

A.A.

ΠΡΑΓΜΑΤΕΙΑ

ΤΗΣ

ΑΚΑΔΗΜΙΑΣ

ΑΘΗΝΩΝ

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И. П. А. Т. М.

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А. Ф.

В. У. З. А.

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Π Ρ Α Γ Μ

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Α Φ

Β Υ Ζ Α

Γ Ρ Α Φ Ε Ι Ο Ν

Τὸ παρὸν ἔρ-
κανικῶν ἐθνολογικῶν
κῆν καὶ πολιτιστικῶν
πάσης προσοχῆς τῆς
τῆς Βορείου Ἀφρ.
πολιτιστικῆ παρουσίας
ἐπέζησαν πέρα τῆς
ἡκτινοβολήσεως πολλοί
σιν ἐπὶ αὐτῶν τοῦ
Δυτικοῦ Σουδάν, οἱ

Ἀλλὰ πῶς ἐ-
Ὁ συγγραφεὺς εἶναι
καὶ ἀπολύτων συμ-
σιζομένων ἐπὶ θεο-
ομένων ὑπὸ τῶν ἐ-
ἀνάγκην περαιτέρω
φαίνεται ἐν τούτοις
τῶν λαῶν καὶ πολ-
κότητα ἐπιδράσεως
ὁ ἐκχριστιανισμὸς
ἐξηκριβωμένοι.

Εἰς μίαν σύντ-
τινῆς Αὐτοκρατορίας
νον σταθερά, δεδομέ-
τοτε κανονικῶς, ἀλ-
καὶ ἡ παρουσία νο-
ὡς θεσμὸν ἐπιβιώσ-

τω δυσχερε
 ἐρήμῳ ἐπὶ
 γειρε ναὸν
 λογικῆς σκ
 τῆς κλασσικ
 τὴν ἐποχὴν
 ὁποίων ἀπο
 λων ἀποζών

Τὸ δεύ
 φύλων τῆς
 Προκόπιος
 βάσει τῶν
 Ἀξιολογώτε
 παρὰ τὴν ἀ
 ἔτος 559 μ.
 Σιλκώ, ἥτις
 πολιτικὴν κ
 τίζουσαι τὴν
 μετὰ τούτω

Βάσει
 ρίση τὴν ἐν
 τομέα τοῦ
 εἶναι ὅτι ὁ
 ἐθεμελιώθη
 ὑπέθετέ τις.
 Κωνσταντινο
 πιστώσεως
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 τὸ ὁποῖον εἶ
 Ἕτερον ἀξιο
 κατακτήσεως
 Ἰσλαμικῆς π
 ὁποῖον μόνον
 οὗτος συνίστ
 τοῦ Κεντρικο
 φεὺς διαπραγ

Τὸ τρίτον τῶν
αφρικανικῆς ἐθνικότητος
ἀνιχνευθεῖν διὰ τῶν
λειτουργικῶν διαφαινομένων
ἀρχαίων Νεγροαφρικανικῆς
χάρας. Ἀντὶ πάντων τῶν
δεδομένων ἀποδείκνυται ὡς
ἀρκοῦντως ὅτι

1. Ἐπιβεβαιωθήσεται
ἐπιστώθῃ εἰς διότι
νεταί χρησὶς τοῦ
τὸν ἴδιον τύπον,
ἐν τῇ θρησκευτικῇ
Νιγηρίᾳ ὁ σταυρὸς
Starra, ἥτις σημεῖον
νικῆς λέξεως.

2. Μαρτυρεῖται
κριτικῶς. Γεγονότων
καὶ Λέων ὁ βασιλεὺς
νικῶν βασιλείων

3. Ἀρχαῖα
στιανικῆς ἐποχῆς
Αἰγύπτῳ, θέτει
μεμακρυσμένων

4. Ἰστορεῖται
νικῶς τὴν ἐξ ἀνα
γονοὶ μυθολογοῦν
Ἀραβίας καὶ Συρίας
χθὲν εἰς τοὺς χρόνους
Τὸ ὄνομα Κίσρα
πτεῖ κατὰ πᾶσαν
στρατοῦ ἐξ Αἰγύπτου
σαν μέχρι σήμερον

5 - 7. Ἐθνομυθολογία
θίσταται κατὰ τὸν
δὲν καὶ τῆς Αἰθιοπίας

κὸν ρόλον δια-
μένου βασιλε-
χουν λεπτομα-

8. Ο ἰ

τύπου ταύτης
σήμερον. Πα-
χριστιανικά, ο
νον ἐπὶ τῶν
εἰς μεγάλην ἐ-
ἄγγελος, Με-
οὶ Τουαρεκ π
εἰς τὸ θρησκε
τοῦλάχιστον
κόσμον.

Διὰ τῶν
γματικὴν στή-
ἐπὶ τοῦ Νεγρ
εἶναι νὰ ἀνακ
᾿Αφρικανολογ
ξεις. Ἡ πρω
τυγχάνει νὰ ε
δεδομένων, μ
θεῖσαν συσχέτ
κτικὴ, ἀποσκ
τῶν ὁποίων ἡ
λιπιστικοῦ ρόλ
᾿Ηπειρος ἀφν
ἱστορίας, ἀντι
μονικῶς διαπι
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*** *Loc. cit.*,

**** *Cf. BER*

***** *Loc. cit*

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PREFACE BY P

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I INTRODUCTION

EGYPTIAN

II BLEMMEYES

OF NUBIA

III THE CENT

AND SAHA

§ 1. *Surviva*

§ 2. *Testimo*

§ 3. *Archaeo*

§ 4. *Historic*

§ 5. *Some et*

§ 6. *More on*

§ 7. *Issa tra*

§ 8. *The Tu*

§ 9. *The pro*

peoples.

APPENDIX I

APPENDIX II

ADDENDA

INDEX OF AUTH

GENERAL INDEX

BYZANTINE

The southernmost obscure field of research in the provinces is broad and Sahara, the strictly politico-geographical area are fringed upon and have entailed a contact by the rigour of research cultural influences could be more abundant can such cultural documentary evidence of the Negro-Sudanese of the Negro-Sudanese of cultural history

In the following report to be either ethnological and correlate such ethnology and ethnology (Greek) authorities maintaining a glimpse in and cultural assimilation completely obscure bring to light far-reaching Byzantium upon a general exception of Nubia

INTRODUCTION

The so-called diarchy of the Eastern Empire has a very ancient origin, which is attested by Justinian, which is attested by the *des four ἀρχαὶ ἡγεμονικαὶ* of Augustamnica Secunda, which is attested by Hierocles of Africa by listing the provinces of the one of Justinian under the ἀρχὴ πραιποσίτου (πραιποσίτου) under the ἀρχὴ γουσταμνικῆς (γουσταμνικῆς) under the ἀρχὴ ἡγεμονικῆς (ἡγεμονικῆς) under an ἡγεμόνα (ἡγεμόνα); (v) an ἡγεμόνα (ἡγεμόνα) τῆς ἁνω, under δοῦξ ἀφ' ἑσθίας Λιβύης τῆς κατὰ τὴν ἡγεμονικὴν (δοῦξ ἀφ' ἑσθίας Λιβύης τῆς κατὰ τὴν ἡγεμονικὴν).

In the very beginning of the *Orbis Romani* a list of the provinces is given in addition of an ἡγεμονικῆς (ἡγεμονικῆς) recorded by Hierocles. The list occupies a second column. Egypt first, with Aegyptus.

(¹) *Corpus Juris Civilis*, p. 86.

(²) *Hieroclis Synecdoche*, d'Hiéroclès et l'opuscule, pp. 45 - 48.

(³) Georgius Cyprius.

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(⁵) T. MOMMSEN,
 Phil. - Hist. Abt., 180

(⁶) For instance, C
 and I, 46, 2.

(⁷) G. ROUILLARD

(⁸) *Codex Justinia*

(⁹) Concerning thi
 (Leipziger historische
 pp. 1-2. Gelzer concl
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 See E. HONIGMAN, *op*

(¹⁰) *Synekdemos*, 7

(¹¹) *Descriptio*, 691

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(¹²) *I*
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Berenice
1902, pp

(¹³) *J*
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(¹⁴) *I*
Petrus *I*
Scriptoru

(¹⁵) *C*

(¹⁶) *I*
(*Patrolog*

(¹⁷) *I*

If we turn to the most part of the lecture of Africa. We are more interested in Imperial frontiers. The stretches of the Libya by certain holds within the province had for the most part a nomadic population which were hardly protected by the inferior and by G. in the Libyan Sahara the great desert region the inhabitants in tradition locates Libya. The Byzantines sections of the Libya gives a very exact Photius' criticism of Justinian with the numerous agreements with the native population ascertainable from an eye-witness of

(¹⁸) Procopius rec

(¹⁹) MASPERO, *op.*

(²⁰) Procopius, *D.*

(²¹) See *infra*, III

(²²) The description in his *Bibliotheca*, collected by HENRY in *Collection*

(²³) CH. DIEHL, *L.* pp. 299 - 330. Idem, BURY, *History of the*

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(²⁶) For reference
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(²⁷) *De Bello Per*

(²⁸) *Ibidem*, I, 1

(²⁹) *Ibidem*, I, 19

(³⁰) W. CURETON
English translation

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(³⁷) *Historia Ec*

(³⁸) L. DUCHESNE
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(³⁹) F. PREISIGK
 vol. III, 1906, pp. 4
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(⁴⁰) A
vol. II, p

(⁴¹) 'T
vol. XXI

(⁴²) *L*

(⁴³) *IB*

(⁴⁴) S
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(⁴⁵) *L*

(⁴⁶) *IB*

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(⁵⁰) C. R. LEPSIUS 39 of Coptic inscripti

(⁵¹) E. REVILLOU Académie des Inscript

(⁵²) A. M. BLACK

(⁵³) REVILLOUT: *Historica*, III, 6, 3: c

(⁵⁴) REVILLOUT, o

(⁵⁵) *Ibidem*, pp. 10

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(⁵⁶) Job
p. 157). Mo

(⁵⁷) F. C
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(⁵⁸) in A
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X, 1876, pp

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(ii) It is implie
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(iv) The Blemn
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(v) The referen
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(vi) The territ
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(vii) The Novac
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(viii) Silko qual

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 pp. 419, 436.

(⁵⁹) A. J. LETRON
Abyssinie, 1832. Con
le temple de Talmis e
 vol. IX, 1832, pp. 1
aboli à Philae dans l
discute la réalité d'un
 vol. X, 1833, pp. 111
Oeuvres choisies de A.

(⁶⁰) C. LEFEBVRE,
 bibliography relating
 5072.

(⁶¹) F. GAUTHIER,
 1911, pp. 203 - 205 a

(⁶²) O. G. S. CRA
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BLEMMY

chronological precedence of the Christian Church and its hierarchy, which is due, however, to the Jewish christianization of the Nile valley.

So far the sources do not confirm the conversion of the Blemmyes. Rather this ethnic group is devoted to its worshipping of the goddess. This may be positively confirmed by the conversion of the Blemmyes.

Exactly who the Blemmyes are is graphically situated in the Nile valley and this is in agreement with the testimony of the Blemmyes. Priscus of Anagninos speaks of the Blemmyes as of an organized territory which was concluded in A.D. 400 and Blemmyes⁽⁷⁰⁾. The Blemmyes are a organized political group and the mass of evidence indicates that they were politically and ethnically frequently raiding the Nile valley.

of Nubia. This is in fact the case but this is only a mere mention, otherwise acceptance of this political status would be a confirmation of the Blemmyes in Nubia.

(⁶⁷) It is only on account of the names that Gregory Abulpharagius among the people of the *pendiosa dynastiarum*, v. 1, p. 37 - 38, east of the Nile valley.

(⁶⁸) So DUCHESNE, *op. cit.*, 1901, p. 400.

(⁶⁹) *Apud* Photius, *op. cit.*, p. 153 - 154; ed. DIND.

(⁷⁰) Priscus, *Excerpta*, pp. 153 - 154; ed. DIND.

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copelestes, who are famous for their precious stones⁽⁸¹⁾. Diodorus Siculus, one of the Blemmyes, was taken prisoner in western Nubian desert, east Libya and Nubia, and was captive by the Blemmyes. The place of exile was in the desert, the presence of the Blemmyes was quite plausible given their nomadic conditions, remote from the region of Syene, near the Nile, Nubia, for which Strabo calls them Al-Belime. Strabo's writing in the 10th century AD, the Negro population of the region might be identified with the Blemmyes.

The wide geographical area of the Blemmyes, from the desert east and west, inevitably having contact with Egyptian ethnic groups from the upper Nile.

Strabo observes that the Blemmyes are mentioned in *Mémoires sur l'Armée de Syene* of Ptolemy. In another reference, *Geographia Graeca*, vol. X, he refers to Berenice and refers to the Blemmyes.

(⁸¹) *Topographia Chaldaea*, p. 100.

to Novadae is found in the same work.

(⁸²) Plinius, *Naturalis Historia*, lib. VI, c. 26.

(⁸³) Stephanus Byzantinus, *Geographica*, lib. I, c. 10.

E. REVILLOUT, *op. cit.*, p. 100.

(⁸⁴) Evagrius, *Ecclesiastica Historia*, lib. I, c. 10.

(⁸⁵) *Description de l'Égypte*, vol. I, p. 100.

1866, p. 26.

(⁸⁶) *Les Prairies d'Orient*, p. 100.

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Byzantine relations with them, if they do not represent a tribute paid to the secure Blemmyan chief; or, which is more probable, established on the Blemmyan chief as a nominal vassal.

A second document mentions on him the perpetration of a crime sent by either a βασιλίσκος or a βασιλιάς on behalf of the king.

Ἐγὼ Πακυτόμνετος. The first editor, Baillet-Latour, reads: *Ἐγὼ Πακυτόμνετος* to a βασιλίσκος who is mentioned in the document. Fresh evidence is found in the benefits from the king, which, however, that no doubt is true, though we are inclined to doubt the first document by Baillet-Latour, we accept Baillet's reading, and our observation confirmed.

The third document mentions names *Ἀργών, Λάβρος* for money borrowed (ῥωτος), which is probably on the second document further confirmed contained therein that period.

The emergence of the tribes is otherwise

(⁸⁹) *Ibidem*, pp. 4-5.

(⁹⁰) *Ibidem*, p. 5.

(⁹¹) *Ibidem*, pp. 16-17.

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(94) A

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Blemmy

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(¹⁰²) F. COMBEFIS

(¹⁰³) J. MASPERO,
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(¹⁰⁴) *Ibidem*, papy
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(¹⁰⁵) *Ibidem*, papy
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(¹⁰⁶) *Cf.* the poet
 Βλεμύων γένος ὄψεται,

(¹⁰⁷) U. MONNERE
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(¹¹⁰) *Aethiopica*,

(¹¹¹) A. PAUL, *A
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(¹¹²) A. PAUL, *o*

(¹¹³) D. H. MÜLL
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(¹²²) C

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(¹²³) *Chronique d'Extrats des Manus*

(¹²⁴) Cosmas Ind c. 101). Cf. E. A. W. 262.

(¹²⁵) *Chronique*, Nuwas, which occur the emir Harith-Ibn- in the Menologia or 721 - 762. Cf. also th Texts, edited by J. ch. iii, pp. 192 - 203

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⁽¹²⁶⁾ See
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⁽¹²⁷⁾ *Ide*

⁽¹²⁸⁾ *De*

⁽¹²⁹⁾ *Les*

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⁽¹³⁰⁾ *Description de*
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⁽¹³¹⁾ D. H. MÜLLE
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(¹³²) S. I.
 137 - 148, su-
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(¹³³) See
Records, vol

(¹³⁴) H. A.

(¹³⁵) H. A.

(¹³⁶) An

MONNERET
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The cultural difference between the Nubian languages and the more Arabic languages has not as yet found a balance of opinion. The Nubian, influenced by Hamitic, means a prominence of the various tribes of the Nile and its sister idioms of the Sudan from these regions. The modern migration of the dialectal forms⁽¹⁴¹⁾. The African languages reflect the age long subject, and which and historical invasions.

We have expressed our vadae and Blemm for the fact that position to undergo the most significant conversion of Nubian a number of tribes.

same remark applies. Although he admits to be qualified by the classed under this he

(¹³⁷) See the importance 1960, and *idem*, *Don*

(¹³⁸) «The preponderance of Negro-African languages

(¹³⁹) H. A. MacMurtrei 1918, pp. 30 - 48.

(¹⁴⁰) A. N. Tucker 1956, pp. 75 - 77.

(¹⁴¹) 'Nile Nubian (Darfur), *Ibidem*.

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A. J. LETRO

(¹⁴⁴) J. I

(¹⁴⁵) F. I

der Wiss., 1

The Christian epigraphical material, mostly by Greek, Coptic, and other material culture about the past are scanty descriptions of what once existed⁽¹⁴⁷⁾. This text in Greek, Syriac, and Arabic, 1906 and the identification of the material has accumulated. The edition of Nubian texts. This material comes from the edition according to the edition of the source. The author of the Greek names, not by the name "*Ελλην*" = paganism from supposed Nicene text⁽¹⁵²⁾. The influence of undetermined of the gospel fragments attributed to Christ about practically a rendering appear that the version

(¹⁴⁶) See the complete vol. I - II, 1935, and cf. HAM, *Churches in Lower*

(¹⁴⁷) See E. QUATREMERCIER, 'Altnubischen', in *Studien zur Nubischen Grammatik* in Zyhlarz's linguistic collection. ROLF HERZOG, *op. cit.*,

(¹⁴⁸) H. SCHÄFER, in

(¹⁴⁹) Of course, most of the texts provide the background of the subject texts edited by H. W. Wiss. in Wien, Schritter

(¹⁵⁰) F. L. GRIFFITH, the text reproduced in E. ZYHLARZ

(¹⁵¹) F. L. GRIFFITH

(¹⁵²) MANSI, *Concilium*

(¹⁵³) *Patrologia Graeca*

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(¹⁵⁸) *Cf*

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(¹⁵⁹) *Ib*

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(¹⁶⁰) F.

The question now is how intact the Byzantine influence and its constant impact on the Nubian culture probably be accounted for. In Nubia, Julianus (161), and their monastic liturgical tradition; had been rendered on the other hand it is of Egypt, which a direct connections of clergy in Nubia is a *doniens* troublaient sion s'en présentait believe that the off parts of Nubia and has been deliberate about the conversion of the Makur. the actual Kura'an. However, the Mon a cause in bringing the doctrinal domin authority over the Jacobite Church ass tion of bishops, ava of Alexandria(164).

ology and Anthropology, antiquities of Faras and graphic material has be

(161) H. JUNKER, *loc*

(162) *Chronique de M*

(163) *Ioannis Abbat*

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(164) Eutychius, *An* antagonism between th

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(¹⁶⁸) See the list of
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(¹⁶⁹) The name G
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(¹⁷⁰) *Chronique de l*

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(¹⁷¹) M

(¹⁷²) Pa
cit., p. 107
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(¹⁷³) C

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(¹⁷⁴) See above, not
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Can we speak of civilizations? The idea before being in a terms of Christianity through and by the intermediate African peoples geographical as well examination of the account any extensive, they apparently heterogeneous meet.

The sign of the in several parts of tian Sudan, Khar sign of the cross of eye⁽¹⁷⁷⁾. Other uses on special occasions a boy, who had a presenting itself to has been reported Kordofan. The same Sea⁽¹⁷⁹⁾. So far the

(¹⁷⁷) J. W. C., in A

(¹⁷⁸) *Ibidem*, p. 6

(¹⁷⁹) C. Crossland

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(¹⁸⁷) C. K. MEEK,

(¹⁸⁸) *apud* MEEK,

(¹⁸⁹) H. LING ROT
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(¹⁹⁰) P. AMAURY T
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(¹⁹¹) *Apud* H. LIN

(¹⁹²) Further speci

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J. MARQUA

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(¹⁹⁶) J.
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(¹⁹⁷) F

(¹⁹⁸) P.

(¹⁹⁹) *Ib*

isolated cases; they are not, therefore, carvings in the form of a smaller circle. Frobenius discusses

The association is no doubt as to the relations as to its origin. Among the Katakombas sacred swords granted by their holders were only major chiefs only sworn on the ly fetched for the scribed by Meek was shaped hilt was called Nupe daggers. This fully confirms Frobenius the cross. Although there is no doubt that it is as very old, since the chief from Yenit it be pointed out that it was found at Gao in 1949 and local pottery⁽²⁰⁴⁾.

To the preceding some linguistic evidence in the region of Central Senegal, *sarra*, which, he thought

(²⁰⁰) P. AMAURY

(²⁰¹) C. M. MEEK,

(²⁰²) *Ibidem*, p. 77

(²⁰³) *Ibidem*, p. 77

(²⁰⁴) R. MAUNY, *Revue d'Afrique noire*, vol. 2

(²⁰⁵) *Op. cit.*, vol.

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(²⁰⁷) T
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I, pp. 152

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(²¹²) Ibn Batuta,
1929, p. 323. Cf. 'Vo
4ème série, vol. I, 18

(²¹³) *Idem*, 'Voyag

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(²¹⁶) *Ib*

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(²¹⁸) Se

(²¹⁹) Le

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⁽²²⁰⁾ A reference to
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⁽²²¹⁾ *Ibidem*, p. 45. T
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⁽²²²⁾ *Ibidem*, p. 462.
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⁽²²³⁾ *Histoire des Ber*
M. G. DE SLANE, vols I -

⁽²²⁴⁾ Of Ibn Said (12
schichte der Arabischen L

⁽²²⁵⁾ See for instance

⁽²²⁶⁾ *Ibidem*, vol. II,

⁽²²⁷⁾ *Ibidem*, vol. II,

⁽²²⁸⁾ *Ibidem*, vol. II,

⁽²²⁹⁾ *Géographie d'Abo*

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(²³³) A. J. ARKELL,
pp. 147 - 150.

(²³⁴) 'Gold Coast co
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(²³⁶) J
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 pp. 191 -

(²³⁷) J

(²³⁸) C

(²³⁹) J

(²⁴⁰) J

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(²⁴¹) C

nos. 509 -

(²⁴²) C

I, 1909. I

no. 768, p

(²⁴³) C

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pp. 207 -

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(²⁴⁴) G. DOUBLET,
plate XIV, 4, p. 91.

(²⁴⁵) A. J. ARKELL,

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(²⁴⁶) V
 vol. XII,

(²⁴⁷) V

(²⁴⁸) *I*

(²⁴⁹) *I*

(²⁵⁰) *I*

still incomplete because of the lack of archaeological evidence in Sudan and Western Sudan. The term "Nubia" acquires its full significance.

The connections between Sudan and Nubia are mentioned among several Negroes. The early connections with Egypt are contained in Egypt to its counterpart, the *Tarikh es Soudan* from ancient times for its all Negro Africa and witchcraft. However, the relation of this city with that Dialliaman ('where led the sacred fish with Gao was confounded according to tradition in the Bois, relying on oral tradition perished in the times of the magicians to open Egypt⁽²⁵⁵⁾). On the other as to a city on the Nile

(²⁵¹) F. L. SHAW, *A*

(²⁵²) *Tarikh es-Soudan* de l'Europe, 1897, pp. 105, 106

(²⁵³) *Tarikh es-Soudan*

(²⁵⁴) See W. D. COOPER

(²⁵⁵) *Op. cit.*, pp. 106

(²⁵⁶) Al-Bekri, *Description* 390. Idrisi, *Description* de JE, 1866, § 10, pp. 11 - 12

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 pp. 85

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Egyptian history
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of many West Sudanese
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bes refer to a great
Prophet. The start
tion speaks of the
“Haiburai king of
ing tribe of the Beja
an eastern origin

(²⁶⁵) J. H. BREASTED

(²⁶⁶) G. A. WAINMAN
Journal of Egyptian

(²⁶⁷) F. L. SHAW

(²⁶⁸) *Infaku'l Ma*

(²⁶⁹) M. QUATREMÈRE
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(²⁷⁰) C. K. MEEK,

(²⁷¹) *Ibidem*, vol.

(²⁷²) C. K. MEEK,

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⁽²⁷⁵⁾ H.

⁽²⁷⁶⁾ C.

⁽²⁷⁷⁾ *Id*

⁽²⁷⁸⁾ *Do*

where the t
 never states
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with a substantiated
origin⁽²⁷⁹⁾.

S e c o n d l y,
elements. Meek reports
is found a story of
reaching the Benue
draw aside thus enemies
enemies were prevented
That this tradition
also collected by Frobenius
context. According to
pursued the enemies
and let the foe cross
waters receded over
collected in Gobir
explicit version. The
or Guibti, of which
by the people of Mekele
and in the course of
(water, river, in Hausa)
asunder and let the
stretched out against
Only those who did not
ancestors of the Guberians
and travelled southwards
place, probably under the
tradition confirms
interpreted the information
descended from Jebel
the Gobir people descended

(²⁷⁹) A. SCHULTZE, *op. cit.*, p. 183.

(²⁸⁰) C. K. MEEK, *op. cit.*, p. 183.

(²⁸¹) L. FROBENIUS, *op. cit.*, p. 183.

(²⁸²) *Documents scientifiques*, p. 183.

(²⁸³) More ambiguous, but the same.

FROBENIUS, *op. cit.*, volume 1, p. 183.
tions, which is a Libyans
dan, 1936, p. 183.

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XXII, 1

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(²⁸⁶)

(²⁸⁷)

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(²⁸⁸)

concerning the four
Ma-Issa⁽²⁸⁹⁾. But
Nku, the town of
Nupa)⁽²⁹⁰⁾. Now
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which the prophet
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(²⁸⁹) S. F. NADEL,

(²⁹⁰) *Ibidem*, p. 74

(²⁹¹) P. A. TALBOT
vol. XXIV, 1924 - 1925
where this hypothesis

(²⁹²) P. A. TALBOT
1926, p. 36.

(²⁹³) P. A. TALBOT,

(²⁹⁴) *Ibidem*, fig. 63

(²⁹⁵) F. L. SHAW,

It is very probable that the Kisra, but not the Nigerian, arrived within months of the conquest of the place Kisra. The linguistic affinities between both Napa and the Kisra, viz. the Nigritian, Mohammedan, and Fourthly, the Kisra, engaged in the Byzantine wars, the success of his designs associated with the conquest of the region as further evidence. His conquest of Borgu and his death eight years after he was buried at F. after Kisra, the founder of Nupe. He was at times in conflict with the Nigritianism between the first who arrived.

The question of the historical facts of the movements of the Kisra, its Persian relations, and the Nigerian conciliation.

(²⁹⁶) *Op.*

(²⁹⁷) *Apud* references to

(²⁹⁸) *Ibide*

in the first half of the seventh century, and was taken over by the Persian king Khosrow II. The Arab conquest of Egypt lasted until the reign of the Byzantine emperor Heraclius in the early seventh century. The former Asian provinces of the empire, under Heraclius, were reorganized and a new coinage was coined and circulated. The Arab conquest was only short-lived, and the years 639–643 were the ground for the penetration of the Muslims into Egypt. The history of Egypt is very closely connected with the history of Byzantine, Persian, and Arab history. The background of the Arab conquest of Egypt was mainly determined by the fact that the Arab territory⁽³⁰⁰⁾. The Arab conquest of the Byzantine Empire. Arab conquest during such a short period were likely to survive Christianity in the Arab world. Novadae was followed by the Ethiopian border as far as Kordofan. The consequences, political and social, of the Arab conquest of Africa, which, through the impact of Islam, led to the emigration of the population or to emigrate when the impact of Islam was the concurrence of the Arab tradition; for the Arab and Islamic elements in Christianity in Nubia, and the historical facts.

(²⁹⁹) N. H. BAYNE, *op. cit.*

(³⁰⁰) P. SYKES, *A History of Egypt*, p. 10. This is otherwise attested by the *Egypte au septième siècle*.

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(⁸⁰¹) P. A.

(⁸⁰²) H. R.

(⁸⁰³) *Idem*,
1928 - 1929, p

a great degree with the 'Barawni', who have the same stock as the aḥl al-ḥaḍra. The table of communications between the peoples of these great Chad region. For from many directions, to the north. But Bornu was Kordofan. Hence the diffusion of cultural traits. The archaeological evidence analyzed by Monneret de Villard from this account to the Zaghawa 'imperium' in Darfur, part of Bagdad Sudan; (b) the Zaghawa that from Lake Chad

The expansion of linguistic evidence, archaeological finds in Mound Chad⁽³⁰⁸⁾, bear a resemblance to several mounds elsewhere. Faraga culture is probably the consequence of its closer archaeological material has

(³⁰⁴) *Ibidem*, p. 41.

(³⁰⁵) *Ibidem*, p. 37.

(³⁰⁶) U. H. MONNERET DE VILLARD.

(³⁰⁷) *Ibidem*, p. 204.

(³⁰⁸) F. R. WULSIN, *African Studies*, vol. X, 1932 (=

(³⁰⁹) C. G. SELIGMAN, *Journal of African Studies and Anthropology*, vol. V.

(³¹⁰) F. R. WULSIN, *ibid.*

(³¹¹) F. FOUREAU, *ibid.*

vol. II, 1905, pp. 1032-1033.

vol. II, 1909, p. 119.

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(³¹²) F

(³¹³) F
vol. I, 188

(³¹⁴) F
1866, p. 2

(³¹⁵) U
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(³¹⁶) F
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(³¹⁷) F

linguistic affinities of
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and North Africa. Th

(³¹⁸) *Ibidem*, p. 110.

(³¹⁹) *Ibidem*, p. 115.

(³²⁰) As above (note

(³²¹) *Op. cit.*, the wh
Soudan central, 1936, p. 2
Egyptian origins of the S
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sources. Because of such
the Sudanese peoples be
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(³²²) *Op. cit.*, pp. 112

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389 - 455
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(³²⁴) *Ib*

(³²⁵) *Ib*

(³²⁶) *Ib*

(³²⁷) M.
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pp. 444 - 45
Sahara and

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 a slave of the Sarkin
 of Hausa. For this m
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parts a translation of the

(⁸²⁹) *Infaku'l Maisu*

(⁸³⁰) *Infaku'l Maisu*

(⁸³¹) *Bornu Sahara,*

(⁸³²) *Ibidem*, p. 274,

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(³⁴⁰) *Suc*

(³⁴¹) *apu*

(³⁴²) *apu*

(³⁴³) *Bor*

(³⁴⁴) *Ibi*

(³⁴⁵) *Des*

according to

to the trans

(³⁴⁶) *Ibr*

p. 231. Cf. J

(³⁴⁷) *Suc*

(³⁴⁸) *His*

pansion of the Zaghawa of Negro and Hamar Zaghawa and Teda. This relationship for languages belong to the expansion. I think of the problem of an originally insignificant with such vast geographical organization requires the latter facts are called Zaghawa expansion. The habitations are merely a ruler is called Kar. He attained the degree of terms he had not a true of the northern picture because of eating serpents and the question is hinted several tribes known Nubian branch, mingling with foreigners formulated on the

(i) There does not 'Zaghawa' embrace a supposedly uniform

(ii) The culture of Sudanese countries is

(iii) Nevertheless

(³⁴⁹) H. CARBOU, *L*

(³⁵⁰) H. A. MACMICHAEL, 'The Egyptian Sudan', *Journ*

See especially pp. 288

(³⁵¹) My italics. *A*

(³⁵²) *Description de* 1866, pp. 39 - 40.

Bornu-Hausa.

Arigwa) = North

Bornu-Hausa-

Tuareg - Hausa

Kanuri *Matala* =

Meroe - Nubia -

Nubian *kirki* = c

Karkarma = king

The relative u
the Sudanese cou
main of civilizati
ethnic groups. Tw
sector; (*a*) the N
in the south, and
Lake Chad region
and including Til
Bornu. With the
domain is uniform
of the Nilo-Chadic
Songhay and Ber
Nigerian linguisti
closely related in
them (with the ex
the presence in n
distinction of gene
do-Hamitic⁽³⁶⁴⁾.

(³⁵⁶) *Bornu Sahara*

(³⁵⁷) *Ibidem*, p. 1

(³⁵⁸) *Ibidem*, pp.

(³⁵⁹) *Ibidem*, p. 2

(³⁶⁰) *Ibidem*, p. 1

(³⁶¹) A. MEILLET

(³⁶²) *Ibidem*, p. 1

(³⁶³) D. WESTERM

(³⁶⁴) J. LUKAS,
für Eingeborenen-Spr
1937, pp. 141 *sqq.*

The inter-
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(³⁶⁵) *Storia*

(³⁶⁶) C. K.

DE VILLARD,

(³⁶⁷) *Cf.* J

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(³⁶⁸) Cf. A. BERTH
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 «Après une période où
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 et du Bas Empire rom
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(³⁶⁹) Y. URVOY, *H*
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Bornu Sahara and Su
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 by H. BARTH, *Reisen*

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(³⁷⁰) P. A

(³⁷¹) «Qua

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Frobenius, who with the Sassanid F Some early English Christ, while some referred the tradition the year 1468 and Na'sira who in the city of Walata(and its references to a more recent political vastation of a city Songhay and Mand the Hausa word *sa* only an isolated example Kisra in the Sudan for instance we have zar⁽³⁷⁷⁾, Nguzar or roborates Kisra's claim exists in Meroitic and Zaghawi *ki-taki* = r

A completely new published by Palmer

(³⁷²) *Und Afrika s*

(³⁷³) C. K. MEEK, 'The events recorded by Me *Haut-Sénégal-Niger*, vol *Africa*, 1962, p. 74.

(³⁷⁴) The tradition of and Argungu on the M

(³⁷⁵) *Bornu Sahara*

(³⁷⁶) C. K. MEEK, *o*

(³⁷⁷) *Bornu Sahara*,

(³⁷⁸) *Ibidem*, p. 165

(³⁷⁹) *Ibidem*, p. 165

(³⁸⁰) E. ZYHLARZ, 'S

(³⁸¹) *Sudanese Mem*

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(³⁸²) «It i
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(³⁸³) *Ibid*

detailed version of geographical data are in contents corroborate ethnic movement from of evidence offered historical background elements are: (i) a definite reference to the Egypt by the Byzantine emperor Heraclius of the defeated Persians fleeing in the first place (vi) their further migration immigrants in Nigeria migration.

Although Palmer 'Rum' by 'Byzantine' gives another interpretation further neglects and that in another instance a Jukun tradition about involving himself in their passage⁽³⁸⁶⁾ that might be referred to the same way he tries to name Ngazar, Nguza father. Such contradiction difficulty of achieving precious, indeed), about the Nigerian versions is to trace the origin several western Sudanese

(³⁸⁴) *Bornu Sahara*, p. 124.

(³⁸⁵) *Ibidem*, p. 124.

(³⁸⁶) *Ibidem*, p. 165.

(³⁸⁷) *Ibidem*, p. 165.

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(⁸⁸⁸) *Ibid*

(⁸⁸⁹) *Ibid*

(⁸⁹⁰) *Suda*

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Gospel. They were
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They refused and p
Jews. This was the
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and Khartum and
and Wâra in the lar
(Mandara). They w
Then they went on
region of the city of
gashiga?) of the Suc
Arabic, 'the clear o
countries»(³⁹¹).

The chronicle goes
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(³⁹¹) *Ibidem*, p. 96.

(³⁹²) *Ibidem*, p. 97.

(³⁹³) *Ibidem*, p. 98.

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(³⁹⁶) A.

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(³⁹⁸) Ac
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(³⁹⁹) *Ac*
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(⁴⁰⁰) Te
p. 185.

(⁴⁰¹) *Su*
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the tradition covered
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As regards the version
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in local traditions, and
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served in local traditions
to a Jewish ancestor
besides constituting
of the founders of Christianity
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was effected through
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culture of Nubia. We
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a fortuitous fact that
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(⁴⁰²) L. FROBENIUS
Sénégal, 1909 - 1913, pp.
fabricated, but such as
such a view. See H. T.
vol. III, 1962, pp. 319 -
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(⁴⁰³) F. R.

(⁴⁰⁴) *Cf.*

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(⁴⁰⁶) *Infak*
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OUDNEY, *op.*
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p. 6) to be «u

(⁴⁰⁷) *Infak*

(⁴⁰⁸) H. B

(⁴⁰⁹) F. R.

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Palmer, a passage

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(⁴¹⁰) *Ibidem*, p.

(⁴¹¹) H. R. PALM
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(⁴¹²) H. R. PALM
IX, 1909, pp. 379 -

(⁴¹³) H. R. PALM

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(⁴¹⁴) C. J. E.

(⁴¹⁵) *Bornu*

(⁴¹⁶) Not to

(⁴¹⁷) H. A.
ferences to the

(⁴¹⁸) Such o
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du Nord, 1864

(⁴¹⁹) *Ibidem*

(⁴²⁰) Cf. A.

(⁴²¹) F. R.

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by Rodd⁽⁴²⁷⁾. It i
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misses the matter
sur les objets de s
tien; elle est un m
les populations qu

(⁴²²) See above, §

(⁴²³) H. BISSUEL,

(⁴²⁴) Cf. M. H. Mo
de recherches sahariennes
bei den Tuareg der S

(⁴²⁵) H. DUVEYRIE

(⁴²⁶) H. DUVEYRIE
ganisation et premier
Acta Tropica, vol. V,

(⁴²⁷) *Op. cit.*, pp. 3

(⁴²⁸) H. LHOTE, *La*

really an authority derived from its mental use in favour of an equally convincing argument forth the thesis, and that a symbol was «mashek»⁽⁴²⁹⁾ the origin of the ornament». It is from the historical sources. It is a pre-Islamic to Egyptian cult⁽⁴³⁰⁾. Na shield with

Only when

⁽⁴²⁹⁾ *Born*

⁽⁴³⁰⁾ O. B.

⁽⁴³¹⁾ G. N.

⁽⁴³²⁾ The pp. 208 - 209, point of view. not explain why its use is la fréquence certains objets no religion ex said to make a of its use, viz. du Sud', *Jour* plate XXXVI that the Tuar view has been ethnological en logical discuss

presence of the cross in
regard to this im-

(i) *General*. On the
peoples who had
civilizations, only
of the cross, of
use. It is true that
populations, but, at
Christian practice
of an ancient cul-
culture, and that
(necklace use in t

(ii) *Historical*. In
stance to the Isla-
citrant of all the
that the Almoravids
of the Lemtuna a-
to this end⁽⁴³³⁾. In-
se, to the Tuareg
of the Tuareg nev-
ry to the dictates
with regard to the
jority of the scho-

(iii) *Linguistic*.
Christian elements
in the Tamashek v-
kind of religious in-
Christian world. The
scientific vocabula-
tics of this language
(1) *Angelus*, angel,

1926, p. 33. Of course
is again tied up to the

⁽⁴³³⁾ M. DELAFOSSÉ

⁽⁴³⁴⁾ *Ibidem*, p. 18

⁽⁴³⁵⁾ H. BARTH, (S

ed the same
 God(⁴³⁷), for
 Greek *Μεσσην*
Amanay(⁴³⁹)
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 Easter feast
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 Empire. Th
tabaski dya.
abekkad, sin
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 morphology
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The few e
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 upon Tuare

(⁴³⁶) *Op. cit.*

(⁴³⁷) H. BA
Messinah! =

(⁴³⁸) H. D

(⁴³⁹) H. BA

(⁴⁴⁰) F. R.

(⁴⁴¹) H. D

(⁴⁴²) H. BA

(⁴⁴³) *Ibidem*

(⁴⁴⁴) Missio

(⁴⁴⁵) *Ibidem*

buried under the thicket
of an unknown period.
clues, albeit imperfect,
assuming their rôle in
exploration of the Tuareg
tries⁽⁴⁴⁶⁾, may reveal that
Latin, the etymologist
shed light on their pre-
reg word *rouz*, rice,
either Greek or Arabic.
Lhote⁽⁴⁴⁸⁾, meaning
bear a relation to the

(iv) *Familiar and*
practise polygamy,
followed by Lhote, on
chal status, not taking
nogamy⁽⁴⁵⁰⁾. The pre-
ethnological milieu of
the scholars more than
persisting against the
which the Tuareg are
is an isolated social group
practising polygamy.
pulations of North Africa
stitution. Does this
affinities with one of
are strongly to be put
social status of women

⁽⁴⁴⁶⁾ Cf. the monum
çais (*Dialecte de l'Ahagggar*

⁽⁴⁴⁷⁾ *Op. cit.*, p. 83.

⁽⁴⁴⁸⁾ *Op. cit.*, p. 234.

⁽⁴⁴⁹⁾ A. RICHER, *op. cit.*
found, but monogamy is

⁽⁴⁵⁰⁾ F. R. RODD, *op. cit.*

⁽⁴⁵¹⁾ F. R. RODD, *op. cit.*

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sarius, who
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οὕτω τύχη,

(⁴⁵³) *Tr*

(⁴⁵⁴) *Op*

(⁴⁵⁵) *His*

(⁴⁵⁶) *No*
Sénégal-Nig

(⁴⁵⁷) *His*

the Sanhaja, from the
 Himyarites from Yemen.
 What does Ibn Khaldun
 Nile or the Atbara mean
 the question of east
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 statement, will give
 even ethnic, connected
 of heroes expressed
 designate the legends
 lated the Kanuri words
 from an old Kanuri

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we

Now *Ark*, *Arkel* designates
 Kanem, (c) a king in
 4) that the name *K*
 bably passed into Kanem
 the Fung, *Kakar* (Kakar)
 origin⁽⁴⁶⁴⁾. So we observe
 for hero-king-throne
 as Ethiopians, Fung
 etymology behind the
 late 'ark' to the Galla
 must be definitely confirmed
 believes. Silko's intention
 by likening himself

⁽⁴⁵⁸⁾ *Ibidem*, p. 185.

⁽⁴⁵⁹⁾ *Ibidem*, vol. II, p. 185.

⁽⁴⁶⁰⁾ *Bornu Sahara*, p. 112.

⁽⁴⁶¹⁾ *Bornu Sahara*, p. 112.

⁽⁴⁶²⁾ *Ibidem*, p. 112.

⁽⁴⁶³⁾ *Ibidem*, p. 143.

⁽⁴⁶⁴⁾ See above, § 4.

⁽⁴⁶⁵⁾ *Bornu Sahara*, p. 112.
 Silko's inscription (see above, § 4).

Whether I (II) bears a relation to the reading of the related etymology, less the proof out the Sudanese the etymology of the evening date. *Rum* is described as a logical and without such a king of the an old form and *Rum* as such as the people transferred became a geographical Rumawa and people and the Kisra Sudanese the conversion of Rum», He the restoration meant the Chosroes I universal v

In addition to the 7th century significant migration be at the system, such It would be

(⁴⁶⁶) *Ibid.*

(⁴⁶⁷) H. F. vol. XXXVI

Tuareg are not for-ask whether the radius; for it is known Christianity, a provision of the Tripolmantes in A.D. 5 Mizda, a locality It is also known tribes of North Africa reg constituted the upheaval caused for the reaction against tribes into the mic domination and the ancestors of the tor may be traced circumstances caused Tuareg origins remarkably established tian era in North Africa lations which «between the western oases that «these people known as the Hawara Bornu the Hawara died at 'Zeila Har a case, if their conversion 6th or the 7th century it may bear a certain

(⁴⁶⁸) Procopius, *De ἑνταῦθά τε Μαυρούσιοι 'Ιουστινιανῷ βασιλεῖ, δα rensis Chronica*, ed. T. vol. XI, p. 212, for the

(⁴⁶⁹) *Bornu Sahara*,

(⁴⁷⁰) *Ibidem*, p. 17,

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(⁴⁷¹) Of
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καὶ Ἀφρω
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(⁴⁷²) H.
158 - 161.

(⁴⁷³) seen
(pl. *Imouha*
çais, vol. II,
root *MZGh*

(⁴⁷⁴) F.
nialinstituts

(⁴⁷⁵) *Op.*

THE PROBLEM OF

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 major ethnic group
 the Zaghawa, the
 added the problem

§ 9. *The problem*

Far from having
 Christian cultural p

(⁴⁷⁶) *Johannis, De*
Auctores Antiquissimi,

(⁴⁷⁷) E. F. GAUTIER

(⁴⁷⁸) *Ibidem*, p. 328.

the origin of the Tuare
 tional curved sword. A
 older than the times o
 straight sword in the L
 ental', *Bulletin de l'In*
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(⁴⁷⁹) *Bornu Sahara,*

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(⁴⁸⁰) See
 vol. I, p. 13
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THE PROBLEM OF
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(⁴⁸¹) S. F. NADEL

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(i) The ris
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(⁴⁸²) The fo
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1. *Kingdo*

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A.D. 7

A.D. 8

2. *Mali.*

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Circa A

3. *Songha*

7th cen

A.D. 7

Circa A

A.D. 8

A.D. 8

A.D. 9

4. *Kanem*

Circa A

Circa A

A.D. 8

9th- - 1

A.D. 10

5. *Hausa*

6th - 7th

A.D. 99

to a

sati

6th - 10

A.D. 10

THE PROBLEM OF

(ii) The great achievement of of the impact and way into the Central general way be re zantine world and in local tradition

(iii) The conv and the foundation cultural entity of exerted definite Darfur, Wadai, se peoples by wa ethnohistory from without reference fold rôle, either lizations, or by a ences amongst th

(iv) The data tural migration b logical limits of th stood as an ordin progressive cultur great mediaeval of the Sudanese s ral elements and native Negro cult

(v) The migra Berber expansion Africa, which had gion. A state of c and cultural effec west and north-s

(vi) To the abo the problem of e three major hum

of Tibesti, and growing the over, they are other. The one has to be e

(vii) Although the north B and eventual Zaghawa, the Tuareg migration with features m into obscuri

We have ing a striking as in the ceremonial, and cials. It is the the Middle came to be a versal history of tribal societies. Sudanese kinship tribal status. Their deficiencies best illustrated very hard in historical geography of such an extent degree of territorial 'empires', or half-historical sometimes of a transplant

(⁴⁸³) Cf. J.

THE PROBLEM OF

This is the case of the custom of staying hidden by women during processions (⁴⁸⁴), a custom of the same kind as the custom of the same custom is concerning the K... but it should be... royal imperial ins... door of the Suda... the rise of the Nu... astical institution... kingdoms, which... Nubia, and the gr... doubt about the p... elements into the

The extent and the most part escape... cannot be conceiv... along the countrie... contributed. The... North African, Sa... naturally obscured... scured this ethnic... fificant group, the... found its solution... hamitized (or even... the contrary, by a... problem is best po... des nègres mais il... any clue to its sol

(⁴⁸⁴) Documents i

(⁴⁸⁵) C. HUART, *L*... Persia; see Athenaeus

(⁴⁸⁶) S. LAGERCRANZ, *Uppsaliensia*, I), 195

(⁴⁸⁷) M. DALLONI, 1936), p. 407.

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(⁴⁸⁸) See J

(⁴⁸⁹) Enum
 besti', *Mémoires*
 1960, pp. 180

(⁴⁹⁰) P. HU

(⁴⁹¹) E. F.

(⁴⁹²) P. HU
 tal', *Bulletin d*
 1960, pp. 134

THE PROBLEM OF

collaterally sheds
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(⁴⁹³) For instance
dan occidental à la f
513 - 535.

(⁴⁹⁴) See E. TOR
appelés Bakuba ains

(⁴⁹⁵) Bibliograph
ing Peoples of South
1957, pp. 168 - 170.

(⁴⁹⁶) Of the fifte
Bornu', *Journal of*
retained, the presen
semantical relation

Logo, pe

Nuskin,

Pê, cow,

Dunoa, s

Ngila, go

Kiare, ol

Wo-ngin,

The other words are
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meaning 'pass over'
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the Sudanese linguist

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kas (*op. cit.*, p.
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(⁴⁹⁷) For ins
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pp. 313 - 339. S
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THE PROBLEM OF

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(⁴⁹⁸) J. SPENCER T
Africa, 1962, already

(⁴⁹⁹) *A History of I*

(⁵⁰⁰) The recently
pays Zaghawa (Travau
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despite the very early p
imization undergone by

. . . μεθ' ἧ ἀνδρείως τ
 μησα καὶ ὑπέταξα μό
 μαι καὶ Σιγύην, καὶ
 Τιαμὸν τοὺς λεγομένους
 καὶ Ἀγγαβὲ καὶ Τια
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 νες βαθεῖαι, ὥς μέχρι
 σιναι καὶ Ζαὰ καὶ Γαρ
 Ἀταλμῶ καὶ Βεγὰ κα
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 ἔθνος ἐπολέμησα, οὓς
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 νους καὶ πᾶσαν τὴν ὑ
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 πάσας τὰς χώρας ἐπὶ
 πέραν δὲ τῆς ἐρυθρᾶς
 ναυτικὸν καὶ πεζικὸν
 τελεῖν ἐκέλευσα καὶ ὁ
 Σαβαίων χώρας ἐπολέ

(⁵⁰¹) Data refer to the
Prêtre-Jean, vol. I, 195
Abessynien, 1894, pp.
 W. DITTENBERGER, *Ori*
 with variant readings a

πρὸ ἐμοῦ
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(⁵⁰²) Text
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Prêtre-Jean
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 I, pp. 146-
 nitely Gree

κατεστήσαμεν (ε)ἴς
 σάμεν αὐτοὺς πάλιν
 ὑπὲρ δὲ ε[ὕ]χαριστίαν
 χρυσοῦν ἔν[α] καὶ ἄρ

Ἐγὼ Σιλκώ, βασιλεὺς
 ἅπαξ δύο ἐπολέμησα
 ἅπαξ ἐνίκησα πάλιν
 μὲν πρῶτον ἅπαξ, ἐν
 ὥμοσάν μοι τὰ εἶδω
 ἀναχωρήθην εἰς τὰ ἄ
 τῶν ἄλλων βασιλέων
 ἀφ᾽ αὐτοὺς καθεζόμε
 γὰρ εἰς κάτω μέρη λ
 ἀπὸ Πρίμ(εως) ἕως
 χώρας αὐτῶν, ἐπειδὴ
 λονεικοῦσιν μετ' ἐμοῦ
 καὶ οὐκ ἔπωκαν νηροῖ
 κῶν καὶ τὰ παιδία αὐ

(⁵⁰³) See above, II, f
 logical notes, in W. D
 pp. 303-310. We do no

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APPENDIX II. C.

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APPENDIX I. AR

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c. *Inne*

d. *Auto*

Byzantine character

The unveiling of Nubia is likely to see structural history, not forms and patterns crystallized in new patterns. The frescoes of a church of Pachoras, about 1000, are an iconographic specimen of the principles of symmetry. 'Faras in Nubia', *Ann. Mag. Nat. Hist. Nat.*, with regard to the iconographic patterns, this connection has been rectified on the chronology is by far or early 11th century. *ibid.*, vol. XVI, 1963. The revival of early classical

Concerning Coptic art

Two points relevant to the study of Coptic art. WESSEL, *L'art copte*, 1963.

Firstly, the process of the relative part of the Coptic art. Wessel believes, as the basic forms of the Coptic art in Egypt produced by Byzantine art (p. 100).

Secondly, Wessel's contributions of Constantinian art to Byzantine art, an art that Coptic art owes

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ABDERRAHMAN B
IMRAM BEN
ABU ZAKARIA, 40
ABUL FIDA, 229,
ACTA SANCTORUM
AMÉLINEAU, E., 3
ANONYMUS, 79
ARKELL, A. J., 17
ARMAND-CORTIER,
ARMBRUSTER, C.
ARNETT, E. J., 20
ASSEMANUS, 30, 6
AYMARD, Capitain

BAILLET, 87
BAR HEBRAEUS
BARGER, G. P.
BARROS, JOAM D
BARTH, H., 314,
439, 442, 443,
BASSET, R., 16, 17
BATES, O., 430, 47
BAUMANN, H., 48
BAYNES, N. H., 2
BEKKER, 70
BEKRI, AL-, 214,
BELLO, MOHAMME
BERAUD-VILLARS
BERTHELOT, A., 3
BIDEZ, J., 98
BISSUEL, H., 423,

CORNEVIN,

*CORPUS INS**CORPUS JUR*

COSMAS IN

COURTEILLE

CRAWFORD,

CROSSLAND,

CURETON, V

DALLONI, M

DALTON, O.

DELAFOSSÉ,

373, 433,

DENHAM, 32

DESCRIPTION

DIEHL, CH.,

DILLMANN, .

DINDORF, L

DIONYSIUS

DITTENBERG

DORESSE, J.

DOUBLET, C

DOZY, R., 11

DUBOIS, F.,

319, 322

DUCHESNE, .

DUVEYRIER,

436, 438,

EMERY, W.

EPAULARD, A

EPIPHANIUS,

ERATOSTHEN

EUSEBIUS, 71

EUTYCHIUS,

EVAGRIUS, 8

FAGNAN, E.,

458, 459

IBN SAID, 224

IDRISI, 85, 114,

J. W. C., 177,

JEAN, C., 414

JEAN, EVÊQUE

JOHN, BISHOP

33, 34, 35, 3

JOHN OF BICLA

JOURNAL OF EG

165

JOYCE, T. A.,

JUNKER, H., 14

KAYSER, C., 3

KIRWAN, L. P.,

236, 237

KRALL, J., 87,

KRAUS, J., 165

KROLL, 1

KRUEGER, 1

KUBBELA, L. E

LAGERCRANTZ,

LEBEUF, J. P.,

LEFEBVRE, C.,

LEO AFRICANUS

336, 404

LEPSIUS, C. R.,

LETRONNE, A.

142, 143

LEWICKI, T., 26

LHOTE, H., 428

LING ROTH, H.

197

LUKAS, J., 364,

MURDOCK, G.

MUSTAFA IBN

NACHTIGAL, C.

NADEL, S. F.

NIEBUHR, 57.

NOBBE, 78

NÖLDEKE, T.

NORRIS, H. '3

NOTITIA DIGNI

OATES, J. F.

OLYMPIODORUS

OUDNEY, 328

OYLER, D. S.

PALLADIUS, 9

PALMER, H. R.

262, 283, 2

324, 325, 3

338, 339, 3

347, 351, 3

359, 360, 3

382, 383, 3

389, 390, 3

412, 413, 4

462, 463, 4

470, 479,

PAPYRUS GRECS

103, 104,

PARMENTIER,

PARTSCH, J.,

PATROLOGIA GR

PAUL, A., 11

PAYNE SMITH,

PETRUS DIACO

PHILOSTORGIUS

PHOTIUS, 22,

SMITH, PAYNE,
STEPHANUS BYZ
STRABO, 74, 75,
STRZYGOWSKI, J.
STUHLMANN, F.
SYKES, P., 300
SYNAXAIRE ARAB
SYNESIUS, 471

TABARI, 399, 4
TALBOT, P. AM
200, 207, 29
370, 371, 49
THEOCRITUS, 72
TILHO, MISSION.
TORDAY, E., 4
TRIMINGHAM, J.
367, 373, 40
TUBIANA, MARI
TUCKER, A. N.,

URVOY, Y., 321

VANSLEB, R. F.

Abalkoran, 91
 Abraham, pries
 Abrîm, 24
 Abu Simbel, 4
 Abyssinia, 25, 5
 Abyssinian «rif
 Abyssinians, 26
 Abyssinians, C
 Achaemenid Er
 Adamawa, 80,
 Ἀδηφᾶς, 116
 Adindam, 40
 Ἀδούλη, 116
 Adulis, 26
 Αἴγυπτος, 115
 Aegyptus Herc
 Aegyptus Jovia
 Ἀειζανᾶς βασιλε
 Αἰθίοπες, 116, 11
 Αἰθιοπία, 116
 Africa, inner,
 Africa, inner, e
 Africa, Negro, 5
 Africa, Negro-S
 Africa, North, 3
 82, 88, 89, 9
 Africa, North,
 Africa, North-E
 Africa, Sudanes
 Africa, West, 5
 Africa, western

- Almoravid s
- Al-Mutasim,
- Aloa, 11, 1
- Alodae, 11,
- Alodia, 12
- Al-Ozza, 80
- Al-Qolzom,
- Amakita (Ar
- Amar, 62
- Amelimmider
- Anab, 87
- Anabinuhu,
- '*Avvivé*, 115
- Antino, seat
- Arab conquests
74, 77, 88
- Arab emirs,
- Arab empire,
- Arab influence
- Arab influence
- Arab invasion
- Arab-Persian
- Arab slave-tra
- Arab sources,
- Arab tribes, 4
- Arabia, 67, 8
- Arabia, South
- Arabian Judais
- Arabian Penin
- Arcadia, Arch
- Archaeological
ne, 1, 3
- "*Αρης θεός*, 116
- Argungu, 80
- '*Αγών*, 21
- Arkel, King of

Bagoda, 68, 1
 Baku, 80
 Balda, 80
 Ballana, 40
 Barawni, 65
 Barbar, land of
 Barbar tribe, 72
 Barbusche, 68
 Bardaoa, Bardoa
 70, 72
 Bargous, 67
 Barka, 72
 Barnu, 64
 Barri-Barri, 91
 Bashima, 80
 Basileus, Byzantine
 Bawo, 69
 Bede, 57
 Bedjas, Bedja of
 6, 19, 25, 26,
Beyá, 115
 Bekneh, 12
 Beli-Zaghawi, 8
 Beni, 43, 61
 Benin, 46, 47,
 Benue, 43, 59, 6
 Berber dynasties
 Berber expansion
 Berber origins,
 Berber stock, tribes
 101, 109
 Berbers, 73, 75,
 Berbers, Sudanese
 Berenike, 6
 Berkamy, 50
 Bilma, 65

Byzantine el
 Byzantine E
 Byzantine E
 Byzantine-Et
 Byzantine im
 Byzantine ju
 Byzantine lit
 Byzantine-Pe

100

Byzantine po
 Byzantine pr
 Byzantine re
 Byzantine ru
 Byzantine w
 Byzantines, 2
 Byzantium, 1

Cairo, 23
 Calenbu, 48
 Callinice, 37
 Cameroons, 75
 Canaan, 89
 Canaanites, 5
 Chad, Lake, 49
 66, 75, 88,
 Chad, north-w
 Chadic people
 Chado-Hamitic
 Chalcedon, do
 Cham (Syria),
 Charachin, reg
 Chari basin, 1
 Chosroes II, 63
 Christian art,
 Christian church
 Christian civili

Dendur, 13
Dendur inscription
Dhu-Nuwas of Yemen
27, 83, 86,
Dialliaman, 55, 56
Dienné, 67, 68
Dikwa, 46
Diocletian, 8, 29
Διόσκορος, 21
Dja (Djia) dynasty
Djezireh, 37
Dongola, 12, 24,
Dongonab, 41
Donqula (Dongola)
Dûnûkla, 24

Edegi, 60
Edegi dynasty,
Egypt First, 3,
Egypt, Hellenistic
Egypt, Persian
 conquest, 63
Egypt, Pharaonic
Egypt, Roman,
Egypt Second, 3
Egypt, upper, 24
Egyptian-African
Egyptian Coptic
Egyptian Copts,
Egyptian-Nubian
Egyptian Pantheon
Egyptian Province
Eirpanome, King
Eirpomenes, 100
Elephantine, 9, 8
Elesboas, Axumite
El-Hadjeb, 53

Fulani Sultan

Fulas, 60

Fulbe, 60

Fung, 66, 99

Fur, 80

Γαβαλά, 115

Gago (Kagho,

Galabar, 46

Γαμβηλά, 115

Gao, 45, 55, 5

Gaoga(o), 49

Garamantes, 4

Gawgaw, 47

Γάζη ἔθνος, 11

Gbarra, 62

Geez inscripti

Georgios, Nuk

Gezira, 41

Ghadamis, 72

Ghana, 49, 50

Ghanaian lam

Goberaouas,

Gobir, 42, 43.

99, 107

Gobir dynasti

Gobir, Sudan

Gobirawa, 57

Gobirawa Ha

Godala, 72

Goddala infid

«Gogau», 100

Gourmas, 67

Great King,

Greek Church

Greek mythol

Guibti, 59

Hoggar confederacy, 100
 Holy Cross, 100
Ὁμηροῖται, 116
 Hume (Umme)
 of Kanem, 7
 Hydaspis, King, 7

 Ibo shrine, 45
 Idah, 80
 Ig-ellad, 95
 Igidalan (Agdalan), 80
 India, 26, 27
 Indians, 26, 27
 Isa (Issa), 84
 Ishgakive, 83
 Isis, 9
 Islam, 37, 49, 62
 84, 86, 101,
 Islamic conquest, 100
 Islamic domination,
 104, 109
 Islamic penetration,
 77, 78, 107
 Islamic peoples, 26
 Islamic superstructure,
 100
 Issa (Isa), 60, 61
 Issa traditions, 84
 Issa-tshi, 60
 Itaseangh (Itesarangh), 80
 Itéseyen, 91
 Izara-rangh (Izârangh), 80

Jacobite Christians, 100
 Jacobite Church, 100
 Jadânar-angh (Jadânar), 80
 Jausara, King, 7
 Jebel Hilla, 83

- Kano rulers
- Kanuri, 58,
- Kaptur, 69
- Karish, 46
- Karkur (Kâr)
- Karshi, 80
- Κάσος* (ὁ), 13
- Katab, 45,
- Katsina, 69
- Kaukau, 56,
- Kaukau king
- Keffi, 80
- Keft, 6, 69
- Kel-Inneg, 9
- Kengawa, 80
- Keyta dynasties
- Kezm, 56
- Kharga Oasis
- Khartoum, 13
- Khartoum province
- Khursaw, 82
- Kibtaouas, 5
- Kibti, 59, 69,
- Κιναιδοκολπιτα*
- Kisara, 80, 81
- Kishra, 57
- Kisra, 57, 58,
- Kisra family,
- Kisra migration
- Kisra traditions
- 87, 100, 101
- Klysma, 6
- Kolbé, 54
- Kollouthos, 23
- Kona, 58
- Kongha, 56
- Koptos, 6

Mali dynasty, 10
 Malli, 47, 49
 Mandara, Mandara
 84, 85, 86, 87
 Mandara dynasty
 Mandara kings,
 Mandara, Sudan
 Mande, 79
 Mandinga, 79
 Mareotis, 33
 Mark, the Verec
 Masalît, 83
 Masar (Misr), 57
 Masufa, 72
Μάτλια, 117
 «Maures, esclaves
 Maximinus, 17
 Mazigh, 89
 Mazigh peoples,
Μαζίκαι (Mazices
 102
 Mecca, 57, 58, 62
 Medina, 84, 85
 Mediterranean inf
 Megabaroï (*Μεγάροι*)
 Melkite Christian
 Melkite Church,
 Melkite clergy, 3
 Melkite, Patriarch
 35
 Memphis, 38,
 Menas, Saint, 33
 Mercurius, king,
 Meroe, 12, 16, 18,
 Meroitic influence
 Meroitic language

Negro-African

Negro-African

Negro-African

Negro-African

Negro-African

Negro-African

Negro-African

Negro-African

Negro-Hamitic

Negro-Sudane

Negro-Sudane

graphy, 1

Negro-Sudane

Negro-Sudane

93, 112

Negro-Sudane

Negro-Sudane

Negro-Sudanes

Negro-Sudanes

Negro-Sudanes

Negroes, Chr.

Negroes, paga

Negroes, Suda

Negroland, 5

Nejran, 83

Nestorius, 19

Ngazar (Nguza

81

Nicaea, Counc

Nicene canon

Niger, 47, 55,

Niger Delta,

Niger valleys,

Niger, western

Nigeria, 42, 4

Nigeria, North

Nubia, southern
Nubia, upper,
Nubian archae
Nubian-Central
Nubian chief,
Nubian Church
Nubian civiliza
Nubian Coptic
Nubian Copts,
Nubian culture
Nubian deserts.
Nubian embas
Nubian ethnol
Nubian funeral
Nubian inscrip
Nubian kings,
Nubian langua
Nubian literary
Nubian liturgy
Nubian mission
Nubian origins
Nubian popula
Nubian produc
Nubian religion
Nubian sector,
Nubian sector,
Nubian territor
Nubian traditio
Nubian tribes,
Nubian writing
Nubians, 12, 2
76, 93, 94,
Nubians, Dong
Nubians, hill,
Nuhu (Noah),
Nuhut, 83

Alexandria,

Pharan, 23

Pharaoh's river

Pharaohs, 55

Pharaonic trad

Pharaouni, 59

Philae, 9, 10, 1

Phoenicians, 69

Pindiga, 58

Poa, priest, 2

Portugal, 46

Ποσειδῶν, 116

Primis, 15, 17,

Πρίμις, 117

Probus, 22

Prophet, the, 5

84

Psoi, 22

Ptolemais, seat,

Racoti (Alexan

Ραιδᾶν, 116

Raïtha, monast

Rano, 69

Ρανσῶν ἔθνη, 11

Red Sea, 6, 18,

51, 53, 89,

Rhinocolura, 5

Roman-Byzantin

Roman-Byzantin

Roman-Byzantin

Roman world,

Romans, 23

Ρωμεῖς, 20

Rum, 29, 80, 8

Ruma, 62, 100

Sarki, 90
 Sarkin Bornu
Σάσου τόποι, 1
 Sassanid Dyn
 Saturn, 27
 Sawakin, 83
 Sefuwa, 58
 Selima, 54
 Semitic eleme
 Senegal, kingd
 Sennar, kingd
 Senuti(us), Sup
 of Panopol
Σεσέα ἔθνος, 11
 Sicca, 4
Σιγύη, 115
Σιλεῆ, 116
Σιλκώ, 117
 Silko, Nubian
 Silko' s inscrip
 Silla, 48
 Sinai peninsul
 Siwah oasis,
 Sokoto, 75, 90
 Sokoto, Bello,
Σωλατὲ ἔθνος, 1
 Songhay, 67, 7
 Songhay Empi
 Songhay tradit
 Soninke, State
 Sonni Ali of S
 Stambul (Ansa
 Sudan, 25 *et*
 Sudan, Central,
 54, 55, 58, 6
 72, 74, 76, 7

Sudanese people

77, 78, 80

107, 111,

Sudanese people

Sudanese section

102, 109

Sudanese State

Sudanese tribes

Sudanese women

Sugda, queen

Sura, 80

Swakin, 84

Συήνη, 18

Syene, 19, 20

Syria, 89, 98

Syrian Jewish

Ταγγαῖται, 2

Taifa, 38

Taiyayé, 38

Takrur, 72

Talmis, 13, 14

Τάλμις, 117

Tamakkaka (

Tamashek, 75

Tamastek, 64

Τανάρε (Tana

Τάφρις, 117

Targa, 72

Tarikh, 69

Tatari, leader

Teda (Tibbu).

108, 109,

Teda origins,

Teda problem

Τέλμις, 117

Tubu, 58

Tumbuktu (Timbuktu), 58

Tura, 58

Tζιαμὼ (Τιαμὼ), 58

Ulliminden, 98

Ungara, 58

Uzla, 72

Vandal war, 7,

Wadai, 50, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107

Wadi-Halfa, 40

Wagadu, 106

Wakore, 58

Walata, 79

Wangara, 58

Wâra, 83

Wawa, 80

Wolof, 96

Wukari, 58, 80

Yaarubu, 57

