

A.A.

ΠΡΑΓΜΑΤΕΙΑΙ

ΤΗΣ

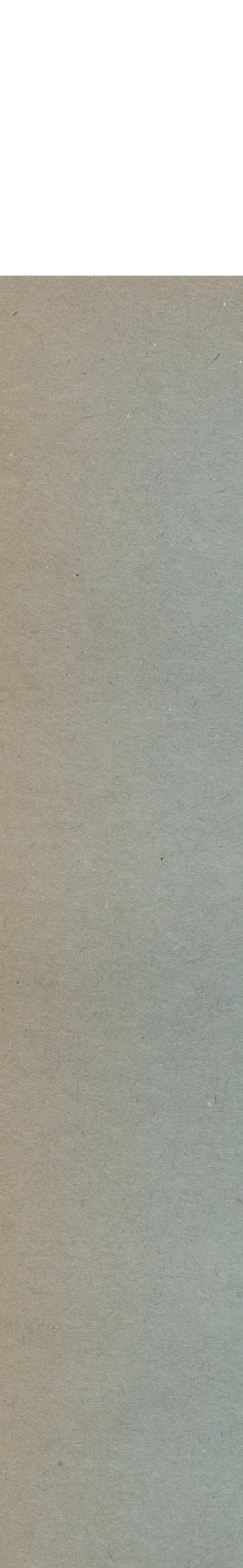
ΑΚΑΔΗΜΙΑΣ

ΑΘΗΝΩΝ

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REPORT
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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 πολιτιστι-
πάσης προσοχῆς
τῆς Βορείου Ἀφρ-
πολιτιστικῆ παρου-
ἐπέζησαν πέρα τῆ
ἠκτινοβόλησε πολ-
σιν ἐπὶ αὐτῶν τοῦ
Δυτικοῦ Σουδάν, ο

Ἄλλὰ πῶς εἶ-
Ὁ συγγραφεὺς εἶν
καὶ ἀπολύτων συμ-
σιζομένων ἐπὶ θετ-
ομένων ὑπὸ τῶν ἐ-
ἀνάγκην περαιτέρω
φαίνεται ἐν τούτοις
τῶν λαῶν καὶ πολ-
κότητα ἐπιδράσεως
ὁ ἐκχριστιανισμὸς
ἐξηκριβωμένοι.

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

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

Τὸ δεύ
 φύλων τῆς
 Προκόπιος
 βάσει τῶν
 Ἐξιολογώτε
 παρὰ τὴν ἀ
 ἔτος 559 μ.
 Σιλκῶ, ἣτις
 πολιτικὴν κ
 τίζουσαι τὴν
 μετὰ τούτω

Βάσει
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 ἐθεμελιώθη
 ὑπέθετέ τις.
 Κωνσταντινο
 πιστώσεως
 πολυάριθμα
 τὸ ὁποῖον εἶ
 Ἐτερον ἀξιο
 κατακτήσεως
 Ἰσλαμικῆς π
 ὁποῖον μόνον
 οὗτος συνίστ
 τοῦ Κεντρικο
 φεὺς διαπραγ

Τὸ τρίτον τῶν
αφρικανικῆς ἔθν
ἀνιχνευθοῦν διὰ
λις διαφαινομένο
ἀρχαίων Νεγροα
χάρας. Ἐπιπέ
σις τῶν δεδομένο
ὡς ἀρκούντως ἐ

1. Ἐπιπέ
επιστώθη εἰς διό
νεταί χρησις τοῦ
τὸν ἴδιον τύπον,
ἐν τῇ θρησκευτι
Νιγηρία ὁ σταυρ
Starra, ἣτις ση
νικῆς λέξεως.

2. Μαρτυ
ται κριτικῶς. Γε
δὸν καὶ Λέων ὁ
νικῶν βασιλείων

3. Ἀρχα
στιανικῆς ἐποχῆς
Αἰγύπτῳ, θέτει ἐ
μεμακρυσμένων

4. Ἱστορ
νικῶς τὴν ἐξ ἀνα
γονοὶ μυθολογοῦν
Ἀραβίας καὶ Συρ
χθῆ εἰς τοὺς χρό
Τὸ ὄνομα Κίσρα
πει κατὰ πᾶσαν
στρατοῦ ἐξ Αἰγύ
σαν μέχρι σήμερ

5 - 7. Ἐθ
θίσταται κατὰ τὸ
δὰν καὶ τῆς Αἰθι

κὸν ρόλον δια-
 μένου βασιλε-
 χουν λεπτομα-

8. Ο ἰ

τύπου ταύτης
 σήμερον. Πα-
 χριστιανικά, ο-
 νον ἐπὶ τῶν
 εἰς μεγάλην ἐ-
 ἄγγελος, Με-
 οἱ Τουαρέκ π-
 εἰς τὸ θρησκε-
 τοῦλάχιστον
 κόσμου.

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

**** *Cf. BER*

***** *Loc. cit*

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PREFACE BY P

PREFACE BY T

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 or*

§ 7. *Issa tra*

§ 8. *The Tu*

§ 9. *The pro*
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APPENDIX I

APPENDIX II

ADDENDA

INDEX OF AUTH

GENERAL INDE

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The southernmost
obscure field of re-
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INTROD

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(¹) *Corpus Juris C*
p. 86.

(²) *Hieroclis Synec*
d'Hiéroclès et l'opuscu
pp. 45 - 48.

(³) Georgius Cypri

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both Hierocles⁽¹⁰⁾

(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
VIII, just because of
argument may be rev
Hierocles and not fou
on other grounds and
See E. HONIGMAN, *op*

(10) *Synekdemus*, 7

(11) *Descriptio*, 691

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(¹²) *I*
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 1902, pp

(¹³) *J*
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(¹⁴) *J*
 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 stretches of the Libya by certain holds within the province had for the most nomadic population were hardly protected inferior and by G in the Libyan Sahara the great desert re the inhabitants in tradition locates Libya. The Byzantines sought regions 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*, compare HENRY in *Collection*

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

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(²⁶) For referenc
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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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(³²) *Hi*

(³³) *Ibi*
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(³⁶) *Ibi*
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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*

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(⁴⁵) *L*

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(⁴⁹) *Io*
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The date of the to some corruption of the chronology be correlated to the

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

(⁵¹) E. REVILLOU Académie des Inscript

(⁵²) A. M. BLACK

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

(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
 tions. Cf. B
 X, 1876, pp

bvre⁽⁶⁰⁾ and Gauthier⁽⁶¹⁾ seem still to invite consideration are:

(i) Silko, a ruler of the Blemmyes, asserts himself as

(ii) It is implied that the Blemmyes, like the Lylians, Silko.

(iii) The Blemmyes are

(iv) The Blemmyes are on their idols⁽⁶³⁾.

(v) The references to the Blemmyes among the Novae Tribes

(vi) The territory of the Blemmyes is to Talmis.

(vii) The Novae Tribes, and Silko is

(viii) Silko qualified

composition of the text

pp. 419, 436.

(⁵⁹) A. J. LETRONNE, *Abyssinie*, 1832. *Comptes rendus du temple de Talmis et de son aboli à Philae dans les Annales* vol. IX, 1832, pp. 111-112. *discute la réalité d'une tribu* vol. X, 1833, pp. 111-112. *Oeuvres choisies de A. J. Letronne*

(⁶⁰) C. LEFEBVRE, *Revue de géographie* 1872, pp. 507-508. *bibliography relating to the Blemmyes* 5072.

(⁶¹) F. GAUTHIER, *Revue de géographie* 1911, pp. 203 - 205 and 206.

(⁶²) O. G. S. CRAIG, *Journal of the Royal Geographical Society* tends to identify Silko with the Blemmyes on the authority of J. G. Lehmann, *Die Benin-Sammlung* 1872, pp. 111-112.

(⁶³) *καὶ ὁμοσάν μοι*

(⁶⁴) *καὶ οἱ ἄλλοι νε*

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BLEMMY

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

So far the sources do not confirm the conversion of the Blemmyes. Rather this ethnic group is due to its worshipping of a deity which may be positively identified with 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 an organized territory which was concluded in A.D. 400 and Blemmyes⁽⁷⁰⁾. The Blemmyes are an organized political group and the mass of evidence indicates that they were politically and ethnically distinct and frequently raiding the

of Nubia. This is in fact the case but this is only a mere surmise, otherwise acceptance of their political status would be in accordance with the evidence in Nubia.

(⁶⁷) It is only on account of the names that Gregory Abulphos places the Blemmyes among the people of the *pendiosa dynastiarum*, *op. cit.*, pp. 37 - 38, east.

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

(⁶⁹) *Apud* Photius, *op. cit.*

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

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copelestes, who are famous for their precious stones⁽⁸¹⁾. Diodorus Siculus, one of the Blemmyes, was taken captive by the Romans. His place of exile was in the desert. The presence of the Blemmyes is quite plausible given their nomadic conditions and their location remote from the region of Syene, near the Nile in Nubia, for which Strabo calls them Al-Belima. Herodotus, writing in the 5th century B.C., mentions the Negro population of Nubia, which might be identified with the Blemmyes.

The wide geographical distribution of the Blemmyes in the desert east and west of the Nile is inevitably having a bearing on the Egyptian ethnic groups, particularly those from the upper Nile valley.

Tronche observes that the name of *Mémoires sur l'Armée de Séleucus* by Phanius. In another reference in *Geographia Graeca*, vol. XI, he refers to Berenice and refers to the Blemmyes.

⁽⁸¹⁾ *Topographia Chaldaea*, p. 100. The name of Novadae is found in the same work.

⁽⁸²⁾ Plinius, *Naturalis Historia*, lib. VI, c. 27.

⁽⁸³⁾ Stephanus Byzantinus, *Geographica*, p. 100. E. REVILLOUT, *op. cit.*, p. 100.

⁽⁸⁴⁾ Evagrius, *Ecclesiasticae Historiae*, lib. I, c. 10.

⁽⁸⁵⁾ *Description de l'Égypte*, t. I, p. 100. 1866, p. 26.

⁽⁸⁶⁾ *Les Prairies d'Or*, t. I, p. 100.

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

The emergence tribes is otherwise

(⁸⁹) *Ibidem*, pp. 4

(⁹⁰) *Ibidem*, p. 5.

(⁹¹) *Ibidem*, pp. 16

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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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presents to you, successful against the The frugality and that they belong to the Egyptian sector. It is regarding the success times in one or more as Egypt, and so is a generic designation Egyptian dioceses and permanent Empire was a copy of the modern stumble against ancient authorities the Blemmyes were Now it is not merely rather asserted the name Blemmyes against the exclusion there survives a from the Troglodytes to different commemorating of Blemmyes, which thirdly, we have (A.D. 1100 - 1166

(¹¹⁰) *Aethiopica*,

(¹¹¹) A. PAUL, *Amyes*. Cf., among others

(¹¹²) A. PAUL, *op.*

(¹¹³) D. H. MÜLLER

17. However, U. Motes, which he does not Blemmyes (*op. cit.*, p. Blemmyes. But in the the same designation

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(116) A
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(117) C
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(118) C

(119) A

(120) A

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(¹²³) *Chronique d'Extractions des Manus*

(¹²⁴) Cosmas Indicopleustes (c. 101). Cf. E. A. Wallinga, p. 262.

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

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⁽¹²⁹⁾ *Les*

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⁽¹³¹⁾ D. H. MÜLLE
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(¹³²) S. I.
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(¹³³) See
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(¹³⁴) H. A.

(¹³⁵) H. A.

(¹³⁶) An

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

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

the same remark applies. Although he admits that it to be qualified by the fact that it is classed under this heading.

(¹³⁷) See the important work of 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 languages (Darfur), *Ibidem*.

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A. J. LETRO

(¹⁴⁴) J. I

(¹⁴⁵) F. I

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The Christian epigraphical material, mostly in Greek, Coptic, and other languages, and material culture about the period are scanty descriptions of what once existed⁽¹⁴⁷⁾. This text in Greek, Syriac, and other languages, published in 1906 and the identical material has accumulated in the 2nd edition of Nubian texts. This material comes from various sources according to the editor's source. The author uses Greek names, not by the name "Ελλην" = paganism, but from supposed Greek influence on the Nicene text⁽¹⁵²⁾. The influence of undetermined sources of the gospel fragments attributed to Christ about the period practically a rendering of the text appear that the ver-

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

(¹⁴⁷) See E. QUATREMERIE, 'Les inscriptions Altnubischen', in *Studien zur Nubischen Grammatik* i. Zyhlarz's linguistic contributions. ROLF HERZOG, *op. cit.*, p. 100.

(¹⁴⁸) H. SCHÄFER, in *op. cit.*, p. 100.

(¹⁴⁹) Of course, most of the texts do not provide the background of the period. The subject texts edited by H. SCHÄFER, *op. cit.*, p. 100.

(¹⁵⁰) F. L. GRIFFITH, *op. cit.*, p. 100. reproduced in E. ZYHLARZ, *op. cit.*, p. 100.

(¹⁵¹) F. L. GRIFFITH, *op. cit.*, p. 100.

(¹⁵²) MANSI, *Concilii*, t. 1, p. 100.

(¹⁵³) *Patrologia Graeca*, t. 1, p. 100.

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⁽¹⁵⁴⁾ See

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⁽¹⁵⁷⁾ TH

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⁽¹⁵⁸⁾ *Cf*

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⁽¹⁵⁹⁾ *Ib*

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⁽¹⁶⁰⁾ F.

The question now is whether or not intact the Byzantine liturgical tradition had been rendered on the other hand it is of Egypt, which a direct connections clergy in Nubia is a *doniens* troublaient 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 Monc a cause in bringing the doctrinal domin authority over the Jacobite Church ass tion of bishops, ava of Alexandria⁽¹⁶⁴⁾.

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(¹⁶¹) H. JUNKER, *loc*

(¹⁶²) *Chronique de M*

(¹⁶³) *Ioannis Abbat*

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terial and cultural universal authority. ecclesiastical tradition an organized Christian into the contiguous traditional Byzantine Church⁽¹⁶⁸⁾. Glimpses as Michael the 836 (=1146 A.D. of the Nubian king the northern Islamic the description of relevant text from «Lorsque le prince Taiyayê et les chrétiens nouveau qui était selle tout à fait disposée en forme de croix fixée une croix d'or croix; à sa droite croix dans leurs mains tenait pareillement cavaliers et des escadrons. After having been rows of soldiers were

(¹⁶⁷) MONNERET DE MELLE, in connection to a Nubian Christian. In the following section.

(¹⁶⁸) See the list of 'Nubian Monuments of the Sudans', in *Zeitschrift für Ägyptische Archäologie*, however, is based on the same source.

(¹⁶⁹) The name G... for instance the Greek... vered in 1921 in the Nubian Christian Monuments from... The Greek inscription... . . . ἀνάπαινον τὴν ψυχὴν... ween 1106 and 1158 and...

(¹⁷⁰) *Chronique de l'Égypte*

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(¹⁷¹) M

(¹⁷²) Pa
cit., p. 107
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(¹⁷³) C

characteristic of a tropical societies. The Nubians are Negro-Arabs, we cannot speculate on the hypothesis in this connection. Various ethnic affinities and homogeneity under the influence of the relations between Nubia and the south of the Nile. The influence of the Nubian culture on the south of the Nile. Long before Arab conquests, the kings were perfectly acquainted with which the great cities were being supplied with goods. It is probable, therefore, that the influence, whether negative, of the Arab conquests, necessitated by political and economic intercourse, should be taken into account in the course of which the influence of external factors might give rise to modifications in the course of Byzantine culture. The continuous change in the culture of the south of the Nile, by giving rise to the formation of a new culture, must be assessed in the light of the Negro-Sudanic section of the Nile. The influence of Egypt and Ethiopia on the south of the Nile, that resisted to the Arab conquests in the sixth century. Its influence on the south of the Nile.

published between the Chinese and the Arabs. *Le statut légal des non-*

(¹⁷⁴) See above, note 174. Traveller, F. HASSELQUEN (from the Swedish), 1760. (Dongola) at the Cairo.

(¹⁷⁵) It is not argued.

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(177) J. W. G., in

(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

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⁽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 with a shaped hilt was called Nupe daggers. This fully confirms Frobenius's theory of the cross. Although there is no doubt that they are as very old, since the chief from Yenouye it be pointed out that they were 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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(²¹²) Ibn Batuta,
1929, p. 323. Cf. 'Vo
4ème série, vol. I, 18

(²¹³) *Idem*, 'Voyag

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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
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⁽²²⁵⁾ See for instance

⁽²²⁶⁾ *Ibidem*, vol. II,

⁽²²⁷⁾ *Ibidem*, vol. II,

⁽²²⁸⁾ *Ibidem*, vol. II,

⁽²²⁹⁾ *Géographie d'Abou*

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(²³³) A. J. ARKELL,
pp. 147 - 150.

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(²⁴⁰) J

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(²⁴²) C

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(²⁴³) C

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

(²⁴⁵) A. J. ARKELL,

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(²⁵⁰) *I*

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

The connections between the Sudan and Nubia are mentioned among several Negro legends. The earliest connections with Egypt are contained in Egyptian literature. The connection to its counterpart, the Sudan, is mentioned in the *Tarikh es Soudan* of Ibn Khaldun. The *Tarikh es Soudan* is an ancient times for its description of all Negro Africa and its customs, witchcraft. However, the identification of this city with the Sudan is that Dialliaman ("where the sacred fish was found") and Gao was confounded with the Sudan. According to tradition in the Sudan, relying on oral tradition, it appeared in the times of the pharaohs. The magicians to open the way to Egypt⁽²⁵⁵⁾. On the other hand, as to a city on the Nile.

(²⁵¹) F. L. SHAW, *Ancient Egypt*, p. 105.

(²⁵²) *Tarikh es-Soudan* of Ibn Khaldun, *Journal of the Asiatic Society of London*, 1897, pp. 105, 106.

(²⁵³) *Tarikh es-Soudan* of Ibn Khaldun, p. 105.

(²⁵⁴) See W. D. COOPER, *op. cit.*, p. 105.

(²⁵⁵) *Op. cit.*, pp. 105, 106.

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

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(²⁶⁵) J. H. BREAS

(²⁶⁶) G. A. WAIN
Journal of Egyptian

(²⁶⁷) F. L. SHAW

(²⁶⁸) *Infaku'l Ma*

(²⁶⁹) M. QUATRE
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(²⁷⁰) C. K. MEEK,

(²⁷¹) *Ibidem*, vol.

(²⁷²) C. K. MEEK,

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⁽²⁷³⁾ *Ibi*

⁽²⁷⁴⁾ F.

of Ramaya
 India, and
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⁽²⁷⁵⁾ H.

⁽²⁷⁶⁾ C.

⁽²⁷⁷⁾ *Id*

⁽²⁷⁸⁾ *Do*

where the t
 never states
 from the fo

with a substantiated origin⁽²⁷⁹⁾.

S e c o n d l y, elements. Meek⁽²⁸⁰⁾ is found a story reaching the Benue draw aside thus enemies were prevented. That this tradition also collected by Frobenius⁽²⁸¹⁾ in context. According to Meek⁽²⁸²⁾ pursued the enemies and let the foe cross waters receded over collected in Gobir⁽²⁸³⁾ explicit version. The or Guibti, of which by the people of Mekele and in the course (water, river, in Hausa) asunder and let the stretched out against. *Only those who did not descend from the ancestors of the Gobera* and travelled south to this place, probably un- tradition confirms Meek⁽²⁸⁴⁾ interpreted the information as descended from Jebel Mekele. The Gobir people de-

(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, see Meek, *op. cit.*, p. 183.

FROBENIUS, *op. cit.*, volume 1, p. 183. The tradition, which is a Liby-
dan, 1936, p. 183.

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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 - 192
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
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(²⁹⁶) *Op.*

(²⁹⁷) *Apud*
 references to

(²⁹⁸) *Ibide*

in the first half of the seventh century, and was
by the Persian king Khosrow II. The Byzantine
Egypt lasted until the Arab conquest in 642, when
emperor Heraclius fled to the East. The Byzantine
the former Asian provinces. The Byzantine
under Heraclius the Great. The Byzantine
coined and circulated. The Byzantine
only short-lived, and was replaced by the
the years 639–642. The Arab conquest of
the ground for the Islamic conquest of
netration of the Sudan. The Arab conquest of
Egypt is very characteristic of the
of Byzantine, Persian, and Arab. The
background of the Arab conquest of
of Egypt was mainly due to the
by the fact that the Arab
territory⁽³⁰⁰⁾. The Arab conquest of
menid Empire. Arab conquest of
during such a short period, the
were likely to survive. The Arab
Christianity in the Sudan. The Arab
Novadae was followed by the Arab
the Ethiopian border. The Arab
as far as Kordofan. The Arab
consequences, political and social,
Africa, which, through the Arab
or to emigrate when the Arab
the impact of Islam. The Arab
the concurrence of the Arab
ra tradition; for the Arab
and Islamic elements. The Arab
tianty in Nubia, the Arab
tial historical facts.

(²⁹⁹) N. H. BAYNE, *op. cit.*

(³⁰⁰) P. SYKES, *A History of Egypt*, p. 100. This
is otherwise attested by the Arab
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 a... table of communica... peoples of these gro... Chad region. For f... many directions, to... north. But Bornu v... Kordofan. Hence th... diffusion of cultural... tries. The archaeolo... analyzed by Monner... from this account t... Zaghawa 'imperium... Darfur, part of Ba... Sudan; (b) the Zag... that from Lake Cha

The expansion of... linguistic evidence, ... gical finds in Mound... Chad⁽³⁰⁸⁾, bear a... of several mounds e... Faraga culture is po... quence of its closer... logical material has

(³⁰⁴) *Ibidem*, p. 41.

(³⁰⁵) *Ibidem*, p. 37.

(³⁰⁶) U. H. MONNER

(³⁰⁷) *Ibidem*, p. 204.

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

(³⁰⁹) C. G. SELIGMAN *and Anthropology*, vol. V

(³¹⁰) F. R. WULSIN,

(³¹¹) F. FOUREAU, *D* vol. II, 1905, pp. 1032

vol. II, 1909, p. 119.

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(313) F

vol. I, 188

(314) F

1866, p. 2

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linguistic affinities of
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tenaciously resisted
the 11th century, th
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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the Sudanese peoples be
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⁽³²²⁾ *Op. cit.*, pp. 112

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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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parts a translation of the

(³²⁹) *Infaku'l Maisu*

(³³⁰) *Infaku'l Maisu*

(³³¹) *Bornu Sahara,*

(³³²) *Ibidem,* p. 274,

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of the Zaghawa»⁽³³⁸⁾

⁽³³⁸⁾ H. R. PALMER
Sudanese Memoirs). The
extent reproduced in
Sudan, 1936 (hereafter
such a mass of materia
cult matter. Moreover,
to, or tracing of, the
are interpolated in the
nological period dealt
there is a great amou
same data.

⁽³³⁹⁾ *Bornu Sahara*

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(³⁴⁰) *Suc*

(³⁴¹) *apu*

(³⁴²) *apu*

(³⁴³) *Bor*

(³⁴⁴) *Ibi*

(³⁴⁵) *Des*

according to
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(³⁴⁶) *Ibr*
 p. 231. Cf. J

(³⁴⁷) *Suc*

(³⁴⁸) *His*

pansion of the Zaghawa
of Negro and Hamitic
Zaghawa and Teda
This relationship of
languages belong to the
expansion. I think
of the problem of
an originally insig-
with such vast geo-
organization requir-
latter facts are ca-
Zaghawa expansion
bitations are mere
ruler is called Kar-
attained the degree
terms he had not a
true of the northern
picture because of
eating serpents and
question is hinted
several tribes know
Nubian branch, m-
mingling with fore-
formulated on the

(i) There does not
'Zaghawa' embrace
a supposedly unifor-

(ii) The culture v
danese countries is

(iii) Nevertheless

(³⁴⁹) H. CARBOU, *L*

(³⁵⁰) H. A. MACMIC
Egyptian Sudan', *Jour*
See especially pp. 288

(³⁵¹) My italics. *A*

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

(iv) What is the relationship of various languages to the Persian language by the expansion of Persian words?

(v) The geographical distribution of languages in which the Nubian languages are found in the Sahara.

(vi) In the connotation of the word 'Nubian' is this procedure the Arab history (A.D. 1332) (A.D. 956) known that the language called Zaghawa is of Hamitic origin? What is the relationship of the Nubian languages to the linguistic relationship of interdependence and mutual import. Some examples can be cited here.

Zaghawa (A.D. 1332) king⁽³⁵⁴⁾.

Nubia-Zaghawa (A.D. 956) Meroitic *Kanuri* (Bornu).

⁽³⁵³⁾ Cf. H. H. H.

⁽³⁵⁴⁾ *Bornu*

⁽³⁵⁵⁾ *Ibidem* *Anthropos*, vol.

Bornu-Hausa.

Arigwa) = North

Bornu-Hausa-

Tuareg - Hausa

Kanuri Matala =

Meroe - Nubia-

Nubian *kirki* = c

Karkarma = king

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them (with the ex
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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

and diffusion among
cal facts that led
obtain an insight
Nubian culture in
vilizations and co
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Sudan⁽³⁶⁸⁾. We know
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the Kisra tradition
quences was the
continent, which
and Sudanese Africa
Nubia, the strong
centuries after the
delayed as well. The
influence in Central
son of Abd-al-Dje
time Nubia had no

(³⁶⁸) Cf. A. BERTHOUD, *Le Sahara*,
these terms concerning
«Après une période où
tanie vers le Sénégal,
nu, on discerne une pe
l'établissement du chr
Haoussa, Sonrhäï et
et du Bas Empire rom
changement accompli
du Nil suivie de celle
le Soudan où l'Islam

(³⁶⁹) Y. URVOY, *Haoussa*,
Mais founded by Sef (Sefi)
stic periods, the pre-Islamic
al-Djelil (A.D. 1081 - 1100)
with Ali Dalatumi who
The best list of Maghribi
Bornu Sahara and Sudan
important account of
by H. BARTH, *Reisen*

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(³⁷⁰) P. A

(³⁷¹) «Qua

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 pays et rédui

Frobenius, who with the Sassanid F Some early English Christ, while some referred the tradition the year 1468 and Na'sira who in the 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 Palm

(³⁷²) *Und Afrika s*

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

(³⁷⁴) The tradition 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 part (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 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*

between Bornu and
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Ibrahim, «one of th
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They refused and p
Jews. This was the
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thence to the Hijaz
and Khartum and
and Wâra in the lar
(Mandara). They w
Then they went on
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countries»⁽³⁹¹⁾.

The chronicle goes
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«Then he died, r
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⁽³⁹¹⁾ *Ibidem*, p. 96.

⁽³⁹²⁾ *Ibidem*, p. 97.

⁽³⁹³⁾ *Ibidem*, p. 98.

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(⁸⁹⁴) Thes
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whereas the oral traditions of the Christians, the parallelism of these facts and adaptations to the place of origin.

Apart from the oral traditions of Bornu in pre-Islamic chronicle. One is the oral traditions which could be traced to Central Sudan. The chronicle provided by the informant elucidation bears on the subject conciled with a Christian element were at the time neglected and Christian elements although Persian elements importers of Christianity dictating Byzantine chronicle general current fostered.

1956, pp. 227 - 255. The oral traditions are distinct manuscripts. Only the oral traditions of the dynasty. The editors consulted the oral traditions of Y. URVOY, *Histoire de Bornu*, pp. 227-255, despite their better acquaintance with the oral traditions although the legend of a pre-Islamic Christian status of the oral traditions as far as I know, only the oral traditions a separate treatment on the oral traditions kind are clouded by a number of vestiges of the pre-Islamic oral traditions requirement. More research is required here. The bibliography given by SART, 'Histoire du Sultana Bornu', O. BLAU, 'Chronik der Bornu-Dynastie', *Zeitschrift für Ethnologie*, vol. VI, 1852, pp. 1-10, of the Bornu dynasty of Bornu.

(³⁹⁵) *Loc. cit.*, p. 23.

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(³⁹⁶) A.

(³⁹⁷) Pr

(³⁹⁸) Ac
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(³⁹⁹) *Ac
 tiens himya*

(⁴⁰⁰) Te
 p. 185.

(⁴⁰¹) *Su*
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the tradition covered
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was either contemporary
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chronologically followed
lay in the Christian

As regards the view
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(⁴⁰²) L. FROBENIUS
Sénégal, 1909 - 1913, pp
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vol. III, 1962, pp. 319
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(⁴⁰³) F. I

(⁴⁰⁴) *Cf.*

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modern ramificati-
tion of their diffe-
ethnic group know-
for the original po-
cient to assign Be-
gins in the *various*
posterior different
cultural peculiarit-
that any clear acc-
treatment of the
possible to reconc-
proceeding from a
Tuareg origins, w-
monies.

(⁴⁰⁵) *Histoire des*

As already
peoples, ha
sources, an
not attempt
Islamic pol
historical p
which is p
peoples, be
profound in
who were t
history. In
sion of the
py' the vas

For this
the Fulani
torian of S
states that

«The cou
mountainou
haja and S
people of G
tribes of T
(Palmer: A
Igidalan (F
country fro
to establish
people of S
him. Then

According
Augila and
(Hausa) Su
and Rodd (4

(⁴⁰⁶) *Infak*
to Bello's wo
OUDNEY, *op.*
practically ign
p. 6) to be «u

(⁴⁰⁷) *Infak*

(⁴⁰⁸) H. B.

(⁴⁰⁹) F. R.

five tribes as the
never served to
another source
referred to as the
Palmer, a passage

«The kingdom
the Jadânar-ang
(Ifadeyen). These
tribes from the

It may be seen
Bello's account, but
are facts agreed
source, the Asbe
origins. This is a
Tuareg tradition
gins of the Asbe
are as follows:

«According to
Kel-Inneg under
discord ensued. I
from Santambou
near Agades) the
between the Gob
of this war was
west to the land
first inhabitants
Barri-Barri. Who
ruled the country

It is to be remem
torical contacts
mination of the
first two testimon
with Augila, a fa
into Air must ha
pressure in the re

(⁴¹⁰) *Ibidem*, p.

(⁴¹¹) H. R. PALMER, 'The Kingdom of Bornu', in *Bornu*

(⁴¹²) H. R. PALMER, *Journal of the Royal African Society*, IX, 1909, pp. 379 - 400

(⁴¹³) H. R. PALMER, *op. cit.*

refuge from
 account doe
Kel-Inneg m
 marks that
 of the Nilot
 ba, of which
 evidence pr

We thus
 connections
 from some o
 their contac
 the theory o
 reg has to b
 later expans
 origins⁽⁴²⁰⁾ v
 nological lev
 its context
 necessary. C
 up by a cons
 from Kanem

By referri
 in Tuareg h
 ly provide s
 to which the
 substantiate suc
 testimonies,

⁽⁴¹⁴⁾ C. J. E.

⁽⁴¹⁵⁾ *Bornu*

⁽⁴¹⁶⁾ Not to

⁽⁴¹⁷⁾ H. A.

ferences to the

⁽⁴¹⁸⁾ Such o
 matic explor
du Nord, 1864

⁽⁴¹⁹⁾ *Ibidem*

⁽⁴²⁰⁾ Cf. A.

⁽⁴²¹⁾ F. R.

look for any sur-
too assertive; for
not explicit, but
assume a Christian
which especially
the first time. No
is a fact worth no
and the use of it
populations of Nu
correlation, in vie
bians and Hausa,
Christian past. Th
a very common o
the daggers (tilak
saddles and the e
ornament has also
by Rodd⁽⁴²⁷⁾. It i
absolute evidence
an exclusively Chr
lithic times in Eg
objected to the arg
of the cross. Thus
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. 5

(⁴²⁸) H. LHOÏTE, *La*

really an authority derived from the mental use of the word in favour of an equally equally of forth the th tice, and th a symbol w mashek»⁽⁴²⁹⁾ gin of the c nament». It from the ho be safer, in sources. It a pre - Islam to Egyptian cult⁽⁴³⁰⁾. Na shield with

Only whe

⁽⁴²⁹⁾ *Born*

⁽⁴³⁰⁾ O. B.

⁽⁴³¹⁾ G. N.

⁽⁴³²⁾ The

pp. 208 - 209, point of view. not explain w why its use is la fréquence e 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 er logical discuss

presence of the c
regard to this im

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

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

(iii) *Linguistic*.
Christian element
in the Tamashek v
kind of religious in
Christian world. T
scientific vocabula
tics of this langua
(1) *Angelus*, angel,

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

⁽⁴³³⁾ M. DELAFOSS

⁽⁴³⁴⁾ *Ibidem*, p. 18

⁽⁴³⁵⁾ H. BARTH, (S

ed the same
 God⁽⁴³⁷⁾, for
 Greek *Μεσο*
Amanay⁽⁴³⁹⁾
 derived from
 Duveyrier,
 ve the word
 opposites. T
 a second wo
 from the Ar
 by Cortier⁽⁴
 Easter feast
 the Latin *pa*
 portance, s
 their institu
 Empire. Th
tabaski dya.
abekkad, sin
 However, th
 means 'com
 has in Tama
 morphology
 between Tam

The few e
 testify to ce
 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 th
of an unknown per
clues, albeit imperfe
assuming their rôle
exploration of the T
ries⁽⁴⁴⁶⁾, may reveal
Latin, the etymolog
shed light on their p
reg word *rouz*, rice,
either Greek or A
Lhote⁽⁴⁴⁸⁾, meaning
bear a relation to th

(iv) *Familiar and*
practise polygamy,
followed by Lhote, t
chal status, not taki
nogamy⁽⁴⁵⁰⁾. The pr
ethnological milieu f
the scholars more th
persisting against th
which the Tuareg ar
is an isolated social p
practising polygamy
pulations of North A
stitution. Does this r
affinities with one o
are strongly to be p
social status of wom

⁽⁴⁴⁶⁾ Cf. the monume
çais (Dialecte de l'Ahagg

⁽⁴⁴⁷⁾ *Op. cit.*, p. 83.

⁽⁴⁴⁸⁾ *Op. cit.*, p. 234.

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

⁽⁴⁵⁰⁾ F. R. RODD, *op.*

⁽⁴⁵¹⁾ F. R. RODD, *op.*

not paral
for which
ceding su
having in

Again

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student o
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'Christian
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by A. Ric
dun state
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who state
Tuareg ar
until tow
for where

(⁴⁵²) To
dalico, II, x
sarius, who
children hel
μέντοι ἔνεκε
οὔτω 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
 dence provided by
 statement, will give
 even ethnic, connect
 of heroes expressed
 designate the legend
 lated the Kanuri with
 from an old Kanuri
Ko K
 («Lord
 we

Now *Ark*, *Arkel* d
 Kanem, (c) a king i
 4) that the name *K*
 bably passed into *K*
 the Fung, *Kakar* (*I*
 origin⁽⁴⁶⁴⁾). So we ob
 for hero-king-thron
 as Ethiopians, Fun
 etymology behind t
 late 'ark' to the C
 must be definitely c
 believes. Silko's inte
 by likening himself

(458) *Ibidem*, p. 185.

(459) *Ibidem*, vol. II,

(460) *Bornu Sahara*,

(461) *Bornu Sahara*,

(462) *Ibidem*, p. 112.

(463) *Ibidem*, p. 143,

(464) See above, § 4

(465) *Bornu Sahara*,
 Silko's inscription (see

Whether I (II) bears a relation to the reading of the related etymology, less the proof out the Sudanese the etymology of the name of the country is derived from the Arabic word *Rum* is derived from the Arabic word *Rum* without sufficient proof of the origin of the word *Rum* and *Rum* such as the people of the Arabian Peninsula became a great power and the Kisra of the Sudanese the conversion of the word *Rum*, He the restoration of the word meant the Chosroes I of the universal world.

In addition to the 7th century significant migration of the people to the system, such as the word *Rum*. It would be

(⁴⁶⁶) *Ibid.*

(⁴⁶⁷) H. F. vol. XXXVI

Tuareg are not for
ask whether the
raclius; for it is k
Christianity, a pr
sion of the Tripol
mantes in A.D. 5
Mizda, a locality
It is also known
tribes of North A
reg constituted th
upheaval caused b
for the reaction ag
ber tribes into the
mic domination an
the ancestors of th
tor may be traced
circumstances cau
Tuareg origins rem
logically establishe
tian era in North A
lations which «bet
the western oases
that «these people
known as the Haw
Bornu the Hawara
died at 'Zeila Ha
a case, if their conv
6th or the 7th cent
it may bear a certa

(⁴⁶⁸) Procopius, *De*
ἐνταῦθά τε Μαυρούσιοι
Ἰουστινιανῶ βασιλεῖ, δ
rensis Chronica, ed. T
vol. XI, p. 212, for th

(⁴⁶⁹) *Bornu Sahara*,

(⁴⁷⁰) *Ibidem*, p. 17,

sis about
Christianity
In this late
with such
appear from
ravages on
by the Tatars
the various
the root *M*
cal and po
It is this
problem of
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Blemmyes
ing with t
by Rodd(
irrelevant
cultural in
are the or
Greek-Chr

(⁴⁷¹) Of
speaks Synes
on his own
Mazices are
according to
καὶ Ἐφρω
see O. BAT

(⁴⁷²) H.
158 - 161.

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

(⁴⁷⁴) F.
nialinstituts

(⁴⁷⁵) *Op.*

THE PROBLEM OF

hard to deny culture
the end of the Van
world on the one p
cant detail noted
is witnessed by Co
in pre-Byzantine a
conclude: «Faut-il
byzantine avec les t
but then we must
we might add: poss
ciate the North Af
bia, through which
and of which the h
Palmer's answer na
as yet neither clear
affinities, cultural c
major ethnic group
the Zaghawa, the T
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*
and fig. 8.

(⁴⁷⁹) *Bornu Sahara,*

ges established
 tory of the
 ethnologic
 into by the
 centuries
 racial, eth
 morpholo
 highly co
 logical pa
 tion of No
 recognize
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 of source
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 gious, cul
 gress has
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 Christian
 remains a
 fact more
 the Islam
 historical

Although
 the Sudar
 incited to
 and unpro
 and many
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 ing to wh
 the Sanha
 1075 (480)

(480) See
 vol. I, p. 1
 question de

THE PROBLEM OF

a generation of historical sources and methods are particularly so difficult material is so difficult consideration both, with a predominant merit of Frobenius on Nigerian tribes, If his treatment of traditions to which about eastern oral and testimonies, ria. But the present in an irreparable fade away without comparison of the time of the latter conditions were very Benue valleys, a present century, southern and north found in Nadel's researches carried part of this tradition records, the collection Palmer's most interesting is strange to ascertain not as yet been an exclusive interest scholars, but also

475, who dismisses a speaks of a pre-Christian (*op. cit.*, vol. II) latter finds an adequate

(⁴⁸¹) S. F. NADEL

Palmer himself
on methodical

The premodern
history can
encountered

(i) The rise
gins of which
Christian era
political orga
century A.D.

(⁴⁸²) The fo
danese kingdo
TRIMINGHAM, A
des peuples de
based on the f

1. *Kingdom*

A.D. 7

A.D. 7

A.D. 8

2. *Mali.*

9th cen

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 foundati 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 cultu 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 a other. The e has to be e

(vii) Alth the north B and eventu Zaghawa, l Tuareg migr nection with features m into obscuri

We have ing a striki as in the ca monial, and cials. It is th the Middle came to be versal histor of tribal soc Sudanese ki tribal status Their deficie best illustra very hard in historical ge of such an e degree of ter 'empires', os half-historica sometimes o a transplant

(⁴⁸³) Cf. J.

THE PROBLEM OF

This is the case of the custom of staying hidden by women in processions (⁴⁸⁴), a custom which the same custom is also found concerning the K... but it should be noted that the royal imperial institution of the door of the Sudan was the result of the rise of the Nubian monarchical institutions in the kingdoms, which were in Nubia, and the great doubt about the elements into the

The extent and the most part escape cannot be conceived along the countries contributed. The North African, S... naturally obscured this ethnic significant 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.

advanced with
 However, the
 ment of eith
 tion, which
morphology
 upon which
 Stated in di
 a historical
 linking a giv
 the historical
 come of the
 from outside
 meaning in
 names of B
 logical unit,
 stratum from
 which the or

The form
 in the ethnic
 and Sudan
 ficiency in
 extent by th
 of metals an
 carrier in Sa
 this geograp
 rial culture
 very great p
 made availa

(⁴⁸⁸) See J

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

(⁴⁹⁰) P. HU

(⁴⁹¹) E. F.

(⁴⁹²) P. HUA
 tal', *Bulletin de*
 1960, pp. 134

THE PROBLEM OF

collaterally sheds
indicative of some
gins, according to
a white man, an
north-west, which
cultural contacts
the study of the
provide many an
diffusion and cul
nese peoples, that
its comparative s
words in Sudane
guistic evidence
elements in Suda

(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 fift
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
to their Greek coun
meaning 'pass over'
but in this case the
djelus in Tamashek,
the Sudanese linguist

In the pre-Christian inf...
 Christian inf...
 exerted thro...
 way meant...
 among other...
 tal elements...
 departure in...
 the importan...
 are probably...
 cultural elem...
 from the Jew...
 despite some...
 Pre-Islamic...
 problem of M...

Actually t...
 peoples has...
 benefited fro...
 Islamic past...
 the history of...

kas (*op. cit.*, p...
 the Arab *Sheit*...
 reveal a greater...
 would point to...

(*). According...
dúnòà = strong...

(⁴⁹⁷) For ins...
 generalizations...
 bot, of the peop...
 necessity of fur...
 to the Judaized...
 latter makes of...
 by Jewish comm...
 BERG, 'The pr...
 pp. 313 - 339. S...
 of Jewish comm...
 legends concern...
 testimony, howe...
 status of these...

THE PROBLEM OF

of this history rec
this view. On one
to this authority'
ples. In the prefa
sent or interpret
to the present»(⁴⁹⁹
new orientation,
peoples, at the sa
world of non-Mos
gical approach ca
remain, a few of v
by ethnographers.
archaic forms of s
antiquity cannot
more or less cons
it has to maintain
posed by the inte
apports of each of
a true parallel to a

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

(⁴⁹⁹) *A History of I*

(⁵⁰⁰) The recently
pays Zaghawa (Travaux
this point. The sacrific
despite the very early p
imization undergone by

... μεθ' ἃ ἀνδρείως τ
μησα καὶ ὑπέταξα μό
μαι καὶ Σιγύην, καὶ
Τιαμὸν τοὺς λεγομένους
καὶ Ἀγγαβὲ καὶ Τια
ἐν δυσβάτοις καὶ χιον
νες βαθεῖαι, ὡς μέχρι
σιναι καὶ Ζαὰ καὶ Γαρ
Ἀταλμῶ καὶ Βεγὰ κα
πτου ὀρίων οἰκοῦντας
τόπων μέχρι Αἰγύπτου
ἔθνος ἐπολέμησα, οὓς
τήγαγον καὶ ἀπελεξάμ
ρους καὶ πᾶσαν τὴν ἡ
βαρβάρων οἰκοῦντα ἐ
τοὺς αἰγιαλοὺς τῆς θα
πεφρουρημένα αὐτὸς ἐ
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
 ἐγέννησε,
 νωτοφόρο
 ἃ μὲν αὐτ
 τὸν ὑπ' ἐμ
 θυσιάσαι
 ἐπὶ τούτῳ
 βασιλείας

Ἄειζανᾶς
 βασιτῶν κ
 λέων, υἱὸς
 ἀπεστ(ε)ί
 καὶ παραδ
 των αὐτῶ
 τες αὐτοῦ
 οἴνω καὶ
 τῷ ὄχλῳ
 ΜΒΓ
 οῦν δωρη

(502) Text
 DITTENBER
 closely foll
 to be, the
Prêtre-Jean
 the next in
 to the king
 I, pp. 146-
 nitely Gree

κατεστήσαμεν (ε)ἴς
σαμεν αὐτοὺς πάλιν
ὑπὲρ δὲ ε[ὕ]χαριστί
χρυσουῶν ἐν[α] καὶ ἀρ

Ἐγὼ Σιλκώ, βασιλίσ
ἅπαξ δύο ἐπολέμησα
ἅπαξ ἐνίκησα πάλιν
μὲν πρῶτον ἅπαξ, ἐν
ῶμοσάν μοι τὰ εἶδω
ἀναχωρήθην εἰς τὰ ἀ
τῶν ἄλλων βασιλέων
ἀφῶ αὐτοὺς καθεζόμε
γὰρ εἰς κάτω μέρη λ
ἀπὸ Πρίμ(εως) ἕως
χώρας αὐτῶν, ἐπειδὴ
λονεικοῦσιν μετ' ἐμοῦ
καὶ οὐκ ἔπωκαν νηροῦ
κῶν καὶ τὰ παιδιά αἰ

(⁵⁰³) See above, II, f
logical notes, in W. DIT
pp. 303-310. We do not

Metropolitan Museum of Art
THE CA

The following
tained in the list
Tò κλῆμα καὶ ἡ δ
often uncritical i
assumptions have
retain the topony
interested in ethn
ful investigations
of geographical n
is likely to consis
cal geography.

The names of t
mostly Arab, but
to scholars unacqu
tially helped by t
gards the Egyptian
with those contain
pal lists. (See *La g*
we have reproduc

Of course Skal
known sources, bu
apparatus of sour
Gustav Parthey,
it should be point
dern extensions o

For the sake of
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only those of the n

**Metropolita
Episcopal S**

**Metropolitan
Episcopal See**

Metropolitan See
Episcopal Sees:

Archiepiscopal See

Metropolitan See:
Episcopal Sees:

122

Metropolitana
Episcopal S

Metropolitana
Episcopal Se

Metropolitan
Episcopal Se

Archiepiscopal

Metropolitan S
Episcopal Sees

Metropolitan S
Episcopal Sees:

Metropolitan S
Episcopal Sees:

Metropolitan S
Episcopal Sees

XII. PE
Metropolitan S
Episcopal Sees:

APPENDIX II. C.

XII

Metropolitan Sees:
Episcopal Sees:

XI

Metropolitan Sees:
Episcopal Sees:

Metropolitan S
Episcopal Sees

Metropolitan S
Episcopal Sees

Metropolitan S
Episcopal Sees:

Archiepiscopal S

APPENDIX I. A

TABLE UNDER
OF

APPENDIX II. CH
UN
BI

Metropolitan See
Episcopal See

Metropolitan See
Episcopal See

Metropolitan See
Episcopal See

Metropolitan See
Episcopal See

B. AUTONOMY

THE C

a. *Ethics*

Metropolitan

Episcopal See

Metropolitan

Episcopal See

Metropolitan

Episcopal See

b. *Maritime E*

Metropolitan See:

Episcopal Sees:

Metropolitan See:

Episcopal Sees:

Metropolitan See:

Episcopal Sees:

Metropolitan See:

Episcopal Sees:

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 iconographic specimens of symmetry. 'Faras in Nubia', *Annals*, 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. Revival of early classical

Concerning Coptic art

Two points relevant. WESSEL, *L'art copte*, 1963.

Firstly, the procedure of the relative part of Wessel believes, as the basic forms of art in Egypt produced by Byzantine art (p. 10).

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

art is incontestable in the long and developed periods, the structure

I have not seen the collection of 1963, which is vol. LVII, 1

Archaeology

The research in ethnology and cultural influences. These researches, per, 'Nouvelles I.F.A.N., Séries relevant to the

Byzantine *limes* as fixed. Interested in the history of Fezzan is not seem to be. The problem is particularly military equipment.

On the other hand, it is shown to have followed all along the transmission (343, 348). Beyond to the modern clothed in a rôle of the Zénaga have been considered.

The spearhead of Saracen iron has been found to survive among

the dwelling-places
equipment (pp. 38

With special refe
ture. The Bornu S
contacts during the
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