bakheet, Dar Al-Masurat Publishing, Khartoum, 2019, p. 191. (in Arabic)
- (9) Shibun: The Shibun area is one of the sites for gold exploration and mining in the Nuba Mountains of South Kordofan.
- (10) Hamdan Allah Mustafa Hassan, previous reference, p. 102. (in Arabic)

Chapter Eight

MUHAMMAD ALI PASHA'S ATTEMPTS TO ACQUIRE GOLD FROM SUDAN

Despite Muhammad Ali Pasha's inability to obtain the quantities of gold he had planned for from various regions of Sudan, he did not cease his efforts to search for this precious metal. He worked diligently, utilizing all available means at the time, and sought the assistance of several European, Egyptian, and Russian engineers to achieve his long-standing goal of acquiring gold.

In January 1848, Muhammad Ali Pasha decided to send a team of Russian and Egyptian engineers, along with some foreigners, to prospect for gold in the Blue Nile region of Sudan. The expedition consisted of B. Y. Kavalisky, Dr. Trimou, and Dr. Grima Manovitch, a translator and draftsman trained in France. The task of securing the mission and addressing any problems it encountered was entrusted to Yusuf Afandi the Circassian.⁽¹⁾

Muhammad Ali Pasha, through this expedition, relied on a multinational team composed of Russians, Egyptians, Europeans, and others to prospect for gold and acquire substantial quantities to support his projects in Egypt.

The expedition moved from Cairo to the Upper Egypt region, then to Halfa, and finally to Dongola within Sudanese territory. The team continued southward to the city of Berber and then to Shendi. Upon reaching Khartoum, everyone was captivated by that beautiful African city. In 1848, Khartoum was one of the most distinguished Sudanese cities, characterized by its good planning, flower-adorned streets, and the

beautiful gardens that thrived due to the annual rains in the region. The city's streets were wide and clean, receiving significant attention from its rulers. The houses were built of stone, which caught the attention of the expedition team visiting Sudan for the first time in search of gold.⁽²⁾

The expedition moved from Khartoum after spending some time there to the city of Wad Madani, located to the south of Khartoum on the Blue Nile. From there, they travelled to the city of Sennar, which had been the capital of the Sennar state before its fall to Muhammad Ali Pasha. Unlike Khartoum, Sennar was neither as beautiful nor as well-planned. Although it was once at the height of its glory, it had now become a declining city.

The team then moved from Sennar toward Al-Rusairis, located on the eastern bank of the Blue Nile. At that time, it served as the capital of Fazogli region. One member of the expedition who visited Al-Rusairis in 1848 described it as a mix between a village and a city, with the village characteristics being more prominent. The population of Al-Rusairis at that time was around three thousand, and the residents faced challenges in accessing potable water. Consequently, the women of the city would fetch water daily on the backs of donkeys from a distant location⁽³⁾

From Al-Rusairis, the expedition proceeded to the Qesan area,⁽⁴⁾ arriving there on March 4, 1848. The team designated the Qesan Mountains as their initial site for gold prospecting in that vast region. A gold mining workshop⁽⁵⁾ was established near the Tomat River⁽⁵⁾

A number of machines were installed for gold extraction, including one Hungarian-made machine.⁽⁶⁾ At the beginning, the Russian expedition found indications of the presence of gold in the sand. One of the expedition members, named Kavalevsky, wrote to the Russian consul in Khartoum informing him that they had found evidence confirming the

presence of the metal in the Qaisan area on the Blue Nile. He also told the consul that he wished to complete this mission as soon as possible and return to Cairo in July of the year 1848.⁽⁷⁾

Despite the lack of promising results, Y.P. Kavalevsky requested from Muhammad Ali Pasha the development of the Qessan area and the facilitation of movement there, as the preliminary findings indicated the presence of large quantities of gold in that region. However, despite the hopes surrounding the exploration team, Muhammad Ali Pasha passed away after the construction of the gold exploration workshops in Fazughli, and the project did not continue as originally planned.⁽⁸⁾

From the above, we can conclude that the Russo-Egyptian-European expedition sent by Muhammad Ali Pasha to extract gold from the Blue Nile region in Sudan did not succeed in its mission and failed to obtain the quantities of gold the Pasha had hoped for. There were several reasons that contributed to this failure, which could be summarized as follows:

1. Limited and scarce exploration capabilities at the time.
2. The exploration missions' inability to adapt to Sudan's unpredictable climate.
3. The difficulty of obtaining commercially viable quantities of gold, which would justify the cost of exploration and mining operations.

Reference Transliterated:

- (1) A. F. Antoshin, Dhahab Sanar, Qissat Awal Masna'a Li-Istikhlaas al-Dhahab fi 'Ahad Muhammad Ali Pasha, (Tarjama) Walid Muhammad Talabah, al-Tab'a al-Thaniya, Anba' Russia, 2014, p. 88.
- (2) Al-Masdar al-Nafs, p. 112.
- (3) Al-Masdar al-Nafs, p. 117-118.
- (4) Qaisan: Taqa' Qaisan fi al-Juz' al-Nubiy al-Sharqi min Mintaqat al-Nil al-Azraq fi al-Sudan wa hiya Mintaqa Hududiyah ma'a Ithiopia.
- (5) Tumat: Taqa' Mintaqat Tumat 'inda al-Iltiqa' Nahr Atbara wa Sitteet.
- (6) Yadullu wujood hadhihi al-'Ala al-Majriyya dakhil Muwaddat Fareeq al-Tanqeeb 'an al-Dhahab fi Qaisan annahu kana hunak ihtimam wadih bihadhihi al-Ba'tha, wa al-daleel tawfeer muwaddat Urubiyyah l-musa'adatihim fi 'Amaliyyat al-Tanqeeb.
- (7) A. F. Antoshin, Masdar Sabiq, p. 120.
- (8) Al-Masdar al-Nafs, p. 124.

Chapter Nine

MUHAMMAD ALI PASHA IN SUDAN

Muhammad Ali Pasha's Journey to Sudan:

As a result of the conflicting reports that were submitted to Muhammad Ali Pasha regarding the gold, its quantities, and locations in Sudan, the Pasha decided to undertake his first and last journey to Sudan personally.⁽¹⁾ After the failure of the expeditions he had sent to explore for gold in the areas of Fazughli and Bani Shangul, and despite his efforts to send mining experts, clerks, accountants, doctors, and engineers to those regions with the aim of obtaining gold, all of these attempts failed to yield the results he had hoped for. The outcomes were unsatisfactory and did not meet his grand aspirations of acquiring Sudanese gold. Therefore, Muhammad Ali Pasha decided to go to Sudan himself on a journey fraught with risks and uncertain consequences, fifteen years after the conquest of Sudan.⁽²⁾

The visit was one of the most important events of 1838. The purpose of the visit was to get acquainted with the vast country, which was rich in resources and wealth. Muhammad Ali Pasha wanted to see firsthand what the public and confidential reports had claimed about Sudan's natural resources and treasures, both below and above the ground. This visit was of great importance to Muhammad Ali Pasha, as he was working seriously to bring about an urban and economic transformation in Egypt, a mission that required significant financial and effortful investment.

The European consuls were quick to recognize the significance of this important journey. Some of them suggested that the primary reason and true motive behind Muhammad Ali Pasha's trip was to secure Sudanese

gold, in order to strengthen his position against the Ottoman Sultan and to suppress any military threats to his throne. Additionally, Muhammad Ali Pasha's journey to Sudan attracted considerable attention from the consuls of European countries in Cairo. They wrote several reports about the idea behind the journey and its various stages to their respective countries. The journey lasted for five months, and it was documented and published in the *Journal of the Journey to Sudan*.⁽³⁾

Mohamed Ali Pasha said about his journey to Sudan: "By my life, the people living in the vast lands of Sudan, known to those who have seen them, are devoid of knowledge and lacking in understanding of benefit and harm. They have wrestled with beasts, yet throughout all the time they have lived, they have not managed to achieve anything significant, nor have they grasped the necessary means for living, crafts, or trades..."⁽⁴⁾

Mohamed Ali Pasha admired the fertile and expansive lands that Sudan possesses, but at the same time, he lamented the lack of development among the people of this country. He noted their need for education, as remaining in this state of ignorance would place them among the backward nations. He also emphasized that they require someone to guide them towards development and prosperity by teaching them various crafts and industries.



Mohamed Ali Pasha

Mohamed Ali Pasha wanted to see the lands that had been conquered and controlled by iron and fire, and he also wished to personally inspect the gold mines in Sudan. He believed that gold existed in large quantities in Sudan since he first considered its invasion.⁽⁴⁾ After the financial crisis in Egypt in 1838 and the deterioration of his relationship with Sultan Mahmud II of the Ottoman Empire, he decided to go to Sudan, hoping to acquire significant amounts of gold to load his ships with the precious metal.

His ambition was further fueled by a report from the Austrian miner, Rosgier, which he submitted to Mohamed Ali Pasha, indicating the presence of abundant gold in Sudan.⁽⁶⁾ Mohamed Ali Pasha clarified the reasons for his journey to Sudan, stating that he hoped to obtain gold through this expedition: “If I return from Fazogli with a ship loaded with gold, I will resolve all my disputes according to my desires without the help of anyone, for when there is money, one does not lack friends and armies to facilitate agreements...”⁽⁷⁾

The Pasha prepared well for his journey and brought along a number of engineers and laborers needed for the search and excavation of gold in Sudan. The number of workers employed in the excavation operations in Fazogli reached four thousand. Sheikh Idris Wad Adlan, known as the chief of the Funj Mountains, successfully gathered them by offering a monthly wage.

Sheikh Idris Wad Adlan assured Mohamed Ali Pasha that he would contact the local residents in the Beni Shangul area and Mount Qamamiel, one of the mountains famous for its gold deposits, with the aim of persuading them to submit to the government and to participate in the gold excavation operations in their regions.⁽⁸⁾

It is clear that there were many reasons and factors that made Mohamed Ali Pasha interested in gold in Sudan. Among those factors was the need to secure funds for the ambitious large-scale projects he intended to establish in Egypt. He also sought complete independence from the Ottoman Sultan by paying off the taxes owed to the Sultan. The Pasha mentioned that gold was important to him.

From October 15, 1838, to March 14, 1839, Mohamed Ali Pasha undertook his historic visit to Sudan, during which he was seventy years old. He endured many hardships to complete this journey and nearly drowned in the Nile due to damage sustained by his ship.⁽⁹⁾

Itinerary of the Journey:

The journey was well-prepared, and orders were issued to set sail southward toward Fazogli aboard boats under the command of Khair al-Din Bey. Mohamed Ali Pasha appointed a man named Buriani with the rank of captain to accompany the expedition, with a monthly salary of three thousand piasters and sufficient provisions. The Pasha promised to promote him to the rank of Bey upon the emergence of promising signs of gold in Fazogli.⁽¹⁰⁾

After completing the preparations for the journey, three large gold ships set sail under the command of Salim,⁽¹¹⁾ a captain, and his assistant, a Swede named Ahmad who converted to Islam and changed his name to Ahmad. Along with them was a naval officer named Faid Allah, a captain who had been educated in England. The mission of this expedition was to discover the sources of the White Nile.⁽¹²⁾

After that, the Pasha set off from Cairo heading to Sudan on a journey that lasted five months and four days, passing through several areas until he reached Upper Egypt. He travelled through the regions of Minya, Aswan, Qursco, and others. During this journey, the Pasha was able to observe the agricultural activities and society in Upper Egypt, which prompted him to issue several Pasha orders aimed at organizing administration and public affairs in those areas.

Upon entering Sudanese territory at Wadi Halfa, he moved south toward the areas of Abaka and Um Bakol near Dongola. The Pasha and his companions faced many difficulties navigating the Nile River south of Old Dongola, and their boat nearly capsized in the third cataract area of Kajbar.⁽¹³⁾

Mohamed Ali Pasha was accompanied on his journey by several notable figures, including the Consul General of France, Toussaint, who

wrote to his government before departing for Sudan that Mohamed Ali Pasha intended to mint specific coins bearing his name on one side and Fazogli on the other. ⁽¹⁴⁾

Also accompanying him was a man named Lambert, who was one of Mohamed Ali Pasha's close associates, along with a French athlete ranked as a colonel, and Qaitani Bey, Mohamed Ali Pasha's personal physician. Additionally, Ruṣtam and Yaqub Bey, who served as secretaries, and translators Khosrow Effendi and Stefan, who accompanied Mohamed Ali on his journey to Sudan, were part of the expedition, along with other several officials and assistants.

Mohamed Ali Pasha in Khartoum:

From the village of Um Bakol, ⁽¹⁵⁾the Pasha's caravan moved across the Bayudha Desert and reached Khartoum on November 6, 1838. In Khartoum, Mohamed Ali Pasha met with the leaders of the Sudanese tribes and urged them to cooperate and work with the government for the advancement and development of Sudan. He told them: "If you follow what others are doing, you will elevate your status from where you are to that of other countries."

The journey from Um Bakol to Khartoum took the Pasha six and a half days, while the boats that accompanied him from Um Bakol arrived in Khartoum in thirty days, highlighting the difficulties of travelling along the Nile at that time. ⁽¹⁶⁾

One of Mohamed Ali Pasha's companions described Khartoum during their visit in 1838, stating:

"Khartoum is the capital, located at 16 degrees latitude, and it is about one farsakh (approximately five and a half kilometers) away from the Nile. Fifteen years ago, it was just a collection of scattered huts. When Governor Khurshid Pasha admired the current location of Khartoum,

situated at the confluence of the two Niles, he requested some families from Sennar and groups of Arabs from the nearby desert to come and settle in the new location. Thus, the city of Khartoum came into existence, with over five hundred systematically built houses, a hospital, and several grain stores established in the city. Lush gardens appeared, containing various types of fruits, including figs and grapes.”⁽¹⁷⁾

After the arrival of the boats in Khartoum, which was delayed due to the rapids in the Nile, the delegation moved south toward the city of Wad Madani, reaching it in December 1838. There, they met Sheikh Al-Raih, the chief of the village of Tayba near Wad Madani, who requested that the Pasha exempt him and his village from the taxes imposed by the government.⁽¹⁸⁾ Mohamed Ali Pasha agreed to his request.

From there, they continued to Sennar and then to Al-Rusairis. After arriving in the Al-Rusairis area, the Pasha and his companions stayed there for fifteen days before moving southward toward Fazogli.⁽¹⁹⁾

Mohamed Ali Pasha arrived in Fazogli and settled in the village of Famka on the Blue Nile on January 14, 1839. He was accompanied on his journey to the Fazogli region by Governor Ahmad Pasha (Abu Wadan).⁽²⁰⁾ From Famka, the Pasha sent three mineral experts—Buriani the Italian, Lambert, and Ahmad Yusuf Al-Jashangi—to the areas of Fasungaro and Beni Shangul to search for gold. After several experiments, they determined that they had found indications of gold, which encouraged Mohamed Ali Pasha to personally visit those areas to assess the situation.

However, after several attempts, they were unable to obtain the quantities of gold that the Pasha hoped for.⁽²¹⁾ Mohamed Ali Pasha stayed in the Fazogli area for twenty-one days, having arrived on 28 Shawwal 1254 AH (January 14, 1839) and departing southward toward the areas expected to yield gold on 19 Dhu al-Qi’dah (February 3, 1839).⁽²²⁾

References:

- (1) Hamdallah Mustafa Hassan, previous reference, p. 98. (in Arabic)
- (2) Muhammad Said Al-Qadal, Modern History of Sudan, previous reference, p. 98. (in Arabic)
- (3) Muhammad Fuad Shukri, Egypt and Sovereignty over Sudan (The Historical Context of the Issue), Arab Thought House, Cairo (n.d.), p. 19. (in Arabic)
- (4) Muhammad Fuad Shukri, Egyptian Rule in Sudan, previous reference, p. 33. (in Arabic)
- (5) (5) Naum Shuqair, Geography and History of Sudan, previous source, pp. 520-521. (in Arabic)
- (6) Al-Amin Muhammad Said, Muhammad Ali's Policy in Sudan (1235-1264 AH / 1820-1848 AD), (n.d.), 2016, p. 39.
- (7) Muhammad Said Al-Qadal, Modern History of Sudan, previous reference, p. 97. (in Arabic)
- (8) Hamdallah Mustafa Hassan, previous reference, pp. 98-99. (in Arabic)
- (9) Muhammad Said Al-Qadal, Modern History of Sudan, p. 99. (in Arabic)
- (10) Khogali Ahmad Sidiq, Systems of Governance in Sudan from 1820-1885, a thesis submitted for a master's degree, Umm Al-Qura University, Kingdom of Saudi Arabia, 1987, pp. 38-39. (in Arabic)
- (11) Al-Dhahabiyat: Wooden boats equipped with sails, smaller than sailing ships, can contain up to fourteen rooms. See Fatih Al-Rahman Muhammad Al-Amin Al-Iraqi, Tourism of Al-Dhahabiyat

- between Egypt and Sudan, a joint development project in environmental tourism, *Al-Qulzum Scientific Journal for Archaeological and Tourism Studies*, Issue Nine, Shawwal 1444 AH / May 2023, p. 118. (in Arabic)
- (12) Richard Hell, *On the Edges of the Islamic World*, previous reference, p. 104. (in Arabic)
- (13) Hassan Ahmad Ibrahim, *The Journey of Muhammad Ali Pasha to Sudan*, 3rd edition, Arythria Publishing and Distribution, 2023, p. 12. (in Arabic)
- (14) Richard Hell, previous reference, pp. 104-105. (in Arabic)
- (15) Um Bakol: A village located in the Northern State of Sudan, specifically west of Kurti, and one of the villages of the Shaiqiya tribe. The desert road to Wadi Bashara passes through it and is part of the Salouhab area, in the Matamma region. The village still carries the same name (Wadi Bashara).
- (16) Darar Salah Darar, *Modern History of Sudan*, previous reference, p. 67. (in Arabic)
- (17) Suleiman Kasha, *The Establishment of Khartoum City and the Mahdiyya*, (n.d.), (n.d.), p. 34. (in Arabic)
- (18) Richard Hell, previous reference, p. 104. (in Arabic)
- (19) Hamdallah Mustafa Hassan, previous reference, p. 98. (in Arabic)
- (20) Ahmad Pasha Abu Wadan: Ahmad Pasha Jarkas, known as Abu Wadan, visited Sudan during the time of Muhammad Ali Pasha. Abu Wadan managed to annex Taka and established the city of Kassala. He died in Khartoum and was buried there. Ahmad Pasha Jarkas was known for his high energy and activity, and it is said

that he was well-acquainted with all the details of Sudan during his rule. He worked to build bridges of cooperation with local leaders in their areas and divided Sudan into districts, extending from the Bayudha Desert to Wadi Bashara to the wells of Jaqdul to Matamma. During his time, many rare crops and domestic animals were imported, and trade flourished, making Khartoum a destination for foreign visitors from various regions. Additionally, Abu Wadan succeeded in suppressing opposition movements in both Kordofan and the Ethiopian-Sudanese borders. He managed to open the Taka area and establish the city of Kassala, which later became the capital of the region. Ahmad Pasha Jarkas Abu Wadan died in September 1843, and Ahmad Pasha Al-Mankali succeeded him in ruling Sudan. See Muhammad Fuad Shukri, *Egyptian Rule in Sudan*, previous reference, p. 36.

- (21) Hassan Ahmad Ibrahim, previous reference, p. 14. (in Arabic)
- (22) Muhammad Fuad Shukri, previous reference, p. 37. (in Arabic)

Chapter Ten

THE CITY OF MUHAMMAD ALI IN SUDAN

Location of Muhammad Ali's City of Gold:

Muhammad Ali Pasha left Fazogli heading towards the area of Khawr al-Dhahab, located opposite the village of Kashankar.¹⁾ He worked on establishing the necessary buildings to access gold, as obtaining the precious metal requires significant effort. Muhammad Ali Pasha decided to utilize the mechanical equipment available at that time and enlisted the help of twenty engineers, offering them generous salaries.²⁾

The city of Muhammad Ali Pasha, or the City of Gold, was situated on the western bank of the Blue Nile, south of Fazogli and Famka. Muhammad Ali Pasha was impressed by the city's distinctive location, ordering his tents to be pitched there. He also instructed the engineer Darnud to build a palace for him and requested that the engineers establish their homes near the palace, along with housing for soldiers.

Through these strict, rapid, and serious measures, the city of Muhammad Ali Pasha (the City of Gold) came into existence. The military personnel accompanying the expedition played a crucial role in this development. This city, in terms of its establishment and architectural style, was a central labor-military city, serving as a base for future gold exploration missions across various regions of the Blue Nile. It included accommodations for soldiers, distinguished houses for engineers, and homes for workers involved in gold searching and mining.

An important aspect is that Muhammad Ali Pasha sought to immortalize his name in the Blue Nile region, and Sudan in general. He aimed to

have his name spoken by the people, which is why he named the city after himself. This initiative was also intended to enhance the city's development.⁽³⁾

Key Facilities of the City:

The city of Muhammad Ali Pasha, or the City of Gold, included his private palace, as well as houses and ammunition stores built near the palace. The city also featured a hospital and accommodations for soldiers. In a short time, a new city emerged.⁽⁴⁾

Upon examining the geography of this new city, one finds it aligned with Khawr al-Dhahab, located opposite the village of Kashankar, which is one of the villages in the Fazogli area. Groups from the Berta tribe inhabited the region, and consultations were held with their leaders regarding settling in the new city.⁽⁵⁾ The buildings of the city were well-constructed, and twenty engineers were housed within it, each granted one hundred acres of agricultural land. Muhammad Ali Pasha aimed to stabilize the engineers and workers with these incentives, providing them with all the modern tools available at the time for gold extraction.

Additionally, Muhammad Ali Pasha promised local leaders to supply clothing and nine quarters of corn annually for one thousand five hundred families from the local population willing to work and reside in the city. To ensure the success of his gold exploration project and the prosperity of his nascent city, he offered numerous incentives and facilities for the engineers and workers, whose tasks were strictly focused on gold extraction, as well as for the locals who constituted the backbone of manual gold searching and mining efforts.

However, the city did not achieve the prosperity and fame enjoyed by other Sudanese cities that emerged during the Turkish-Egyptian rule in Sudan.⁽⁶⁾

In the region of (Fashangaro) near Fazoughli, Muhammad Ali Pasha addressed the dignitaries of the area, assuring them of their safety and the protection of their possessions. He emphasized the government's commitment to safeguarding them against the attacks they used to face from the Abyssinians. He urged them to utilize their resources and wealth, and also to work on educating their children in order to keep up with the advanced and civilized world.⁽⁷⁾

Muhammad Ali Pasha said to them: "There is no doubt that every nation goes through a period of childhood, like the one you are experiencing now. However, the care of the Almighty sends a reformer to every nation to lead it forward on the path of progress and civilization. It has been my fortune to be chosen to fulfill this noble duty towards you."⁽⁸⁾

Local stones were used along with red bricks to build the city, which has a circular shape. The interior houses were designed in various geometric forms to align with gold mining operations. According to a report from the archaeological site survey conducted by the Committee for Collecting and Documenting the History of the Blue Sultanate and the archaeological team in March/April 2005, many grinding stones are believed to have been used for grinding rocks containing gold. The archaeological team suggested conducting further studies on the city and the methods of gold exploration within it.⁽⁹⁾

Although the establishment and rise of Muhammad Ali Pasha's city, known as the City of Gold, was linked to Muhammad Ali and his visit to Sudan, this city has not received the same level of fame and documentation as other cities that developed during the era of Muhammad Ali and his successors in Sudan. The city has suffered from neglect and oblivion, as well as deliberate destruction by those searching for gold in the area, despite its archaeological, historical, and civilizational significance.







An old photo of the surface remains of Muhammad Ali Pasha's city on the Blue Nile, Source: Hassan Ahmed Ibrahim, April 1980.

Transliterated References:

- (1) Kshankar: Qaryah taq'a 'ala al-Nil al-Azraq janub Madinat Fazoughli.
- (2) Hasan Ahmad Ibrahim, Marja' Sabiq, s. 14.
- (3) Hamdan Allah Mustafa Hasan, al-Tatawwur al-Iqtisadi wal-Ijtima'i fi al-Sudan, 1841-1881, Dar al-Ma'arif, Cairo, 1985, s. 31.
- (4) Makki Shbeika, al-Sudan 'Abr al-Qurun, Dar al-Jil, Beirut, 1991, s. 135.
- (5) Jay Spalding, Marja' Sabiq, s. 258.
- (6) Hamdan Allah Mustafa, Marja' Sabiq, s. 99.
- (7) Muhammad Fuad Shukri, Misr wal-Sudan Tarikh Wahdat Wadi al-Nil fi al-Qarn al-Tasi'a 'Ashar, Sharikat al-Amal lil-Tiba'a, 2014, Cairo, s. 17.
- (8) Muhammad Fuad Shukri, al-Hukm al-Misri fi al-Sudan, 1821-1885, Marja' Sabiq, s. 33.

Chapter Eleven

OBJECTIVES OF MUHAMMAD ALI PASHA'S JOURNEY TO SUDAN

Professor Hasan Ahmad Ibrahim mentioned in his book titled “The Journey of Muhammad Ali Pasha to Sudan” that the Pasha’s journey aimed to achieve several goals, including:

- **Gold Exploration:** The search for gold in the Fazoughli region, which was one of the main reasons for the Pasha’s journey to Sudan.
- **Mining Other Minerals:** Exploration for other minerals, such as iron, which was also important to the Pasha due to its use in many modern industries.
- **Exploitation of Sudan’s Resources:** Developing agricultural crops for the purpose of exporting them to Egypt.

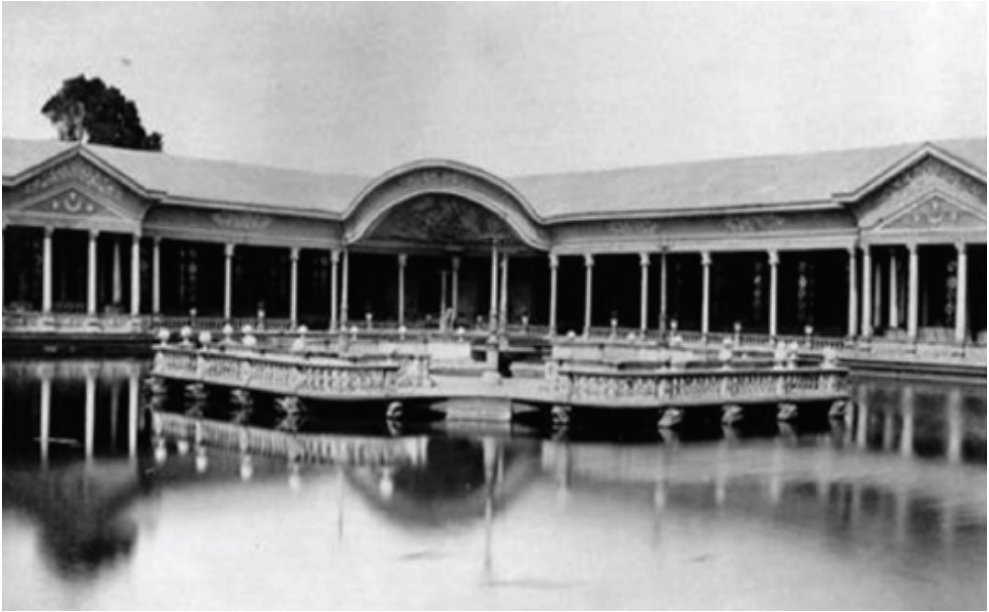
The report of Muhammad Ali Pasha’s journey to Sudan confirmed the true objectives of the expedition, stating: “It is clear from this that gold is indeed present in these lands, and for this reason, His Excellency decided to visit Sudan, as this journey is justified, and he resolved to ascertain the reality of this treasure...”⁽¹⁾

It is clear from the above that gold in addition to Sudan’s abundant and diverse resources were the main driving force behind Muhammad Ali Pasha’s visit to Sudan. Evidence of this was that the Pasha, at the age of seventy-one, despite the difficulties surrounding his journey to Sudan, ventured to reach the areas of gold production and mining in the far southeastern regions of the country. He aimed to understand the country’s conditions and witness them firsthand with the insight of someone who knows what he seeks.

Despite the significant risks surrounding the Pasha and his men, he insisted on undertaking the journey to personally explore Sudan. This would enable him to determine how to manage that vast region, rich in resources and wealth. It could be said that Muhammad Ali Pasha's journey to Sudan was driven by numerous internal and external factors previously explained, which surrounded the Pasha at that time. This explains his determination to travel to Sudan.

A close examination of the history and journey of Muhammad Ali Pasha since he assumed power in Egypt revealed his keen interest in architecture and palace construction. He built several palaces in Cairo, Alexandria, and regional capitals. In my estimation, he succeeded in establishing an excellent infrastructure for Egypt and its people. Upon his arrival in Sudan, the Pasha worked on creating a palace for himself in his new city on the Blue Nile. This reflected his passion and admiration for distinctive buildings that would commemorate his legacy.

Muhammad Ali Pasha's strong interest in palaces and their construction was evident from January 1809, when, prior to the famous Citadel massacre, when he chose fifty acres of land in Shubra on the Nile to build his palace. He also planted trees in the area. However, the palace's roof collapsed in 1811, and it was rebuilt in 1812, with the help of his architect, Dhulfiqar Katkhuda. Muhammad Ali Pasha designed his palace in Shubra in the Ottoman style, which was popular along the shores of the Bosphorus and Dardanelles, and it became his seat of power three years later.⁽²⁾



Black and white image of Muhammad Ali Pasha’s palace in the Shubra area of Cairo.

The military force accompanying the scientific expedition, which was tasked with searching for gold, contributed to the establishment of Muhammad Ali Pasha’s city. This was a military labor city, as the soldiers built their accommodations there, in addition to the housing for engineers and workers involved in gold extraction. Muhammad Ali Pasha was ambitious regarding this new city and expected it to flourish and develop.”⁽³⁾

The palace built by Muhammad Ali Pasha in his city—Muhammad Ali Pasha City—was distinguished by its beauty, and the Pasha resided there for a time in search of precious metals.⁽⁴⁾

Muhammad Ali Pasha aspired for his new city on the Blue Nile to become one of the most important Sudanese cities. He worked on creating gardens and orchards, surrounded the city with a wall, and encouraged the local population to settle there.⁽⁵⁾

According to the plan laid out by the Pasha, Muhammad Ali City was one of the industrial or military cities established by Muhammad Ali Pasha in Sudan. It was no less significant than other cities associated with Turkish-Egyptian rule in Sudan, such as Khartoum, the capital, which was linked to Turkish-Egyptian governance; Al-Musallamiya, ⁽⁶⁾ one of the most important commercial cities during Turkish-Egyptian rule in central Sudan; Al-Kamilin,⁽⁷⁾ located on the western bank of the Blue Nile south of Khartoum; and Famka,⁽⁸⁾ situated on the Blue Nile in the Fazoughli area, all of which developed and grew during the Turkish-Egyptian era, along with other Sudanese cities⁽⁹⁾

In addition to the generous salaries that Muhammad Ali Pasha allocated to the gold engineers working in his new city, he decided to grant each of them, as mentioned, one hundred acres of agricultural land near the city, on the condition that they would train the local population in modern agriculture and farming practices. He also instructed the chief of each tribe to bring two individuals to be under the supervision of one of the engineers to learn farming. Afterward, they would cultivate the lands granted to them and harvest the crops for their own benefit.

Muhammad Ali Pasha's idea was to teach the locals modern agricultural techniques and benefit from the yields produced. Among the crops that Muhammad Ali Pasha encouraged to be cultivated near his new city were indigo, cotton, and sugarcane, and he would take only a tenth of the produce after a grace period.⁽¹⁰⁾

Muhammad Ali Pasha spent five months in his city searching for gold, and despite his insistence on obtaining large quantities of gold; his mission did not achieve the desired success.⁽¹¹⁾

He spent most of his time during his visit to Sudan in the Beni Shangul region, and the results of the gold searches were unsuccessful. Gold exploration continued during the rule of the governors Ahmad Pasha

Jarkas Abu Wadan, Ahmad Pasha Al-Minkali, and Khalid Khusraw.⁽¹²⁾

Muhammad Fuad Shukri noted that Muhammad Ali Pasha informed some European consuls that he would retreat to his city on the Blue Nile in the event of any attack or if he were to lose power in Cairo.⁽¹³⁾

The idea of retreating to Sudan was present in the minds of most who ruled Egypt, driven by fears of security fluctuations in Cairo. They were fully aware that this country and its people would protect them and stand by them whenever needed. We see that the Mamluks moved southward toward Sudan when Muhammad Ali Pasha turned against them after the famous Citadel massacre. Additionally, the Pasha's desire and ambition for his city on the Blue Nile in the far southeastern region served as a refuge in case he was attacked in Cairo. Muhammad Ali Pasha understood the extent of the dangers surrounding him and recognized that he was vulnerable to any rebellion or attack aimed at eliminating him and removing him from power in Egypt.

It could also be said that Muhammad Ali Pasha, through the construction of his new city on the Blue Nile, aimed to be close to the Abyssinian territories and the Red Sea. He intended to use this city as a launching point toward the western coast of the Red Sea to gain control over it, knowing that Muhammad Ali did not hide his ambition to dominate the Red Sea and secure trade in the region.

Transliterated References:

- (1) Ḥasan Aḥmad Ibrāhīm, marja' sābiq, ṣ 13.
- (٢) Azīzah Ibrāhīm 'Alī Ghunām, Qaṣr Muḥammad 'Alī Pāshā bi-Shubrā athar raqm (602), waraqah munshaṭirah, Dirāsāt fī Āthār al-Waṭan al-'Arabī 15, (b. t) ṣ 908.
- (3) Ḥamdānā li-Llāh Muṣṭafā Ḥasan, al-Tatawwur al-Iqtisādī wa al-Ijtimā'ī fī al-Sūdān (1841-1881 m), Dār al-Ma'ārif, al-Qāhirah, 1885 m, ṣ 3.
- (4) Na'ūm Shuqayr, Jughrafiyyah wa Tārīkh al-Sūdān, Dār 'Izzah li al-Ṭibā'ah wa al-Nashr, 2008 m, ṣ 521.
- (5) Al-Musallamiyyah: A commercial city founded in 1661, it flourished during the Turkish era and became one of the most important trading cities at that time. Goods arrived from Abyssinia, Ṣūr, and the Arabian Peninsula via the ports of Suakin and Massawa, as well as from Darfur and the Nuba Mountains. The city lost its commercial power after the emergence and development of Khartoum. The city market was held every Tuesday, where goods brought from India and Egypt were displayed. Gold was sold in the Musallamiyyah market by traders who brought it from mountainous regions in Kordofan and Fazoughli. See Richard Hall, *On the Edges of the Islamic World*, previous reference, p. 72.
- (6) Al-Kāmilīn: The city of Al-Kāmilīn is located on the Blue Nile south of Khartoum and north of Wad Madani. The establishment and emergence of the city were linked to Turkish-Egyptian rule. The city was notable for the presence of several factories built by Nur al-Dīn Afandī, who was a Catholic Egyptian Copt and later converted to Islam. He collaborated with the Coptic Nur al-Dīn Ahmad Pasha Abū Wādān in constructing these factories. A Ger-

man named (Būr) also established a factory for soap and cognac, and there was another factory for producing sugar and indigo built by a Sudanese. What distinguished those factories was their cleanliness and organization, which was rare in such institutions at that time. See Muhammad Fu'ād Shukrī, *Egyptian Rule in Sudan*, previous reference, p. 37.

- (7) Fāmikā: One of the cities that emerged during the Turkish-Egyptian rule in Sudan, located on the Blue Nile near Al-Ruṣayrīs.
- (8) Ḥasan Aḥmad Ibrāhīm, *Riḥlat Muḥammad 'Alī Pāshā ilā al-Sūdān*, maṣdar sābiq, 49.
- (9) Muḥammad Fu'ād Shukrī, *Miṣr wa al-Siyādah 'alā al-Sūdān*, marja' sābiq, § 14.
- (10) Ḥasan Aḥmad Ibrāhīm, marja' sābiq, § 52.
- (11) Muḥammad Sa'īd al-Qadāl, *Tārīkh al-Sūdān al-Ḥadīth*, § 99.
- (12) *Al-Marja' nafsuh*, § 98.
- (13) Ḥasan Aḥmad Ibrāhīm, maṣdar sābiq, § 48.

Chapter Twelve

ATTEMPTS TO OBTAIN GOLD FROM SUDAN

Muhammad Ali Pasha did not cease his dream of acquiring gold from the regions of Fazoughli and the Blue Nile. He provided Governor Ahmad Pasha Abu Wadan with the necessary assistance to secure gold. On April 17, 1843, Abu Wadan wrote to the Pasha informing him of his unsuccessful attempts to obtain gold from Fazoughli and the area of Khawr (Rindah), which is located nineteen hours away from Muhammad Ali Pasha's city. The total amount of gold they managed to acquire was forty ounces, which fell short of their ambitions and the planned goals for that region⁽¹⁾

During the era of Governor Ahmad Pasha Al-Minkali,⁽²⁾ he was asked to search for gold in the regions of Fazoughli. Indeed, between 1843 and 1844, he conducted several attempts to extract gold, but those efforts did not achieve the desired success, and the quantities obtained were not encouraging enough to pursue further exploration for gold in those areas. Despite this, Muhammad Ali Pasha decided to send an expert from Egypt to the Fazoughli regions to verify the results that Al-Minkali had reached.⁽³⁾

It is notable that, despite Muhammad Ali Pasha's presence in Sudan during his famous journey, he did not trust the reports about the quantities of gold in Sudan and the Blue Nile regions. This indicated that Muhammad Ali Pasha lacked confidence in his governor in Khartoum and the amounts of gold being reported.

Governor Khalid Khusraw (1845-1849),⁽⁴⁾ who succeeded Ahmad Pasha Al-Minkali, continued the efforts of his predecessors to obtain gold from the regions of Fazoughli and Beni Shangul along the Blue Nile.

He received some news through Sheikh Adlan, the chief of the Fung tribes residing in those areas, that there was a well in Mount (Dūl) where gold was expected to be found. Consequently, Khusraw led an expedition in 1846-1847 to acquire gold from this well, followed by another campaign in 1847-1848 to Mount Qaysān along the Blue Nile. The Pasha sent all necessary assistance from Cairo, but his mission was unsuccessful.⁽⁵⁾

The area south of the Blue Nile, particularly the region designated by Muhammad Ali Pasha for his new city, had been under complete control of the Khedive's forces since 1821. It witnessed the influx of large numbers of Europeans and the stationed military garrisons, all of whom were searching for gold.⁽⁶⁾

Despite Muhammad Ali Pasha's failure to obtain the commercial quantities of gold, he aspired to from Sudan in general and specifically from the Blue Nile region, his city deteriorated over time until its buildings became ruins and relics. Nevertheless, he earnestly and practically sought to establish a civilized city in those remote areas of Sudan.

The city established by Muhammad Ali did not endure for long, primarily due to the failure of the mission that led to its creation, which was to obtain gold.⁽⁷⁾ The city is now a collection of ruins made of well-crafted red bricks, with trees having grown among the remnants.

Chapter Thirteen

THE EUROPEAN ATTITUDE ON MUHAMMAD ALI PASHA'S VISIT TO SUDAN

Muhammad Ali Pasha invited a large number of European consuls in Cairo and some Europeans to accompany him on his journey to Sudan to explore the minerals and resources of the region, particularly gold. He had been planning to invest in and prospect for this metal since his forces advanced southward toward Sennar and Kordofan. The wealth of Sudan attracted the attention of many world leaders at the time, including Russians, Austrians, Italians, and French.

The Austrian consul, Laurin, in Cairo, showed interest in Muhammad Ali Pasha's journey to Sudan. On April 19, 1839, he wrote to his government that Muhammad Ali Pasha had published an account of his journey in the newspaper. He noted that the publication of this journey in the official newspaper called for attention from him and his country. Laurin assured his government that the Pasha had decided to establish a single kingdom encompassing all Sudanese territories, and the publication of his journey immediately after his return was a precursor to the Pasha's announcement of this modern Sudanese kingdom.⁽²⁾

It could be said that Muhammad Ali Pasha sought to establish a modern city reliant on gold and its extraction, aiming for it to become a free trading hub in the future. This is evident from his invitation to several Europeans and consuls to familiarize them with the region and its available resources. Additionally, Muhammad Ali Pasha desired to send numerous messages to European countries and the Ottoman Sultan, indicating his capability to extract and invest in Sudan's various resources,

which would help alleviate his financial difficulties and enable him to continue with his planned projects.

However, Muhammad Ali Pasha's attempts to obtain gold from Sudan failed, and acquiring it became extremely costly. For instance, obtaining an ounce of gold required 1,862 workers to work for 130 days. The gold mines in Qaysān needed 40 quintals of sheet iron and 150 pounds of glue. An important observation is that the gold extracted from Sudan was sent to the mint (ḍarb khānah) in Cairo to be made into coins. ⁽⁴⁾ When Muhammad Ali Pasha was unsuccessful in acquiring the large quantities of Sudanese gold he sought, and most of his repeated attempts in this regard failed, he turned his attention to developing the country's capabilities in other areas beyond gold.⁽⁵⁾

14. It could be said that the reasons for Muhammad Ali Pasha's failed attempts to acquire gold from the regions of Fazoughli, Benishangul, and Mount Shiboon in Kordofan were multiple and could be summarized as follows:

1. The quantities of gold and minerals that Muhammad Ali Pasha sought were not as large as he had envisioned for Sudan's mineral wealth.
2. Historically, Sudanese gold was extracted to meet local market needs, but after Muhammad Ali Pasha's control, the demand increased significantly.
3. The inability of Egyptian and foreign engineers and technicians to adapt to the harsh and fluctuating Sudanese climate contributed to low yields of gold.
4. Reports sent to Muhammad Ali Pasha about large quantities of gold in many areas of Sudan were misleading.

5. The primitive methods used to extract gold in Sudan were ineffective.
6. The open hostility faced by exploration missions from local populations due to the foreign elements within those missions.
7. The locals' refusal to assist the exploration missions that operated in their territories.
8. The reluctance of Egyptians to work in remote areas like Fazoughli and Mount Shiboon.
9. Exploration teams did not receive adequate protection from the forces assigned to safeguard them.
10. Disinterest among Sudanese groups, including local residents and the Shayqiya, led to some fleeing mining areas.
11. A significant shortage of supplies for mining teams due to the locals' flight from the area.
12. The spread of diseases in mining areas, including malaria, which resulted in the death of Monsieur Lefebvre, one of the exploration men whom Muhammad Ali Pasha left in Sudan after his visit in 1838.⁽⁷⁾

Despite Muhammad Ali Pasha's failure to obtain the Sudanese gold he had planned for in various regions of Sudan, he worked to open Sudan to the outside world and align it with the progress and development that characterized civilized societies at that time. This openness and the exploitation of Sudan's resources led to numerous methods and means being used against the Sudanese by the governors of Sudan, reaching the point of beatings, displacement, and killing. This fostered a degree of hatred toward Turkish-Egyptian rule, prompting the people of Sudan to seek liberation from a regime that lasted over sixty years (1821-

1885). Their desire was fulfilled with the emergence of the Mahdist Revolution in 1881.

Despite the efforts of Muhammad Ali Pasha's successors to obtain gold from Sudan and the numerous correspondences between them and the governors of Sudan due to their need for gold for minting currency, the desired amounts of gold were never achieved. As a result, the Khedive in Egypt turned to more reliable sources of income, such as agriculture and trade, neglecting gold and the modernization of extraction methods. They left mining and exploration efforts to the locals and made only minimal attempts from the government. It was clear that the Khedive in Egypt reached a firm conclusion that there was no substantial amount of gold in Sudan.⁸

Transliterated References:

- (1) Muhammad Fouad Shukri, Marja' Sabiq, p. 20.
- (2) Al-Marja' Nafsuh, p. 21.
- (3) Mintaqat Qaysan: Qaysan is one of the border regions with Ethiopia, located in the southeastern part of the Blue Nile State in Sudan. It has been known since ancient times for its gold mining activities.” (4) Muhammad Said Al-Qadal, Marja' Sabiq, p. 98.
- (4) Darar Saleh Darar, Tarikh Al-Sudan Al-Hadith, Marja' Sabiq, p. 67.
- (5) Muhammad Said Al-Qadal, Marja' Sabiq, p. 98.
- (6) Hamdan Allah Mustafa Hasan, Marja' Sabiq, p. 103-104.
- (7) Al-Marja' Nafsuh, p. 104.

CONCLUSION

Muhammad Ali Pasha's journey to Sudan in 1838 and his continuous search for gold contributed to the establishment of a city on the Blue Nile in Sudan. The city's location and

encouraged the Pasha to begin creating a city that would fulfill his grand and expansionist ambitions, planning for the new city to become an industrial hub producing gold, forever linked to his name over time.

To this end, the Pasha built an opulent palace, a hospital, an ammunition store, and housing for soldiers and workers in his new city. He also encouraged the local residents to migrate to the city by providing them with food, security, and stability. Thus, a new city emerged, adding to Muhammad Ali Pasha's and his successors' achievements in Sudan—a city that could be considered modern by the standards of that time.

Initially, the city flourished and developed; however, due to numerous factors, the most significant being the failure to obtain commercial quantities of gold from the regions south of the Blue Nile, the city declined and lost its importance. The Pasha and his successors abandoned plans to invest in and benefit from this city in the future. Additionally, the stability in Egypt led to a lack of interest in the city from Muhammad Ali Pasha, resulting in neglect and eventual loss. Over time, the city fell into ruin, exacerbated by systematic destruction from modern-day gold miners.

When a scientific team visited the city in November 2023, led by Dr. Ali Ahmed Ibrahim, a professor of ancient history at the Blue Nile University, they found that the city had been damaged by groups of gold miners in the area.

Key Points:

1. Muhammad Ali Pasha's journey to Sudan, from October 15, 1838, to March 14, 1839, contributed to the establishment of his city in the Blue Nile region of Sudan.
2. The presence of gold and the methods of its extraction played a significant role in founding Muhammad Ali Pasha's city in the Blue Nile area.
3. The emergence of Muhammad Ali Pasha's city in the Blue Nile region is linked to his character and his period of rule in Sudan, with several other Sudanese cities, such as Khartoum, Al-Kamalin, Kas-sala, and Famka, also associated with this era.
4. The failure to acquire gold in the quantities Muhammad Ali Pasha aspired to ultimately led to the city's decline and ruin.
5. Encouraging the documentation and study of historical Sudanese cities across the country.
6. Utilizing historical Sudanese cities to promote domestic and international tourism.
7. Working to register ancient Sudanese cities on the UNESCO World Heritage List.
8. Forming research teams of specialists in archaeology, geography, history, sociology, and folklore for in-depth studies of Sudanese cities.
9. Taking measures to protect archaeological sites in general and Muhammad Ali Pasha's city in particular from looting and destruction.

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APPENDICES

Appendix No. (1)

Survey of the Archaeological Sites Discovered by the Committee for Collecting and Documenting the History and Heritage of the Blue Sultanate and the Archaeological Team, March/April 2005.

بسم الله الرحمن الرحيم
الهيئة القومية للآثار والمتاحف
و جامعة النيل الأزرق

مسح للمواقع الأثرية التي اكتشفتها لجنة جمع و
توثيق تاريخ و تراث السلطنة الزرقاء و الفريق
الأثري مارس/ أبريل 2005م

الجزء الأول:

في إطار خطة احتفال "لجنة جمع و توثيق تاريخ و تراث السلطنة الزرقاء" جامعة النيل الأزرق بمرور خمسمائة عام علي قيام السلطنة الزرقاء و مرور عشرة اعوام علي قيام جامعة النيل الأزرق ، و خلال جولات أعضاءها في ولاية النيل الأزرق تعرفوا علي ثلاثة عشرة موقعا أثريا بمساعدة المواطنين و السلطات المحلية و هي : سنوبا و موقع التامين الصحي (من احياء الروصيصر) - حلة الحجر - جبل قري - ابو رماد - الديسة - جبل أقدي - جبل رورو - جبل قلي - فاذغلي ، و تم ارشاد اللجنة علي مواقعها حيث اجرت اللجنة تصويرها و وصفها و تحديد مساحتها و اتجاهاتها، و اكتمالاً للجانب القانوني الأثري، اتصلت

اللجنة بالكتور حيدر اسمعش أسكنه التاريخ الترم و الاثار بجامعة الخرطوم و مدير مشروع المسح الأثري و التنقيب الإنقاذي بالصفة الشرقية للنيل الأبيض، كما خاطبت اللجنة مدير عام الهيئة القومية للآثار و المتاحف لتوثيقه و تسجيله رسمياً و المساعدة علي إنزال مواقعها علي

خرائط الهيئة القومية للمساحة، بخطاب رئيس اللجنة الصادر بتاريخ 2005/3/17م ، حيث تمت الموافقة علي ارسال فريق من الهيئة القومية للأثار و المتاحف و فتحت ملف باسم جامعة النيل الازرق تحت رقم (هـ ق أم//ع/ب/58 جامعة النيل الازرق)، علي ان تتكفل الجامعة بشراء الخرائط الطبوغرافية للمنطقة بمقياس رسم 1.250.000 سم من الهيئة القومية للمساحة بموجب خطابهم بتاريخ 2005/3/20م بالنمرة هـ ق أم/ع/ل/58 ، و شراء عدد 5 أفلام ملونة ، 6 أفلام شرائح ، 6 أمشاط صباغات حجارة بطارية بالاضافة الي وقود العربية في الجولات علي المواقع المذكورة و عند العودة الي للخرطوم، و تم ذلك خلال الفترة من 3/25 حتى 2005/3/30م ، حيث عمل فريق الهيئة المكون من الأستاذين صلاح عمر الصادق و محمد فاروق - و انضم إليهما دكتور خضر ادم عيسي كخبير للجنة بجانب اعضاء "لجنة جمع و توثيق تاريخ و تراث السلطنة الزرقاء": د. عبد الجليل الشيخ- الاستاذ .علي احمد ابراهيم - الاستاذ مهدي حامد احمد و السيد محمد ادم علي حيث قامت اللجنة بارشادهم علي المواقع المذكورة اعلاه و تعرفوا علي اللقي الأثرية التي جمعتها اللجنة، و تم التحقق من شظايا الأواني الفخارية و الخرز و المقابر المنتشرة في تلك المواقع التي تم تحديد موقعها علي الخريط ، و في نهاية عمل الفريق تم الاتفاق علي عقد اتفاقية مماثلة لما عقده الهيئة

القومية للأثار و المتاحف مع الجامعة السودانية

الجزء الثاني:

التقرير العلمي الأول لمنطقة النيل الأزرق

بدعوة كريمة من السيد/د. عبد الجليل الشيخ رئيس لجنة جمع و توثيق تاريخ و تراث السلطنة الزرقاء بجامعة النيل الأزرق و بمناسبة قيام أول سلطنة إسلامية بالمودان في العقد الأول من القرن السادس عشر، و بالاتفاق مع الهيئة القومية للآثار و المتاحف و جامعة النيل الأزرق تم الاتفاق علي إجراء المسوحات الأولية بمنطقة جنوب النيل الأزرق. و بناء عليه فقد تكون الفريق من الآتية أسماءهم:

- | | |
|--------------------------|--|
| 1. صلاح عمر الصادق | الكشف الأثري |
| 2. محمد فاروق عبد الرحمن | الكشف الأثري |
| 3. د. عبد الجليل الشيخ | جامعة النيل الأزرق |
| 4. د. خضر اندم عيسى | جامعة الخرطوم (مكلف من جامعة النيل الأزرق) |
| 5. محمد اتم علي | جامعة النيل الأزرق (// //) |
| 6. مهدي حامد احمد | جامعة النيل الأزرق |
| 7. علي احمد ابراهيم | جامعة النيل الأزرق |

موقع جبل قري:

بدأ العمل في 2005/3/25م بالضفة الشرقية للنيل الأزرق و علي خطي طول و عرض :
11 50 697 ش
34 37 944 ق

وقد قام الفريق بزيارة أول المواقع المخطط لزيارتها بشاء علي بعض الروايات الشفهية بالمنطقة و التي تدور حول وجود بقايا لخلوة احد شيوخ المنطقة القدامى و يدعي الشيخ/ عبد الله الجاب ، و التي تقع علي قمة جبل قري الذي حدد بحوالي 26 كلم شرق مدينة الروصيرص



تكونت جغرافية المنطقة من الأراضي السهلية الطينية الواسعة و التي تتخللها بعض المرتفعات الجبلية المنفرقة و تنتشر فيها أشجار السافانا الفقيرة.

تكونت بقايا النشاط البشري علي سطح الجبل من عدد من المباني التي استخدمت فيها الصخور المحلية ، و تكونت من عدد من المباني الدائرية الشكل.



و فيما يبدو و من خلال الروايات الشفهية و الكوم داخل دائرة المبنى ان هذه المباني ما هي الا مقابر للشيوخ و اولاده. و هنالك العديد من المباني التي تنتشر علي السطح و التي يعتقد اهالي المنطقة بأنها كانت تمثل منازل بالخلوة.

و إلى الناحية الشرقية من الموقع يوجد سور ممتد شمال جنوب مبني من نفس



نوعية الصخور و بأحجام مختلفة و مازال قائما الي ارتفاع حوالي الـ 60 سم و عرض اكثر من 150متر، و حسب الروايات الشفهية أن هذا السور قد استخدم في أغراض دفاعية و ذلك عن طريق الصبية الذين يتتايرون الحراسة الليلية و النهارية من خلف السور و قد استخدم في عهد قريب. و ربما يدعو هذا السور الي النظر بعين الاعتبار الي هذا الموقع و ذلك

لانتشار هذا النوع من الأسوار الدفاعية في الولاية الشمالية و بالأخص في منطقة الشلال الزابع و التي ربما كانت تستخدم لنفس الغرض.

أما الموجودات و اللقي الاثرية فلم يتمكن الفريق من التقاط اجزاء للفخار علي سطح الجبل او اي مخلفات اثرية اخري و ربما يعزي ذلك الي كمية اوراق الاشجار التي تتساقط سنويا بالمنطقة.

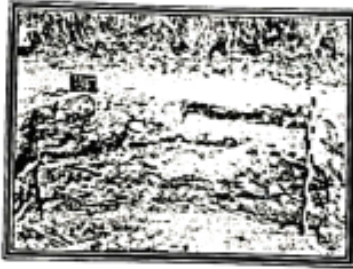
موقع سويا/الحي الشمالي(الروصيرص):

الموقع عبارة عن كوم كبير يمتد ما بين الشارع الرئيسي و المنطقة الزراعية وقد حدد جغرافياً بالاحداثيات الاتية :

11 52 838 ش

34 23 126 ق

ابراهيم الشريف ادم ، و من خلال الصورة التوضيحية نجد الجزء الأسفل من فوهة جرة فخارية بنية اللون عليها تحزيز أفقي. ومازالت في مكانها الأصلي.



بعد معاينة الموقع فقد اتضح وجود حفرة كبيرة بالموقع ، و قد كان من الواضح ان الموقع قد استخدم لفترات تاريخية طويلة ، اذ اوضح القطع الذي تم تنظيفه علي وجود عدد 5 طبقات للنشاط البشري بها بقايا الرماد ، الفحم ، الفخار و العظام الي عمق حوالي 90سم من السطح ، و يقود ذلك الي اهمية الموقع الذي ربما يمثل اهمية كبيرة و يحتاج الي المزيد من الدراسة و عمليات التنقيب العاجلة استخلاص اكبر قدر من المعلومات، و بخاصة ان الموقع قد

اصبح منطقة سكنية و قد يصعب لاحقاً اجراء اي عمل اثري. وتمثل هذه اللقى الاتارية جزءاً من الاثاث الجنائزي المصاحب لتلك الهياكل العظمية التي عثر عليها فهذا الموقع هو جبانة ربما ترجع للعهد المروي المتأخر. وانشاء عمليات الحفر لتشديد المنزل و منافعه تم العثور علي مجموعة من الاواني الفخارية مختلفة الاشكال و الاغراض مصاحبة للهياكل العظمية التي عثر عليها في جزء من الموقع الذي شيد عليه منزل المواطن/ابراهيم الشريف. و بيانها كالآتي حسب كروت تسجيلها المتحف:

- 1- رقم 31536: سلطانية من الفخار الاحمر مزخرفة في اعلاها و هي مصنوعة باليد و عليها اثار حرق في قاعدتها و تؤرخ من واقع الدراسة المقارنة للعهد المروي (حوالي القرن الرابع الميلادي).
- 2- رقم 31537: طبق بيضاوي الشكل من الفخار و هو مصنوع باليد و عليه زخرفة غائرة و اثار دخان من الداخل. (من العهد المروي).
- 3- رقم 31538: جرة من الفخار ضيقة الفم و مزخرفة بنقاط في شكل حزام موج ، و لها قاعدة صغيرة مسطحة.
- 4- رقم 31539: سلطانية بغم عريض مفتوح و مزخرفة في اعلاها بلرغبة احزمة من النقاط الغائرة، و هي مصنوعة باليد. (من العهد المروي).
- 5- رقم 31540: كوب قمعي من الفخار (Goblet Cup) ذو فم عريض مفتوح و جسم الاتاء خالي من الزخرفة.
- 6- رقم 31541: كوب من الفخار بغم عريض مفتوح و جسم الاتاء خالي من الزخرفة. و هو مصنوع باليد. (العهد المروي).
- 7- رقم 31542: كوب من الفخار مفتوح الفم العريض و جسم الكوب مزخرف بنقاط غائرة بشكل نصف دائرة حول جسم الاتاء. (من العهد المروي).
- 8- رقم 31543: ادوات رحي ، عليا و سفلي من حجارة الداويرايت.

موقع فامكا (أم درفا):

11 18 087 ش

34 44 082 ق

تحرك الفريق جنوباً على الضفة الشرقية للنيل الأزرق بالطريق الخلوي الذي



انتشرت عليه أشجار الماتجو والباباي وكانت اول مدينة هي مدينة كرامة ، ثم قرية ود الماحي و هو موقع مسجل لدي الهيئة القومية للآثار والمتاحف ، و من ثم قرية فامكا وتعني اهل مكة بلغة البرتا وهو امتداد لموقع مدينة فاذاغلي القديمة التي بناها محمد علي باشا من اجل تعدين الذهب و تنقسم الي ثلاثة مناطق رئيسة هي فامكا ،فازقلي المدينة القديمة و فازقلي الضفة الغربية.

شكلت جغرافية المنطقة محمية طبيعية بالجبال من الناحية الجنوبية والغربية و النيل إلى الناحية من الناحية الشمالية و الشرقية.

أما المباني فقد استخدم فيها الصخور المحلية و التي ما زال البعض منها يصل الي ارتفاع اعلي من المترين ، و تختلف هذه المباني من مبني الي اخر.

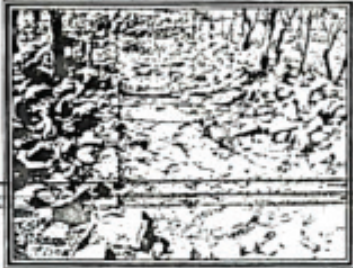
نجد هنالك المباني و السور الذي يحيط



بالمدينة، المباني الدائرية الشكل و بارتفاعات مختلفة بالإضافة الي المباني ذات الأسوار الداخلية و التي قد بنيت بأشكال هندسية مختلفة ، و ربما بنيت بهذا الشكل بغرض أعمال تعدين الذهب كذلك تنتشر

على السطح الكميات الكبيرة من حجارة الرحي التي كانت تستخدم في عمليات سحق الخام و ربما الأغراض اليومية.

اما مدينة فاذاغلي القديمة و التي تقع على الضفة الغربية للنيل الأزرق قبالة قرية



فامكا، فتسود عليها مجموعة من المباني

الدائرية و المربعة الشكل بالإضافة الي حجارة الرحي الكبيرة الحجم التي تنتشر

على السطح بصورة اكبر من فاذاغلي الشرقية ، و ربما يعزى ذلك الي عملية طحن الصخور(كوارتز) التي تحتوي يستخلص منها الذهب.

أما من ناحية تخطيط المدينة و تقنية تعدين الذهب تحتاج الي المزيد من الدراسة التفصيلية ميدانياً.

حثة الحجر : (ابو حجر)

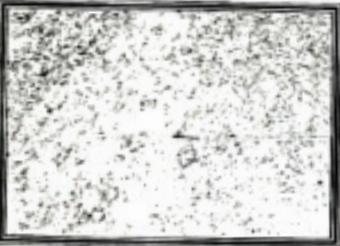
عجارة عن كوم رموبي كبير ، يبعد عن النيل حوالي 1.5 كلم و حدد جغرافيا على خطي طول و عرض:

11 54 590 ش

34 22 901 ق



تنتشر على سطحه كمية كبيرة من بقايا و أجزاء الفخار بالإضافة الي الخزف و المعظم الأدمية مما تشير الي ان الموقع قد استخدم كمقابر في فترة من الفترات ، اما المستوى الذي عثر فيه علي هذه البقايا فهي تشير الي التعرية الشديدة و استمرارية استخدام الموقع لفترات طويلة.



تم أخذ بعض العينات الأثرية من الموقع للدراسة و التي تمثلت في أجزاء الفخار ، الخزف بالإضافة الي قطعة فخار مكتملة عبارة عن كوب صغير احضره احد المواطنين قد عثر عليه بالموقع.

وقد عثر اهالي القرية على اللقى الأثرية التي تم تسجيلها بالارقام المتحفية التالية:

1. رقم 31565: كوب من الفخار بقم

ضيق و اسفله زخرفة حول العنق تبدأ بخط موج ثم سبعة خطوط مستقيمة حول الجرة ثم خط اخير موج.

2. رقم 31566: ودعة و لالة خزرات من الفيانس (قيشاني).

بالإضافة الي ذلك فقد تم جمع مجموعة من كسرة الفخار المزخرف بأشكال مختلفة.

- عاشمة بنات مرحلة الاساس و من الجنوب جامع الرضيرص الكبير و من الشمال نادي الهلال الرياضي.
- و قد اشارت هذه النقي الى ان المنطقة عبارة عن موقع اثري كبير تعرض الي التخریب بصورة كبيرة و يحتاج الي اعمال الحفريات الانتقائية المعالجة للتعرف علي طبيعة الموقع و إنقاذ ما يمكن إنقاذه من الاثار و المعلومات ، و بالتالي تحديد الفترات التي ينتمي اليها تاريخياً و اثرياً من اجل ضمه الي خارطة السودان الاثرية. وقد عثر اثناء عمليات الحفر علي القطع الاثرية المسجلة بالارقام المتحفية التالية:
1. رقم 31544: سلطانية كبيرة من الفخار بقم عريض مزخرف بضغط الاصبع، استخدم في الدفن لغطاء راس المتوفي و من الداخل توجد اثار للون احمر) ربما من العهد المروي).
 2. رقم 31545: سلطانية كبيرة بقم عريض و اسفله زخرفة بخطوط زقزاق، وهي مصنوعة باليد و تزخ للعهد المروي.
 3. رقم 31546: سلطانية من الفخار بزخرفة اسفل القم علي الكتف من ثلاثة و اربعة خطوط بنقاط غائرة. مصنوعة باليد (من العهد المروي).
 4. رقم 31547: سلطانية من الفخار عريضة القم مزخرفة بخطوط صغيرة (strips) علي القم ، و مصنوعة باليد (من العهد المروي).
 5. رقم 31548: سلطانية من الفخار بقم عريض مزخرف اسفله بنقاط مطبوعة (او مضغوطة) مصنوعة باليد (العهد المروي).
 6. رقم 31549 : سلطانية من الفخار بقم عريض و نقاط مضغوطة علي القم (rim)، مصنوعة باليد ، هنالك اثار دخان بالداخل. (من العهد المروي!).
 7. رقم 31550: سلطانية من الفخار بزخرفة - تحت القم - مصنوعة باليد و ربما من العهد المروي.
 8. رقم 31551: سلطانية من الفخار بزخرفة اسفل القم مكونة من اربع صفوف لنقاط غائرة (Incised strip bands) مصنوعة باليد من العهد المروي.
 9. رقم 31552: حجارة رحي (علوي و اسفل) من حجارة الجرانيت (العهد المروي).
 10. رقم 31552: حجارة رحي (علوي و اسفل) من حجارة الجرانيت (العهد المروي).
 11. رقم 31553: جزء من سلطانية من الفخار الاحمر بزخرفة علي قم الجرة.

و من واقع هذه المعثورات يبدو ان الموقع عبارة عن جبانة ، و تمثل هذه النقي

الاثرية جزء من الاثار الجنائزية التي يورثها ربما للعهد المروي.

الضفة الغربية :

تواصل العمل بالضفة الغربية للنيل الازرق و تم خلالها زيارة العديد من المواقع الاثرية و يمكن تلخيصها في المواقع التالية :

موقع ابو رماد :

11 54 483 ش

34 22 084 ق



الى الشمال من مدينة الدمازين و يقابله من الضفة الشرقية موقع حلة الحجر. الموقع عبارة عن كوم كبير يرتفع من مستوى السطح بحوالي 4 أمتار. ويقع على مقربة من النيل على بعد حوالي 500 متر.

يتكون الموقع من بنيات دائرية من الصخور و الصخور المبعثرة على السطح ، و الصخور في حد ذاتها لا تتواجد بالمنطقة مما يشير الي جليها من

منطقة ما بعيدة عن الموقع. اما نظيفة الموقع فهي على الارجح مقابر ، يصعب تواريخها الا بعد التنقيب الاثري.

تمثلت الموجودات الاثرية في كسرة الفخار ، الرحي الحجرية ، الادوات الحجرية و العظام.

موقع النديسة :

حدد جغرافياً على خطي طول و عرض:

12 02 929 ش

34 18 285 ق



تميز بنفس صفة المواقع الاخرى. فقد وجد على قمة كوم كبير من التربة الرسوبية ارتفاعه حوالي الـ 5 أمتار و يبعد حوالي 1.5 كلم من النيل، و تنتشر الاكوام الرسوبية على طول المنطقة و التي تتخللها اودية تصريف مياه الامطار في المنطقة.

اما الموقع من الناحية الاثرية فتنتشر على سطحه مجموعة كبيرة من اجزاء الفخار ، الرحي الحجرية ، الادوات الحجرية و العظام مما يشير الي احتمال استخدام الموقع كمنطقة استيطانية. و نتيجة لذلك عثر اهالي القرية على بعض القطع الاثرية التي سجلت و بارقام متحفية وهي :

1. رقم 31554: سلطانية من الفخار لحفظ المسائل ، مصنوعة باليدو تعود للعهد المروي.

2. رقم 31555: سلطانية صغيرة من الفخار ، و عليها زخرفة اسفل الغم عبارة عن شريط بخطوط صغيرة غائرة (Incised strip band).

3. رقم 31556: اربعة حجارة مسح (منقار) مؤتبطة دائماً بحجارة الرحي.

4. رقم 31557: حجر رحي علوي من حجارة الكوارتز (Quartz).

- 5 رقم 31558: حجر مطروق من حجارة الكوارتز .
 6 رقم 31559: جزء من حجر رحي علوي من حجارة الترانيت (Granite)
 7 رقم 31560: قطعة صفراء من الكحل (صبغة) وجدت في اطار جنائزي.
 8 رقم 31561: بقايا من زره محروق عثر عليها في مقبرة من العهد المروي، ربما جزء من الاثاث و المطقوس الجنائزية.
 9 رقم 31562: اجزاء من عقود خرزها من مواد مختلفة (عقيق احمر، بيض النعام و ثلاثة خرزات كروية مزخرفة من الفخار او نواة الدوم).
 10 رقم 31563: خرز من بيض النعام باحجام مختلفة.

تعرض جزء من الموقع للتخريب نتيجة عمليات الحفر و اخذ التراب من الموقع.
موقع جبل اقدى:

حددت جغرافياً علي خطي :

11 48 597 ش

34 04 177 ق



يبعد الموقع حوالي 32 كيلو متر غرب مدينة الدمازين وهو عبارة عن ثلاثة جبال اطلق عليها اقدى، داقويا و جبل موت و قد شملت جبل اقدى بوجود الرسومات الصخرية الملونة النادرة و الفريدة من نوعها في السودان عموم. و قد تكونت رسومات الزرافة، النعام و ثور نو قرون تميز أبقار هذه المنطقة حتى يومنا الحالي و يرجح انها تعود للعصر

الحجري الحديث.

جبل قتي:

يقع 115 كيلو متر غرب مدينة الدمازين

وهو من المواقع الاثرية الهامة اذ وجد بها

الرسومات الصخرية و المقابر التي يطلق

عليها مقابر الفونج و حددت علي خطي:

11 44 100 ش

33 30 843 ق

تعرض الموقع الي الدمار بصورة كبيرة جداً و ذلك بأخذ الأهالي تربة الموقع

من العصر الحديدي من التلال و في وجد علي احدى القطاعات بقايا لاحدي المقابر التي

امتدت اليها يد التخريب ، و القطاع الجزء العلوي لهيكل عظمي مستلقي باتجاه شمال

جنوب بينما الجزء العلوي قد جرفته معاول الأهالي ، ومن خلال الوضع العام

للمنوفى يبدو ان الراس الي الناحية الجنوبية ناطرا الي الشرق، و الي الناحية

الشرقية مباشرة مدية من الحديد كاحدي مكونات الاثاث الجنائزية المصاحبة.

تم توثيق الموقع وجمعت عدد من القطع الاثرية المكتملة من الاهالي و هي عبارة

عن مباخر و انية فخارية تشابه الي حد كبير فخار الفونج.



الى الناحية الغربية من الجبل (قلي الجميلين)
دلنا الاهالي علي عدد من الرسومات
الصخرية الملونة والتي استخدم فيها
الالوان الاصفر، الاحمر و الاسود ، وتكونت
الرسومات من الزراف و النعام و الابقار .
وهذه القلي الاثرية تحمل الارقام المتحفية
التالية:

1. رقم 31570: جرة دائرية الشكل من
الفخار الرمادي و الاسود و بها ديكور علي الفم بنقاط غائرة و شريط مموج تحت
الديكور الاول بنقاط غائرة و ربما يرجع تاريخها الي عهد الفونج.
2. رقم 31571: جرة سوداء من الفخار استخدمت للطبخ ، و بها زخرفة جومترية
بخطوط متقاطعة و يظهر علي اسفلها اثر النار . و تؤرخ لعهد الفونج.
3. رقم 31572: سلطانية بيضاوية الشكل من الفخار ، مزخرفة بخطوط حول الفم ، ثم
زرفة جومترية (مربعات متقاطعة) ثم خطوط و نقاط غائرة - و يرجع تاريخها
الي عهد الفونج.
4. رقم 31573 : مبخر من الفخار بلون اسود من اثر حرق البخور ، رابع الصنع و
الزخرفة ، و يؤرخ لفترة الفونج.
5. رقم 31574 : انية لحفظ العطور النافذة علي هيئة قطية من الفخار اسود اللون، و
تشبه في شكلها الانية الفخارية الملونة من موقع كريمة (رقم 119 SNM
بالولاية الشمالية و تؤرخ لعهد الفونج.
6. رقم 31575: مبخر من الفخار بلون اسود من اثر حرق البخور ، رابع الصنع
الزخرفة، و يؤرخ لعهد الفونج.
7. رقم 31576: سلطانية كبيرة الحجم بيضاوية الشكل مزخرفة من الخارج- و
تؤرخ لعهد الفونج.
8. رقم 31577: سلطانية من الفخار داكنة اللون و مزخرفة علي كل جسمها، و
تؤرخ لعهد الفونج.
9. رقم 31578: سلطانية كبيرة من الفخار ذو اللون الاسود و هي بيضاوية و بها
زخرفة. من عهد الفونج.
10. رقم 31579: مبخر من الفخار ذو اللون الاسود و مزخرف عند فوهته ، وهو
من العصر الحديث (المعاصر) .
11. رقم 31580: سلطانية كبيرة من فخار ذو لون اسود و بها زخرفة عبارة عن
خطوط متوازية من النقاط الغائرة في كل جسم الاناء.
12. رقم 31581: مبخر من الفخار الاحمر القاع اللون، مزخرف من اعلاه و
حتى المؤخرة وهو من العصر الحديث.(المعاصر).
13. رقم 31582: غليون (كدوس) ثقب من الفخار ذو اللون الاسود من اثر
الدخان. من عهد السلطنة الزرقاء.

14. رقم 31583: غليون (كتوس) تيق من الفخار الاحمر مزخرف من الخارج.
من عهد السلطنة الزرقاء.
15. رقم 31584: سكين من الحديد مصاحبة لمقبرة مهدمة. ربما من عهد السلطنة الزرقاء.

موقع جبل رورو:

وهو احد الجبل المنتشرة بتلك المناطق و حدد الموقع جغرافيا علي خطي:
11 53 636 ش
33 39 130 ق

يقع الموقع 75 كلم شمال غرب مدينة الدمازين ، وهو عبارة عن كوم كبير ممتد علي سفح الجبل و تنتشر علي سطحه كمية كبيرة من اجزاء الفخار و العظام . و نتيجة لعمليات الحفر المتكررة و اخذ التراب من قبل الاهالي بالمنطقة فقد وجد في وسط الموقع حفرة كبيرة جدا ، و ظهر علي طول مقطوعات هذه الحفرة بقايا الهياكل العظيمة الانمية و الكثير من البقايا الفخارية علي عمق حوالي 1 الي 0.5 متر من السطح.



و استخدمت في بعض بنيات هذه المقابر الصخور التي جلبت من الجبل نفسه، بينما طمست معالم البنيات الفوقية للكثير منها، كما وجدت في نفس الموقع مقابر ربما كانت حديثة.

و منقطع الاثرية التي عثر عليها المواطنين في هذه الموقع:

1. رقم 31567: جرة من الفخار لحفظ الموائل غير مزخرفة و استخدمت للاستعمال اليومي مما غير لونها الاخمر الي رمادي ماتل للسواد. وهي مصنوعة باليد و تؤرخ للعهد المروي.
2. رقم 31568: مبخر من الفخار ، رمادي اللون و تظهر عليه اثار الاستعمال بحرق البخور في المناسبات الطقسية او الاخرى. وهو متعدد الزخرفة الرائعة و طريقة بنائها المتعددة الاشكال.
3. رقم 31569: سلطانية من الفخار سوداء اللون من اثر استخدامها في المطبخ، و ترجع الي عهد الفونج.

و يبدو ان هناك استمرارا لثروة الفخار في هذه الفونج.

خلاصة:

من خلال المسوحات الاولية التي قام بها الفريق في هذه المنطقة فقد اتضح ان المنطقة تزخر بالعديد من المواقع الاثرية التي تنتشر علي ضفتي النيل ، و قد تمكن الفريق من زيارة عدد بسيط منها ، و تحتاج بصورة عامة الي عمل مسوحات منظمة

Appendix No. (2)

See appendix 3

Exploratory Survey of Areas Affected by the Raising of the Rosaires Dam (Translated into Arabic)

Ministry of Culture, Youth, and Sports

National Corporation for Antiquities and Museums (NCAM)

Rosaires Dam Raising Project and Archaeological Rescue

Exploratory Survey

Final Report: February 2009

NCAM

Appendix (3)

Exploratory Survey of Areas Affected by the Raising of the Rosieres Dam

Ministry of Culture, Youth and Sport

**National Corporation for Antiquities and
Museums
(NCAM)**

**Rosieres Dam Heightening Archaeological Salvage
Project
Reconnaissance Survey**



**Final Report; February 2009
NCAM**

					decorated. There are also number of fragments of grinding stones. We have observed small mounds of stone 50 to 70 cm in diameter it could be tombs	
23	ROS E 37	As Sereaf —	E 0671484 N 1268516	Settlement	On the right bank of Wadi As Sereaf there are 11 stone structures. Circular stone frame and one stone on the centre. The structures are about 3 m in diameter. No potsherds have been observed on the ground surface	Un known
24	ROS E 38	Wad Al Mabi	E 0674753 N 1263947	Settlement	Scatter of potsherds some are decorated and fragments of grinding stones on the surface of big area of mounds of earth closed to the Blue Nile	Un known
25	ROS E 39	Famaka —	E 0689574 N 1249402	Settlement	Fortress of stone built on high area on the feet of Famaka mountain facing the Blue Nile in two sides (The river turned direction in this point). The fort has 7 rounded towers along the edges and corners together with number of internal units in square and rectangular shapes. On the surface inside the fortress is scatter of potsherds and quite large number of grinding stones both upper and lower parts the lower are big in size (10-40 x 60-70 cm)	Fung - Turkish ??
26	ROS E 40	Famaka	E 0689399 N 1249718	Cemetery	Group of about 8 tombs. The site situated north of ROS E 39 on the feet of famaka mountain. The tombs have rounded mound shape of stones 5 to 7 m in diameter. On the surrounded surface is scatter of potsherds and	Un known

inhabitants led to the discovery of new archaeological sites^{*}. In addition, complete pottery bowls from two sites (ROSE 33, ROSE 55) found by the citizens have been handed over to the team (plate 8).

The region in general is considered to be poor savannah, with dark clay soil, and characterized with heavy rain fall rates during summer and autumn (beginning of May to the end of October). The flora in the area consists of long bushes and big trees such as Acacia and (Talih, Tabuldi, Hightag, and Haraz).

Previously a very limited archaeological work was done in the area of the Blue Nile region in general. In fact, the only archaeological research was a documentary work done by NCAM in 1997, 2001, and 2008 in Ed Dindir Town and inside the Dindir National Park.

The field work has covered a distance of about 110 km along the eastern bank of the dam lake. The survey has presented unexpectedly rich archaeological potential in the region. In total of 55 archaeological sites have been discovered and documented by description, photographic record, and a collection of surface finds. The following table (table 3) gives the location of the discovered sites along the eastern bank and a brief description.

The newly recorded archaeological sites were very diverse, from scattered archaeological material on the surface to well recognized, rich settlement mounds and cemeteries. The sites vary considerably in size and importance; hence the consequent rescue operations differ from site to another. The rescue interventions vary from incorporating surface studies, documentation, and test pits in 14 sites to conduct partial and full excavations in 41 sites (table 4).

Dating the archaeological sites in the area based on the survey data was a problematic issue, since there is lack of previous studies providing analogous material and information concerning the archaeological view of the area. Therefore, further excavations are very necessary for an absolute dating for better understanding the archaeology of the region. In fact the archaeological sites are different from those in the northern part of the country and along the Nile region in general. However, the prehistoric sites show similarities in nature and in the observable surface materials. About 13 prehistoric sites most probably Neolithic have been identified based on the potsherds decoration patterns, together with the distribution of the stone tools and grinder fragments on the surrounding surface. A number of the sites have yielded Neolithic potsherds decorated with lines and dotted lines motifs. Sites (ROS E 5) , (ROS E 15) are examples of habitation sites dating to the prehistoric period (Plate 9, 10, 11, 12, 13).

The revealed archaeological sites are historically divers from the prehistoric periods to the time of the Mohammed Ali Basha army penetration to the region in 1821. In fact, there is a fortress of stone built on high area at the foot of

^{*} We would like to express our thanks to the Sherks and the Orsoks of the following villages for their assistance and cooperation: Al Taryq Badi (Al DakMa), Al Fadal Rajab (Tartya), Rajab Al Dao Adnan (An Sereaf), Adnan (K'ima), Ata Almaran Mohammed Al Maki, Abd Al Karim Mohammed Al Maki (Wad Al Maki)

Famaka Mountain (ROS E 39) facing the Blue Nile in two sides (where the river turned) dating to the Turkish period. The fort has 7 rounded towers along the edges and corners together with a number of internal units in square and rectangular shapes (plate 14, 15). On the surface inside the fortress is a scatter of potsherds, glass, and quite a large number of grinding stones both upper and lower parts. There is evidence from the surface materials and from the oral testimonies to prove that this fortress has been used by the Turks. Some of the important finds are an empty gun bullet and a button of a military uniform dating to the Turkish period (plate 16).

The distribution of the archaeological sites along the survey shows concentration of sites in some areas. The area directly south of the dam is the largest in distance. It is the area where the new extension of the dam lake will be set up. This area shows poor archaeological potential compared to the most southern part of the survey from Kirma and up stream to Famaka. The lack of archaeological sites in the area between point 1 and point 8 is probably due to the intensive use of the land for cultivation, which directly affected the preservation of the archaeological sites (Plate 17).

Some of the discovered rich settlement sites are situated on higher grounds. They are clearly distinguishable from uninhabited areas by the composition of the ground surface. The so-called 'Black Cotton Soil' with its large and deep dry cracks, characterizing the geology of the area, is mixed with sand and silt at these sites. In addition, larger vegetation like trees and shrubs is less dense at the sites. The main feature of these sites, however, are abundant scatters of potsherds, including a relatively large proportion of potsherds decorated with incised and impressed patterns. Further surface finds are grinder and hammer stones, beads of pottery and stone, all typical surface finds of settlement and occupation sites. Lithics are less frequent, but observable in some of the sites.

A number of the newly discovered sites are mainly scatters of potsherds and fragments of grinder stones found all over the cultivated lands. The archaeological sites in the area have been obviously eroded by the rain fall. In addition, the oral information from number of locals village's inhabitants have indicated tells about the destruction of archaeological site during the building of the dam and flooded consequently in 1966.

The settlement sites in the area have been found in two forms, the first is scatter of dense archaeological materials on the surface of high earth mounds. The second consisted of stone structures found along the survey area. Some are dated to prehistoric period and some have been dated based on the oral information to the Fung (Anag) period, which is probably pre or early Islamic (ROS E 37). These structures are circular stone frames about 3 m in diameter with one stone on the centre. In most of the sites there are scatters of decorated potsherds, but in some cases no potsherds have been observed on the ground surface near these structures. One of the biggest habitation sites has been found in Abu Shendi (ROS E 54), in the middle of the village facing the Blue Nile. It consisted of a

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Appendix No. (4)

A map showing the extent of Sudan during the time of Muhammad Ali Pasha, also highlighting the gold production areas in Kordofan, the Blue Nile, and Benishngul.



Appendix No. (6)

The first photograph taken of Muhammad Ali Pasha on November 4, 1839, shortly after his visit to Sudan.



The first photograph taken of Muhammad Ali Pasha was on November 4, 1839, shortly after his visit to Sudan.

Appendix No. (7)

The surface remains of the city of Muhammad Ali Pasha in the Blue Nile. Source: *The Journey of Muhammad Ali Pasha to Sudan*, Hassan Ahmed Ibrahim, Field Trip, April 1980.



Surface Remains of Muhammad Ali Pasha's City in the Blue Nile – Source: Muhammad Ali Pasha's Journey to Sudan, Hassan Ahmed Ibrahim, Field Trip April 1980.

Appendix No. (8)

**A section of the city wall and some buildings – November 2023.
Source: Ali Ahmed Ibrahim and a team visiting the city, November 2023.**



A part of the city wall and some buildings – November 2023, source: Ali Ahmed Ibrahim and the team visiting the city, November 2023.

Appendix No. (9)

A section of the city wall captured in a photograph dated November 2023. Source: Ali Ahmed Ibrahim and others.



A section of the city wall, photo taken in November 2023, source: Ali Ahmed Ibrahim and others.

Appendix No. (10)

Trees surrounding the city, November 2023.



The trees surround the city, November 2023.

Appendix No. (11)

**The team that visited the city
of Muhammad Ali Pasha, November 2023.**





The team that visited Muhammad Ali Pasha's city, November 2023.



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This book aims to introduce the City of Gold, known as the city of Muhammad Ali Pasha in Sudan. The city was established by the Pasha in the Blue Nile region south of Fazoghly. It was one of the cities whose history and establishment were closely linked to the personality of Muhammad Ali Pasha, the Governor of Egypt, and his historic visit to Sudan from October 15, 1838, to March 14, 1839. This was the only visit he made to Sudan during his rule from May 17, 1805, to September 1, 1848. Despite its modernity and unique establishment compared to other Sudanese cities, this city has not received adequate research, excavation, or study from specialists and historian. Therefore, this book seeks to uncover the circumstances surrounding the establishment, development, and eventual decline of this city by tracing the history of gold in Sudan and its location. It also explores Muhammad Ali Pasha's desire to control Sudan and acquire gold as one of the reasons for his invasion. The book discusses Muhammad Ali Pasha's journey to Sudan and the events that accompanied it from Cairo to the Blue Nile region of Fazoghly. It becomes clear that Muhammad Ali Pasha established this city to create a modern urban centre that served his economic ambitions and provided him a safe haven from potential dangers in Cairo, whether from domestic or foreign adversaries. However, the city quickly deteriorated due to a lack of gold, neglect, and Muhammad Ali Pasha's abandonment of his southern campaign due to internal instability and his efforts to expand his influence over Egypt, the Levant, and the Hijaz. Given the significance of this city and other Sudanese cities, there is an urgent need to focus on Sudanese urban centers in general and to study the factors behind their establishment, development, and prosperity during the Turkish-Egyptian rule in Sudan and other historical periods. More studies should be conducted on this city established by Muhammad Ali Pasha as well as other Sudanese cities that emerged and evolved during the Turkish-Egyptian rule of Sudan.



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