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SOMMARIO
THE PERIPLUS OF THE ERYTHRAEAN SEA
Travel and trade in the Indian Ocean by a merchant of the first century.
Translated from the Greek and Annotated by WILFRED H. SCHOFF, A.M.

محمود عبد الفتاح هندى:
"تاريخ الصومال في العصور القديمة"

a cura del
MINISTERO PUBBLICA ISTRUZIONE - REPUBBLICA SOMALI
DIPARTIMENTO CULTURALE
HAMAR (MOGADISCO)
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NOTE

The peninsulas of the Erythraean Sea — W. H. Schoff, A.M.

Ongmen, Green and Co., 1912

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أقياس من كتاب تاريخ الصومال وضع الاستاذ محمد عبد الفتاح هندي في الجهة الشرقية الصومال
سابقا (من 11-22) نارالهارف في عام 1934

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INTRODUCTION

The Periplus of the Erythraean Sea is one of those human documents, like the journals of Marco Polo and Columbus and Vespucci, which express not only individual enterprise, but the awakening of a whole race toward new fields of geographical discovery and commercial achievement. It is the first record of organized trading with the nations of the East, in vessels built and commanded by subjects of the Western World. It marks the turning of a tide of commerce which had set in one direction without interruption from the dawn of history. For thousands of years before the emergence of the Greeks from savagery, or before the exploits of the Phoenicians in the Mediterranean and Atlantic, human culture and commerce had centered in the countries bordering on the Persian Gulf; in Elam and Babylonia, and in the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. With the spread of culture in both directions, Egypt and the nations of Ancient India came into being, and a commercial system was developed for the interchange of products within those limits, having its center of exchanges near the head of the Persian Gulf. The peoples of that region, the various Arab tribes and more especially those ancestors of the Phoenicians, the mysterious Red Men, were the active carriers or intermediaries. The growth of civilization in India created an active merchant marine, trading to the Euphrates and Africa, and eastward we know not whither. The Arab merchants, apparently, tolerated the presence of India traders in Africa, but reserved for themselves the commerce within the Red Sea; that lucrative commerce which supplies precious stones and spices and incense to the ever-increasing service of the gods of Egypt. This was their prerogative, jealously guarded, and upon this
they lived and prospered according to the prosperity of the Pharaohs. The masts and spars of India they felled themselves or received from the Indian traders in their ports on either side of the Gulf of Aden, carrying them in turn over the highlands to the upper Nile, or through the Red Sea and across the desert to Thebes or Memphis. In the rare intervals when the eyes of Egypt were turned eastward, and voyages of commerce and conquest were despatched to the Eastern Ocean, the officers of the Pharaohs found the treasures of all its shores gathered in the nearest ports, and sought no further to trace them to their sources.

As the current of trade gradually flowed beyond the Nile and Euphrates to the peoples of the north, and their curiosity began to trace the better things toward their source in India, new trade-routes were gradually opened. The story of the world for many centuries was that of the struggles of the nations upon the Nile and Euphrates to win over the territory through which the new routes passed, and so to prevent the northern barbarians from trading with others than themselves. It was early in this struggle that one branch of the people known as Phoenicians left their home on the Persian Gulf and settled on the Mediterranean, there to win in the West commercial glories which competition in the East was beginning to deny them. The Greek colonies, planted at the terminus of every trade-route, gained for themselves a measure of commercial independence; but never until the overthrow of the East by the great Alexander was the control of the great overland caravan-routes threatened by a western people, and his early death led to no more than a readjustment of conditions as they had always existed.

Meantime the brethren of the Phoenicians and their kinsfolk in Arabia continued in control of the carrying trade of the East, subject to their agreements and alliances with the merchants of India. One Arab kingdom after another retained the great eastern coast of Africa, with its trade in gold and ivory, ostrich leathers and oil; the shores of the Arabian Gulf produced an ever-rising value in frankincense and myrrh; while the cloths and precious stones, the timbers and spices — particularly cinnamon — brought from India largely by India vessels, were re-distributed to Socotra or Guadalquiver, and carried to the Nile and the Mediterranean. Garrha and Obollah, Palmyra and Petra, Sabbatha and Mariaba were all partners in this commercial system. The Egyptian nation in its later struggles made no effort to oppose or control it. The trade came and the price was paid, and the infusion of Greek energy after Alexander's day, when the Ptolemies had made Egypt once more mistress of the nations, led to nothing more than the conquest of a few out-posts on the Red Sea and at the head of the Gulf of Aden; while the accounts of Agatharchides are sufficient proof of the opulence which came to Southern Arabia with the increase of prosperity in Egypt. Here, indeed, the trade control was more complete than ever; for, changes in the topography of India, the westward shifting of the Indus delta, the shoaling of the barbors in the Cutch region, and the disorder incident to great invasions of Asiatic peoples, had sapped the vigor of the Indian sea-trade.

But in Arabia itself there were struggles for the control of all this wealth and power, and in the days of the later Ptolemy, kingdoms rose and fell and passed into oblivion with bewildering frequency. The African coast was left to its own people and to the remnants of the Indian trade, and one Arab tribe maintained itself at the Straits, while its defeated adversary, establishing itself in the old land of Cush, was building up the kingdom of Abyssinia, whose ambitions were bitterly opposed to the state which possessed its former home in the Frankincense Country of Arabia.

It was at this juncture that the rule of the Ptolemies came to an end under Cleopatra, and the new ruler of the Western World, the Empire of Rome, came into possession of Egypt, and thus added to its control of the caravan-routes previously won in Asia Minor and Syria, that of a direct sea-route to the East, by way of the Ptolemies outposts of the Red Sea.
The prize thus within reach of the Roman people was a rich one. Successive conquests and spoliaion of all the Mediterranean peoples had brought to Rome treasures as yet unexampled, and a taste for the precious things of the East was developed almost over-night. The public triumphs of the conquerors of Asia Minor and Syria glittered with new treasures, for which the people clamored. Money was plentiful and merchants flocked thither from all quarters. Within a generation the center of exchanges of the Mediterranean was moved from Alexandria to Rome. But a wise decision of the Emperor Augustus, only once departed from and that disastrously, limited the Roman dominion to the bank of the Euphrates; so that all this rich trade that flowed to Rome paid its tolls to the Empire of Parthia and to the Arab kingdoms, unless Rome could develop and control a sea-born trade to India.

Against such an enterprise all the energy and subtlety of the Arab was called into action. No information was allowed to reach the merchants in Egypt, and every device the imagination could create was directed toward discouraging the least disturbance of the channels of trade that had existed since human memory began. And in an unknown ocean, with only the vaguest ideas of the sources of the products they sought, and the routes that led to them, it might have been many years before a Roman vessel, coasting along hostile shores, could reach the goal. But accidents favored Roman ambition. The new kingdom at Axum, smarting under the treatment of its former neighbors in Arabia, was courting the Roman alliance. The old trading-posts at Guardafui, formerly under Arab control, were now free, through the quarrels of their overlords, and their markets were open to who might seek. And then a Roman subject, perhaps in the Abyssinian service, was driven to sea and carried in an open boat to India, whence he returned in a few months with a favorable wind and much information. Then Hippalus, a venturesome navigator whose name deserved as much honor in Roman annals as that of Columbus in modern history, observed the periodic change of the Indian monsoon (doubtless long known to Arab and Hindu), and boldly set-

ing sail at the proper season made a successful trading voyage and returned with a cargo of all those things for which Rome was paying so generously: gems and pearls, ebony and sandalwood, balms and spices, but especially pepper. The old channels of trade were paralleled but not conquered; so strong was the age-long understanding between Arab and Hindu, that cinnamon, which had made the fortune of traders to Egypt in earlier times, was still found by the Romans only at Guardafui and was scrupulously kept from their knowledge in the markets of India, where it was gathered and distributed; while the leaf of the same tree producing that precious bark was freely offered to the Roman merchants throughout the Malabar coast, and as *malabathrum* formed the basis of one of their most valued ointments.

Great shifting of national power followed this entry of Roman shipping into the Indian Ocean. One by one Petra and Garraha, Palmyra and Parthia itself, their revenues sapped by the diversion of accustomed trade fell into Roman hands. The Homerite Kingdom in South Arabia fell upon hard times, its capital into ruin, and some of its best men migrated northward and as the Ghassanids gowed the neck to Rome; Abyssinia flourished in proportion as its old enemy declined. If this state things had continued, the whole course later events might have been changed. Islam might never have appeared and a greater Rome might have left its system of law and government from the Thames to the Ganges. But the logic of history was too strong. Gradually the treasure that fell to the Roman arms was expended in suppressing insurrections in the conquered provinces, in civil wars at home, and in a constant drain of specie to the east in settlement of adverse trade balances; a drain which was very real and menacing to a nation which made no notable advance in production or industry by means of which new wealth could be created. As the resources of the West diminished the center of exchange shifted to Constantinople. The trade-routes leading to that centre were the old routes through Mesopotamia, where a revivified power under the Sassanids was able to conquer every passage.
now anchor here because of attacks from the land. They
used formerly to anchor at the very head of the bay, by an
island called Dioscorus, close to the shore, which could be
reached on foot from the land; by which means the bar-
barous natives attacked the island. Opposite Mountain
Island, on the mainland twenty stadia from shore, lies
Adulis, a fair-sized village, from which there is a three-
days journey to Coloe, an inland town and the first mar-
ket for ivory. From that place to the city of the people
called Auxunites there is a five days’ journey more; to that place
all the ivory is brought from the country beyond the Nile
through the district called Cyeneum, and thence to Adulis.
Practically the whole number of elephants and rhinoceroses
that are killed live in the places inland, although at rare
intervals they are hunted on the seacoast even near Adu-
lis. Before the harbor of that market-town, out sea on the
right hand, there lie a great many little sandy islands
called Alalea, yielding tortoise-shell, which is brought to
market there by the Fish-Eaters.

5. And about eight hundred stadia beyond there is
another very deep bay, with a great mound of sand piled
up at the right of the entrance; at the bottom of which the
opsian stone is found, and this is the only place where it
is produced. These places, from the Calf-Eaters to the
other Berber country, are governed by Zoscales; who is
miserly in his ways and always striving more, but
otherwise upright, and acquainted with Greek literature.

6. There are imported into these places, undressed
cloth made in Egypt for the Berbers; robes from Arsinoe;
cloaks of poor quality dyed in colors; double-fringed linen
mantles; many articles of flint glass, and others of murr
mrrine, made in Diospolis; and brass, which is used for
ornament and in cut pieces instead of coin; sheets of soft
copper, used for cooking-utensils and cut up for bracelets
and anklets for the women; iron, which is made into
spear points used against the elephants and other wild beasts,
and in their wars. Besides these; small axes are imported,
and adzes and swords; copper drinking-cups, round and
large; a little coin for those coming to the market; wine of
Laodicea and Italy, not much; olive oil, not much; for the
keeping, gold and silver plate made after the fashion of the
country, and for clothing, military, cloaks, and thin cloaks
of skin, of no great value. Likewise from the district of
Ariaca across this sea, there are imported Indian iron, and
steel, and Indian cotton cloth; the broad cloth called "mo-
nache" and that called "sagmatogene", and girdles, and
coasts of skin and mallow-colored cloth, and a few mus-
lims, and colored lac. There are exported from these places
ivory, and tortoise-shell and rhinoceros horn. The
most from Egypt is brought to this market from the month
of January to September, that is, from Tybi to Thoth; but
seasonably they put to sea about the month of September.

7. From this place the Arabian Gulf trends towards
the east and becomes narrowest just before the Gulf of
Avalites. After about four thousand stadia, for those
sailing eastward along the same coast, there are other
Berber market-towns, known as the "far-side" ports,
lying at intervals one after the other, without harbors but
having roadsteads where ships can anchor and lie in good
weather. The first is called Avalites; to this place the
voyage from Arabia to the far-side coast is the shortest;
Here there is a small market-town called Avalites, which
must be reached by boats and rafts. There are imported
into this place, flint glass, assorted; juice of sour grapes
from Diospolis; dressed cloth, assorted, made for the
Berbers; wheat, wine, and a little tin. There are exported
from the same place, and sometimes by the Berbers them-
selves crossing on rafts to Ocelis and Muza on the op-
posite shore, spices, a little ivory, tortoise-shell, and a very
little myrrh, but better than the rest. And the Berbers
who live in the place are very unruly.

8. After Avalites there is another market-town, bet-
ter than this, called Malao, distant a sail of about eight
hundred stadia. The anchorage is an open road stead,
sheltered by a spit running out from the east. Here the
natives are more peaceable. There are imported into this.
place the things already mentioned, and many tunics, cloaks from Arsinoe, dressed and dyed, drinking-cups, sheets of soft copper in small quantity, iron, and gold and silver coin, not much. There are exported from these places myrrh, a little frankincense, (that known as far-side), the harder cinnamon, «duaca», Indian copal and «macir», which are imported into Arabia; and slaves but rarely.

9. Two days' sail, or three, beyond Malao is the market-town of Munds, where the ships lie at anchor more safely behind a projecting island close to the shore. There are imported into this place the things previously set forth, and from it likewise are exported the merchandise already stated, and the incense called «mocrotu». And the traders living here are more quarrelsome.

10. Beyond Munds, sailing toward the east, after another two days' sail, or three, you reach Mosyllum, on a beach, with a bad anchorage. There are imported here the same things already mentioned, also silver plate, a very little iron, and glass. There are shipped from the place a great quantity of cinnamon, (so that this market-town requires ships of larger size), and fragrant gums, spices, a little tortoise shell, and «momrotu», (poorer than that of Mundus), frankincense, (the far-side), ivory and myrrh in small quantities.

11. Sailing along the coast beyond Mosyllum, after a two days' course you come to the so-called Little Nile river, and a fine spring, and a small laurel-grove, and Cape Elephant. Then the shore recedes into a bay, and has a river, called Elephant, and a large laurel-grove called Acannae; where alone is produced the far-side frankincense, in great quantity and of the best grade.

12. Beyond this place, the coast trending toward the south, there is the Mareket and Cape of Spices, an abrupt promontory, at the very end of the Berber Coast toward the east. The anchorage is dangerous at times from the ground-swell, because the place is exposed to

the north. A sign of an approaching storm which is peculiar to the place, is that the deep water becomes more turbid and changes its color. When this happens they all run to a large promontory called Taba, which offers safe shelter. There are imported into this market-town the things already mentioned; and there are produced in it cinnamon (and its different varieties, «gizir», «syphia», «arebo», «magla», and «moto») and frankincense.

13. Beyond Taba, after four hundred stadia, there is the village of Pano. And then, after sailing four hundred stadia along a promontory, toward which place the current also draws you, there is another market-town called Opone, into which the same things are imported as those already mentioned, and in it the greatest quantity of cinnamon is produced, (the «arebo» and «moto»), and slaves of the better sort, which are brought to Egypt in increasing numbers; and a great quantity of tortoise-shell, better than that found elsewhere.

14. The voyage to all these far-side market-towns is made from Egypt about the month of July, that is Epiph. And ships are also customarily fitted out from the places across this sea, from Arsinoe and Barygaza, bringing to these far-side market-towns the products of their own places; wheat, rice, clarified butter, sesame oil, cotton cloth, (the «monache» and the «sagmatogene»), and girdles, and honey from the reed called «sacchari». Some make the voyage especially to these market-towns, and others exchange their cargoes while sailing along the coast. This country is not subject to a King, but each market-town is ruled by its separate chief.

15. Beyond Opone, the shore trending more toward the south, first there are the small and great bluffs of Azania; this coast is destitute of harbors, but there are places where ships can lie at anchor, the shore being abrupt; and this course is of six days, the direction being south-west. Then come the small and great beach for another six days' course and after that in order, the Co-
16. Two days' sail beyond, there lies the very last market-towns of the continent of Azania which is called Rhapta; which has its name from the sewed boats (rhapton ploiarion) already mentioned, in which there is ivory in great quantity, and tortoise-shell. Along this coast live men of piratical habits, very great in stature, and under separate chiefs for each place. The Mapharitic chief governs it under some ancient right that subjects it to the sovereignty of the state that is become first in Arabia. And the people of Muzza now hold it under his authority, and send thither many large ships; using Arab captains and agents, who are familiar with the natives and intermarry with them, and who know the whole coast and understand the language.

17. There are imported into these markets the lances made at Muzza especially for this trade, and hatchets and daggers and awls, and various kinds of glass; and at some places a little wine, and wheat, not for trade, but to serve for getting the good-will of the savages. They are exported from these places a great quantity of ivory, but inferior to that of Adulis, and rhinoceros-horn and tortoise-shell (which is in best demand after that from India), and a little palm-oil.

18. And these markets of Azania are the very last of the continent that stretches down on the right hand from Berenice; for beyond these places the unexplored ocean curves around toward the west, and running along by the regions to the south of Aethiopia and Libya and Africa, it mingles with the western sea.

19. Now to the left of Berenice, sailing for two or three days from Mussel Harbor eastward across the adjacent gulf, there is another harbor and fortified place, which is called White Village, from which there is a road to Petra, which is subject to Malichas, King of the Nabataeans. It holds the position of a market-town for the small vessels sent there from Arabia; and so a centurion is stationed there as a collector of one-fourth of the merchandise imported with an armed force, as a garrison.

20. Directly below this place is the adjoining country of Arabia, in its length bordering a great distance on the Erythraean Sea. Different tribes inhabit the country, differing in their speech, some partially, and some altogether. The land next the sea is similarly dotted here and there with caves of the Fish-Eaters, but the country inland is peopled by rascally men speaking two languages, who live in villages and nomadic camps, by whom those sailing off the middle course are plundered, and those surviving shipwrecks are taken for slaves. And so they too are continually taken prisoners by the chiefs and kings of Arabia; and they are called Carnates. Navigation is dangerous along this whole coast of Arabia, which is without harbours, with bad anchorages foul, inaccessible because of breakers and rocks, and terrible in every way. Therefore we hold our course down the middle of the gulf and pass on as fast as possible by the country of Arabia until we come to the burnt island; directly below which there are regions of peaceful people, nomadic, pasturerae of cattle, sheep and camels.

21. Beyond these places, in a bay at the foot of the left side of this gulf, there is a place by the shore called
Muza, a market-town established by law, distant altogether from Berenice for those sailing southwards about twelve thousand stadia. And the whole place is crowded with Arab shipowners and seafaring men, and is busy with the affairs of commerce; for they carry on a trade with the far-side coast and with barygaza, sending their own ships there.

22. Three days inland from this port there is a city called Saura, in the midst of the region called Mapharitis; and there is a vassal-chief named Cholaebus who lives in that city.

23. And after nine days more there is Saphar, the metropolis, in which lives Charibael, lawful king of two tribes, the Homerites and those living next to them, called the Sabaites; through continual embassies and gifts, he is a friend of the Emperors.

24. The market-town of Muza is without a harbor, but has a good roadstead and anchorage because of the sandy bottom thereabouts, where the anchors hold safely. The merchandise imported there consists of purple cloths, both fine and coarse; clothing in the Arabian style, with sleeves; plain, ordinary, embroidered, or interwoven with gold; saffron, sweet rush, muslins, cloaks, blankets (not many), some plain and others made in the local fashion; sashes of different colors, fragrant ointments in moderate quantity, wine and wheat, not much. For the country produces grain in moderate amount, and a great deal of wine. And to the King and the Chief are given horses and sumpter-mules, vessels of gold and polished silver, finely woven clothing and copper vessels. There are exported from the same place the things produced in the country: selected myrrh, and the Gebanite-Minaean Stacte, alabaster and all the things already mentioned from Avalites and the far-side coast. The voyage to this place is made best about the month of September, that is Thouth; but there is nothing to prevent it even earlier.

25. After sailing beyond this place about three hundred stadia, the coast of Arabia and the Berber country about the Avalitic gulf now coming close together, there is a channel, not long in extent, which forces the sea together and shuts it into a narrow strait, the passage through which, sixty stadia in length, the island Diodorus divides. Therefore the course through it is beset with rushing currents and with strong winds blowing down from the adjacent ridge of mountains. Directly on this strait by the same chief, called Ocelis; which is not so much a market-town as it is an anchorage and watering-place and the first landing for those sailing into the gulf.

26. Beyond Ocelis, the sea widening again toward the east and soon giving a view of the open ocean, after about twelve hundred stadia there is Eudaemon Arabia, a village by the shore, also of the Kingdom of Charibael, and having convenient anchorages and watering-places, sweeter and better than those at Ocelis; it lies at the entrance of a bay, and the land recedes from it. It was called Eudaemon, because in the early days of the city when the voyage was not yet made from India to Egypt, and when they did not dare to sail from Egypt to the ports across this ocean, but all came together at his place, it received the cargoes from both countries, just as Alexandria now receives the things brought both from abroad and from Egypt. But not long before our won time Charibael destroyed the place.

27. After Eudaemon Arabia there is a continuous length of coast, and a bay extending two thousand stadia or more, along which there are Nomads and Fish-Eaters living in villages; just beyond the cape projecting from this day there is another market-town by the shore, Cana, of the Kingdom of Eleazus, the Frankincense Country; and facing it there are two desert islands, one hundred and twenty stadia from Cana. Inland from this place lies the metropolis Sabbatha, in which the King lives. All the frankincense produced in the country is brought by camels of that place to be stored, and to Cana on rafts
28. There are imported into this place from Egypt little wheat and wine, as at Muza; clothing in the Arabian style, plain and common and most of it spurious; and copper and tin and coral and storax and other things such as go to Muza; and for the King usually wrought gold and silver plate, also horses, images, and thin clothing of fine quality. And there are exported from this place, native produce, frankincense and aloes, and the rest of the things that enter into the trade of the other ports. The voyage to this place is best made at the same time as that to Muza, or rather earlier.

29. Beyond Cana, the land receding greatly, there follows a very deep bay stretching a great way across, which is called Sachalites; and the Frankincense Country, mountainous and forbidding, wrapped in thick clouds and fog, and yielding frankincense from the trees. These incense-bearing trees are not of great height or thickness; they bear the frankincense sticking in drops on the bark, just as the trees among us in Egypt weep their gum. The frankincense is gathered by the King's slaves and those who are sent to this service for punishment. For these places are very unhealthy, and pestilential even to those sailing along the coast; but almost always fatal to those working there, who also perish often from want of food.

30. On this bay there is a very great promontory facing the east, called Syagrus; on which is a fort for the defence of the country, and a harbor and storehouse for the frankincense that is collected; and opposite this cape, well out at sea, there is an island, lying between it and the Cape of Spices opposite, but nearer Syagrus; it is called Dioscoria, and is very large but desert and marshy, having rivers in it and crocodiles and many snakes and great lizards, of which the flesh is eaten and the fat melted and used instead of olive oil. The island yields no fruit, nei-

31. It happens that just as Azania is subject to Charibael and the Chief of Mapharitis, this island is subject to the King of the Frankincense Country. Trade is also carried on there by some people from Muza and by those who chance to call there on the voyage from Damircia and Barygaza; they bring in rice and wheat and Indian cloth, and a few female slaves; and they take for their exchange cargoes, a great quantity of tortoise-shell. Now the island is farmed out under the Kings and is garrisoned.

32. Immediately beyond Syagrus the bay of Omana cuts deep into the coast-line, the width of it being six hundred stadia; and beyond this there are mountains, high and rocky and steep, inhabited by cave-dwellers for five hundred stadia more; and beyond this is a port established for receiving the Sachalitic frankincense; the harbor is called Moscha, and ships from Cana call there regularly; and ships returning from Damircia and Barygaza, if the season is late, winter there, and trade with the King's officers, exchanging their cloth and wheat and sesame oil for frankincense, which lies in heaps all over the Sachalitic country, open and unguarded, as if the place were under the protection of the gods; for neither openly
33. Beyond the harbor of Moschæ for about fifteen hundred stadia as far as Aisch, a mountain range runs along the shore; at the end of which, in a row, lie seven islands, called Zenobian. Beyond these there is a barbarous region which is no longer of the same kingdom, but now belongs to Persia. Sailing along this coast well out at sea for two thousand stadia from the Zenobia Islands, there meets you an island called Sarapis, about one hundred and twenty stadia from the mainland. It is about two hundred stadia wide and six hundred long, inhabited by three settlements of Fish-Eaters, a villainous lot, who use the Arabian language and wear girdles of palm-leaves. The island produces considerable tortoise-shell of fine quality, and small sail-boats and cargo-ships are sent there regularly from Cana.

34. Sailing along the coast, which trends northward toward the entrance of the Persian Sea, there are many islands known as the Calæi, after about two thousand stadia, extending along the shore. The inhabitants are a treacherous lot, very little civilized.

35. At the upper end of these Calæi island is a range of mountains called Colon, and there follows not far beyond, the mouth of the Persian Gulf, where there is much diving for the pearl-mussel. To the left of the straits are great mountains called Asabæon, and to the right there rises in full view another round and high mountain called Semiramis; between them the passage across the strait is about six hundred stadia; beyond which that very great and broad sea, the Persian Gulf, reaches far into the interior. At the upper end of this Gulf there is a market-town designated by law, called Apologus, situated near Charax Spasææi and the River Euphrates.

36. Sailing through the mouth of the Gulf after a six-days' course there is another market-town of Persia called Ommanæ. To both of these market towns large vessels are regularly sent from Barygaza, loaded with copper and sandalwood and timbers of teakwood and logs of blackwood and ebony. To Ommanæ frankincense is also brought from Canæ, and from Ommanæ to Arabia boats sewed together after the fashion of the place; these are known as madara. From each of these market towns, there are exported to Barygaza and also to Arabia, many pearls, but inferior to those of Indiæ; purple, clothing after the fashion of the place, wine, a great quantity of dates, gold and slaves.

37. Beyond the Ommanitic region there is a country also of the Parsidae, of another Kingdom, and the bay of Gedroasia, from the middle of which a cape juts out into the bay. Here there is a river affording an entrance for ships, with a little market-town at the mouth, called Oræa, and back from the place an inland city, distant a seven days' journey from the sea, in which also is the King's court; it is called (probably Rhambacia). This country yields much wheat, wine, rice and dates; but along the coast there is nothing but bdellium.

38. Beyond this region, the continent making a wide curve from the east across the depths of the bays, there follows the coast district of Scythia, which lies above toward the north; the whole marshy; from which flows down the river Sinthus, the greatest of all the rivers that flow into the Erythraean Sea, bringing down an enormous volume of water; so that a long way out at sea, before reaching this country, the water of the ocean is fresh from it. Now as a sign of approach to this country to those coming from the sea, there are serpets coming forth from the depths to meet you; and a sign of the places just mentioned and in Persia, are those called graæ. This river has seven mouths, very shallow and marshy, so that they are not navigable, except the one in the middle; at which
by the shore, is the market-town, Barbaricum. Before it there lies a small island, and inland behind it is the metropolis of Seviana; Minnagara, it is subject to Parthian princes who are constantly driving each other out.

39. The ships lie at anchor at Barbaricum, but all their cargoes are carried up to the metropolis by the river, to the King. There are imported into this market a great deal of thin clothing, and a little spurious; figured linens, topaz, coral, storax, frankincense, vessels of glass, silver and gold plate, and a little wine. On the other hand there are exported costus, bdellium, lycium, nard, turchoise, lapis lazuli, Seric skins, cotton cloth, silk yarn, and indigo. And sailors set out thither with the Indian Etesian winds, about the month of July, that is Epiph; it is more dangerous then, but through these winds the voyage is more direct and sooner completed.

40. Beyond the river Sinthus there is another gulf, not navigable, running toward the north; it is called Eirinon; its parts are called separately the small gulf and the great; in both parts the water is shallow, with shifting sandbanks occurring continually and a great way from shore; so that very often when the shore is not even in sight, ships run aground, and if they attempt to hold their course they are wrecked. A promontory stands out from this gulf, curving around from Eirinon toward the East, then South, then West, and enclosing the gulf called Baraca, which contains seven islands. Those who come to the entrance of this bay escape it by putting about a little and standing further out to sea; but those who are drawn inside into the gulf of Baraca are lost; for the waves are high and very violent, and the sea is tumultuous and foul, and has eddies and rushing whirlpools. The bottom is in some places abrupt, and in others rocky and sharp, so that the anchors lying there are parted, some being quickly cut off, and other chafing on the bottom. As a sign of these places to those approaching from the sea there are serpents, very large and black; for at the other places on this coast and around Barygaza, they are smaller, and in color bright green, running into gold.

41. Beyond the gulf of Barama is that of Barygaza and the coast of the country of Arvacia, which is the beginning of the kingdom of Nambages and of all India. That part of it lying inland and adjoining Seviana is called Abria, but the coast is called Syrastrone. It is a fertile country, yielding wheat and rice and sesame oil and clarified butter, cotton and the Indian cloths made therefrom, of the coarser sorts. Very many cattle and black in color. The metropolis of this country is Minnagara, from which much cotton cloth is brought down to Barygaza. In these places there remain even to the present times signs of the expedition of Alexander, such as ancient shrines, walls of forts and great wells. The sailing course along this coast, from Barbaricum to the promontory called Papica, opposite Barygaza, and before Astacampra, is of three thousand stadia.

42. Beyond this there is another gulf exposed to the sea-waves, running up toward the north, at the mouth of which there is an island called Baeones; at its innermost part there is a great river called Mais. Those sailing to Barygaza pass across this gulf, which is three hundred stadia in width, leaving behind to their left the island just visible from their tops toward the east, straight to the very mouth of the river of Barygaza, and this river is called Nammadus.

43. This gulf is very narrow to Barygaza and very hard to navigate for those coming from the ocean; this is the case with both the right and left passages, but there is a better passage through the left. For on the right at the very mouth of the gulf there lies a shoal, long and narrow, and full of rocks, called Herone, facing the village of Commoni; and opposite this on the left projects the promontory that lies before Astacampra, which is called Papica, and is a bad anchorage because of the strong current setting in around it and because the anchors are cut off, the bottom being rough and rocky. And if the entrance to the gulf is made safely, the mouth of the river at Barygaza is found with difficulty, because the shore is
very low and cannot be made out until you are close upon it. And when you have found it the passage is difficult because of the shoals at the mouth of the river.

44. Because of this, native fishermen in the King's service, stationed at the very entrance in well-manned large boats called trappaga and cotymba, go up the coast as far as Syrastrene, from which they pilot vessels to Barygaza. And they steer them straight from the mouth of the bay between the shoals with their crews; and they tow them to fixed stations going up with the beginning of the flood, and lying through the ebb at anchorages and in basins. These basins are deeper places in the river as far as Barygaza; which lies by the river, about three hundred stadia up from the mouth.

45. Now the whole country of India has very many rivers, and very great ebb and flow of the tides; increasing at the new moon, and at the full moon for three days, and falling off during the intervening days of the moon. But about Barygaza it is much greater, so that the bottom is suddenly seen, and now parts of the dry land are sea, and now it is dry where ships were sailing just before; and the rivers, under the inrush of the flood tide, when the whole force of the sea is directed against them, are driven upwards more strongly against their natural current, for many stadia.

46. For this reason entrance and departure of vessels is very dangerous to those who are inexperienced or who come to this market-town for the first time. For the rush of waters at the incoming tide is irresistible, and the anchors cannot hold against it; so that large ships are caught up by the force of it, turned broadside on through the speed of the current, and so driven on the shoals and wrecked; and smaller boats are overturned; and those that have been turned aside among the channels by the receding waters at the ebb, are left on their sides, and it not held on an even keel by props, the flood tide comes upon them suddenly and under the first head of the current they are filled with water. For there is so great force in the rush of the sea at the new moon especially during the flood tide at night, that if you begin the entrance at the moment when the waters are still, on the instant there is borne to you at the mouth of the river, a noise like the cries of an army heard from afar; and very soon the sea itself come rushing in over the shoals with a hoarse roar.

47. The country inland from Barygaza is inhabited by numerous tribes, such as the Aratii, the Arachosii, the Gandaraei and the people of Poclais, in which is Bucephalus Alexandria. Above these is the very warlike nation of the Bactrians, who are under their own king. And Alexander, setting out from these parts, penetrated to the Ganges, leaving aside Damirica and the southern part of India; and to the present day ancient drachmae are current in Barygaza, coming from this country, bearing inscriptions in Greek letters, and the devices of those who reigned after Alexander, Apollodotus and Menander.

48. Inland from this place and to the east, is the city called Ozene, formerly a royal capital; from this place are brought down all things needed for the welfare of the country about Barygaza, and many things for our trade, agate and carnelian, Indian muslins and mallow cloth, and much ordinary cloth. Trough this same region and from the upper country is brought the spikenard that comes through Poclais; that is, the Casparyrene and Parpophisene and Cabollotic and that brought through the adjoining country of Scythia; also costus and bdellium.

49. There are imported into this market-town wine, Italian prefered, also Laodicean and Arabian; copper, lit, lead; coral and topaz; thin clothing and inferior sorts of all kinds; bright-colored girdles a cubit wide, storax, sweet clover, flint glass, realgar, antimony, gold and silver coin, on which there is a profit when exchanged for the money of the country; and ointment, but not very costly and not much. And for the King there are brought into those places very costly vessels of silver, singing
boys; beautiful maidens for the harem; fine wines, thin clothing of the finest weaves, and the choicest ointments. These are exported from these places spikenard, costus, luteum, ivory, agate and carnelian, lycium, cotton cloth of all kinds, silk cloth, mallow cloth, yarn, long pepper and such other things as are brought here from the various market-towns. Those bound for this market-town from Egypt make the voyage favorably about the month of July, that is Epiphi.

50. Beyond Barygaza the adjoining coast extends in a straight line from north to south; and so this region is called Dachinabades, for dachanos in the language of the natives means south. The inland country back from the coast toward the east comprises many desert regions and great mountains, and all kinds of wild beasts — leopards, tigers, elephants, enormous serpents, hyenas, and baboons of many sorts, and many populous nations, as far as the Ganges.

51. Among the market-towns of Dachinabades there are two of special importance; Paethana, distant about twenty days' journey south from Barygaza; beyond which, about ten city, Tagara. There are brought through great tracts without roads, from Phaethon, carnelian in great quantity, and from Tagara much common cloth, all kinds of muslins and mallow cloth, and other merchandise brought there locally from the regions along the sea-coast. And the whole course to the end of Damirica is seven thousand stadia; but the distance is greater to the Coast Country.

52. The market-towns of this region are, in order after Barygaza; Suppara, and the city of Caliana, which in the time of the elder Saragonus because a lawful market-town; but since it came into the possession of Sandaries the port is much obstructed, and Greek ships landing there may chance to be taken to Barygaza under guard.

53. Beyond Caliana there are other market-towns of this region; Semyll, Mandagora, Palaepatmake, Melia, Byzantium, Togarum and Aurannobos. Then there are the islands called Sesecrietac and that at the Aegiditn, and that of the Caenitae, opposite the place called Chersonesus (and in these places there are pirates) and after this the White Island. Then come Naura and Tyndis, the first markets of Damirica, and then Muziris and Nee- cynda, which are now of leading importance.

54. Tyndis is of the Kingdom of Cerobothra; it is a village in plain sight by the sea. Muziris, of the same Kingdom, abounds in ships sent there with cargoes from Arabia, and by the Greeks; it is located on a river, distant from Tyndis by river and sea five hundred stadia, and up the river from the shore twenty stadia. Neeceynda is distant from Muziris by river and sea about five hundred stadia, and is of another Kingdom, the Pandian. This place also is situated on a river, about one hundred and twenty stadia from the sea.

55. There is another place at the mouth of this river, the village of Bacare; to which ships drop down on the outward voyage from Neeceynda, and anchor in the roadstead to take on their cargoes; because the river is full of shoals and the channels are not clear. The kings of both these market-towns live in the interior. And as a sign to those approaching these places from the sea there are serpents coming forth to meet you, black in color, but shorter, like snakes in the head, and with blood-red eyes.

56. They send large ships to these market-towns on account of the great quantity and bulk of pepper and labarum. There are imported here, in the first place, a great quantity of coin; topaz, thin clothing, not much; figured linens, antimony, coral, crude glass, copper, tin, lead; wine, not much, but as much as at Barygaza; realgar and orpiment; and wheat enough for the sailors, for this is not dealt in by the merchants there. There is exported pepper, which is produced in quantity in only one region near these markets, a district called Cottonara. Besides this there are exported great quantities of fine pearls,
Pandian Kingdom. Beyond Colchi there follows another district called the Coast Country, which lies on a bay, and nowhere else, are brought the pearls gathered on the coast thereabouts; and from there are exported muslins, those called Argaritic.

60. Among the market-towns of these countries, and the harbors where the ships put in from Damirica and from the north, the most important are, in order as they lie, first Camara, then Poduca, then Sopatma; in which there are ships of the country coasting along the shore as far as Damirica; and other very large vessels made of single logs bound together, called sangara; but those which make the voyage to Chryse and to the Ganges are called colandia, and are very large. There are imported into these places everything made in Damirica, and the greatest part of what is brought at any time from Egypt comes here, together with most kinds of all the things that are brought from Damirica and of those that are carried through Paralia.

61. About the following region, the course trending toward the east, lying out at sea toward the west is the island Palæsimundu, called by the ancients Taprobane. The northern parts a day's journey distant, and the southern part trends gradually toward the west, and almost touches the opposite shore of Azania. It produces pearls, transparent stones, muslins, and tortoise-shell.

62. About these places is the region of Masalia stretching a great way along the coast before the inland country; a great quantity of muslins is made there. Beyond this region, sailing toward the east and crossing the adjacent bay, there is the region Dosaren, yielding the ivory known as Dosarenic. Beyond this, the course trending toward the north, there are many barbarous tribes, among are the Cirrhadae, a race of men with flattened noses, very savage; another tribe, the Bargysi; and the Horse-faces and the Long-faces, who are said to be cannibals.
63. After these, the course turns toward the east again, and sailing with the ocean to the right and the shore remaining beyond to the left, Ganges comes into view, and near it the very last land toward the east, Chryse. There is a river near it called the Ganges, and it rises and falls in the same way as the Nile. On its bank is a market-town which has the same name as the river, Ganges. Through this place are brought malabathrum and Gangetic spikenard and pearls, and muslins of the finest sorts, which are called Gangetic. It is said that there are gold-mines near these places, and there is a gold coin which is called cattis. And just opposite this river there is an island in the ocean, the last part of the inhabited world toward the east, under the rising sun itself; it is called Chryse; and it has the best tortoise-shell of all the places on the Erythraean Sea.

64. After this region under the very north, the sea outside ending in a land called this, there is a very great inland city called Thinae, from which raw silk and silk yarn and silk cloth are brought on foot through Bactria to Barygaza, and are also exported to Damirica by way of the river Ganges. But the land of this is not easy of access; few men come from there, and seldom. The country lies under the Lesser Bear, and is said to border on the farthest parts of Pontus and the Caspian Sea, next to which lies Lake Maeotis; all of which empty into the ocean.

65. Every year on the borders of the land of This there comes together a tribe of men with short bodies and broad, flat faces, and by nature peaceable; they are called Besatae, and are almost entirely uncivilized. They come with their wives and children, carrying great packs and plaited baskets of what looks like green grape-leaves. They meet in a place between their own country and the land of This. There they hold a feast for several days, spreading out the baskets under themselves as mats, and then return to their own places in the interior. And then the natives watching them come into that place and gather up their mats, and they pick out from the braids the fibers which the call petri. They lay the leaves closely together in several layers and make them into balls, which they pierce with the fibers from the mats. And there are three sorts; those made of the largest leaves are called the large-ball malabathrum; those of the smaller, the medium-ball; and those of the smallest, the small-ball. Thus there exist three sorts of malabathrum, and it is brought into India by those who prepare it.

66. The regions beyond these places are either difficult of access because of their excessive winters and great cold, or else cannot be sought out because of some divine influence of the gods.
NOTES
(Selected)

(Numerals refer to paragraphs similarly numbered in the text)

Title. PERIPLUS was the same applied to a
numerous class writings in Roman times, which answered
for sailing-chart and traveler’s hand-book. The title
might be rendered as «Guide-Book to the Erythrean Sea.

Title. ERYTHREAN SEA was the term applied by
Greek and Roman geographers to the Indian Ocean, in-
cluding its adjuncts, the Red Sea and the Persian Gulf.
Erythra means Red, so that the modern name perpetuates
the ancient; but we are assured by Agatharchides that it
means, not Red Sea, but Sea of King Erythras, following
a Persian legend.

The following is the account give by agatharchides
of the origin of the name: (De Mari Erythraeo, . . . 5).

«The Persian account is after this manner. There
was a man famous for his valor and wealth, by name Ery-
thras, a Persian by birth, son of Myroaesus. His home was
by the sea, facing toward islands which are not now des-
sert, but were so at the time of the empire of the Medes.
when Erythras lived. In the winter-time he used to go to
Pasargadae, making the journey at his own cost; and he
indulged in these changes of scene now for profit, and
now for some pleasure of his own life. On a time the lions
charged into a large flock of his mares, and some were
salin; while the rest, unharmed but terror-stricken at what
they had seen, fled to the Sea. A strong wind was blow-
ing from the land, and as they plunged into the waves in
their terror, they were carried beyond their footing; and
their fear continuing, they swam through the sea and
came out on the shore of the island opposite. With them
went one of the herdsmen, a youth of marked bravery, who
thus reached the shore by clinging to the shoulders of a
mare. Now Erythras looked for his mares, and not seeing
them, first put together a raft of small size, but secure in
the strength of its building; and happening on a favorable
wind, he pushed off into the strait, across which he was
swiftly carried by the waves, and so found his mares and
found their keeper also. And then, being pleased with the
island, he built a stronghold at a place well chosen by the
shore, and brought hither from the main-land opposite
such as were dissatisfied with their life there, and subse-
quently settled all the other uninhabited island with a nu-
erous population; and such was the glory ascribed to
him by the popular voice because of these his deeds, that
even down to our own time they have called that sea, in-
finitely in extent, Erythrean. And so, for the reason here
set forth, it is to be well distinguished (for to say Eryth-
thalatta, Sea of Erythras, is very different thing from
Thalatta erythra, Red Sea); for the one commemorates
the most illustrious man of that sea, while the other refers
to the color of the water. Now the one explanation of the
name), as due to the color, is false (for the sea is not red),
but the other, ascribing it to the man who ruled there, is
the true one, as the Persian story testifies.

Here is manifestly a kernel of truth, referring, howe-
ver, to a much earlier time than the Empire of the Medes
and their capital Pasargadae. It suggests the theory of a
Cushite-Elamite migration around Arabia, as set forth by
Glaser and Hommel; the story of a people from Elam, who
settled in the Bahrain Islands and then spread along
South Arabia, leaving their epitaph of «Red» or «ruddy»
in many places, including the sea that washed their shores
and floated their vessels; «Sea of the Red People», or, ac-
according to Agatharchides, «of the Red King». See under
4, 23 and 27.

I. DESIGNATED PORTS. — Trade was limited
to ports of entry established, or, as the text has it, desig-
nated by law, and supervised by government officials
who levied duties. There were many such ports on the Red Sea under the Ptolemies. There were also ports of entry maintained by the Nabatean Kingdom, by the Homeritic Kingdom in Yemen, and by the newly-established Kingdom of the Axumites; the latter, possibly, farmed to Egyptian Greeks, now Roman subjects.

Fabricius objects to «designated», and translates «frequented», thereby straining the meaning of the word and losing its obvious description of historical facts.

Under the early Ptolemies, who succeeded Alexander the great, Egypt went far toward recovering her former wealth and glory. Under Ptolemy II, called Philadelphis (B.C. 285-246) the canal between the Nile and the Red Sea (originally dug by one of the Sesostris, about the 20th century B.C., and partly reopened by the Persians under Darius in the 15th century, was once more open to commerce; various caravan-routes carefully provided with wells and stopping-places, were opened between the river and the sea, and where they terminated, parts of entry were established and colonized. Egyptian shipping on the Red Sea was encouraged, and regular trade was opened with the Sabaeans of South Arabia, and the tribes of the Somali coast. The names of all these ports, and a description of this newly-created commerce, in terms of romantic enthusiasm, is given by Agatharchides in his work on the Erythraean Sea. At the time of this Periplus, the remaining settlements seem to be Arsinoe, Myos-hormus, Beroe, Ptolemais and Adulis. The other places mentioned by Agatharchides had probably lost their importance as the Egyptian ships ventured farther beyond the straits and frequented the richer markets that fringed the Gulf of Aden.

2. BERBER COUNTRY. — This word means more than the «land of the barbarians», and seems, like our modern «Barbary States», to refer to the Berber race, as representing the ancient Hamitic stock of North Africa.

The name itself seems to be foreign to the people, and

is probably related to the Arabic bar, a desert, and its application to North Africa recalls that ancient race-opposition about the Gulf of Aden, when the Red Men, or ruddy people, overcame the «children of the desert», who spread over all North Africa and carried the name with them, submitting time after time to similar Semitic conquests, Phoenician, Carthaginian or Saracen.

The occurrence of the name throughout North Africa is remarkable. We have the modern Somali port of Berbera, the Nile town and district of Berber (and its inhabitants, the Barbara, Barberins or Barbarins, who appear in the ancient Theban inscriptions as Berabara); the Barbary States, the modern Berbers or Kabyles; and at the western extremity, on the Atlantic coast of Morocco, still another tribe calling themselves Berabra.

The ancient Egyptians extended the word to include the meanings of savage and outlander, or public enemy in general; and from them the Greeks took the word into their own language, with like meanings.

The Berbers of the Periplus probably included the ancestors of the Bejas between the Nile and Red Sea, the Danakils between the Upper Nile, Abyssinia, the Gulf of Aden, and the Somalis and Gallas.

2. MEREO. — Was the final capital of the Kingdom of Nubia. It became the royal seat about 560 B.C. and continued as such until a few years after this Periplus, when the kingdom, worn out by continued attacks by the tribes of the desert and the negroes of the Sudan, fell to pieces. It was located on the Nile, below the 6th cataract, but just within the fertile region that begins above the confluence of the Albara; and is identified with the modern Begerawiyeh, about 16-55°N.

The early Kingdom of Egypt comprised the Nile Delta and the fertile valley of the river as far as the 1st cataract, the modern Assuan. Here a narrow gorge made the stream impassable for boats, and formed a natural barrier. Above Assuan the desert hugs the river close
until above the 5th cataract, when it gives place to open fertile country. Between the island of Elephantine and Assuan, and the site of Meroe, the distance is about 480 miles in a direct line, and by the river about 1000 miles. This narrow strip of river-bed was Nubia proper. The Atbara, flowing into the Nile some 40 miles below Meroe, rises in northern Abyssinia or Tigre; at Khartum, about 150 miles above Meroe, the river branches again; the Blue Nile flowing down from the mountains of Central Abyssinia or Amara, and the White Nile from the Nyatza lakes. These regions were more or less subject to Nubia at different periods, but their population varied greatly. The Abyssinian highlands were peopled by a Hamitic stock originally related to the Egyptians as well as to the still uncivilized tribes of the eastern and western desert, but with a mixture of negro blood and a strong strain of Arabian origin. The upper reaches of the Nile were peopled by various negro tribes, entirely distinct from Egyptian or Berber. From the mouth of the Red Sea there was a regular trade-route across the Tigre highlands to the Atbara River and so to the Nile; and other routes reached Meroe from the Sudan and Uganda. Thence the products of trade found their way down-stream to Elephantine, beyond which no negro was permitted to go. Here was the market for all Egypt, and the modern town, Assuan, repeats its history, as the very name means "market". From the Sudan came gold, ebony and ivory, panther skins and ostrich feathers; from the Nubian desert east of the Nile, gold; from the Red Sea across the Tigre, myrrh, frankincense, and various fragrant woods and resins; all of which were in constant demand for the Egyptian treasury and the service of the temples, and provided a constant reason for Egyptian control of this important avenue of commerce.

In the early period of the Egyptian nation the power centered in the Delta, but a loose control seems to have been maintained between the 1st and 2nd cataracts over tribes appearing in the inscriptions as "Wa-wat", probably negroes. During the prosperous period of the Old Kingdom, between the 30th and 25th centuries B.C. the river-routes were kept in order, and Egyptian ships sailed the Red Sea as far as the myrrh-country. Then came a period of disorder and the fall of the Delta dynasties, followed in the 22nd century by the rise of the Theban or Middle Kingdom, the dynasties of Amenembets and Sesosrits. These kings fully conquered the river tribes to the 2nd cataract, as well as the "Nubian troglodytes" of the eastern desert, where they developed the gold-mines that added so much to their wealth and power. In this period, from the 22nd to the 18th centuries B.C., the name "Cush" first appears in the inscriptions, indicating, as Glaser thought, a migration overland to the Nile by wandering Cushite-Elamite tribes who had left their home at the head of the Persian Gulf some 300 years previously, and who, after settling in the incense-producing regions of Southern Arabia and Somalia, whom they had opened trade with Mesopotamia, had now traced the same trade to its other great market in Egypt. The name "Cush" seems to have included not only the Nile valley between the 3rd and 6th cataracts, but much of the highlands. These people, apparently a mongrel race, were held in great contempt by the Egyptians; whose annals contain numerous references such as the following; "Impost of the wretched Cush; gold, negro slaves, male and female; oxen, and calves; bulls; vessels laden with ivory, ebony, all the good products of this country, together with the harvests of this country.

After the fall of the XIIth dynasty, 1788 B.C., came a period of feudal disorder, followed by an invasion from Arabia and a foreign dynasty, the Hyksos, probably Minaean Beduins. This was ended by the expulsion of the Arabs and the establishment to the Empire under the XVIIIth dynasty (1580-1350 B.C.). These great Pharaohs carried the Egyptian arms to their widest extent, from Asia Minor to the 4th cataract and possibly even farther south. The collapse of the Empire at the death of Ramses III (1167 B.C.) left Nubia still Egyptian. Invasions from the west resulted in a series of Libyan dynasties which began, under Shoshon or Shishak I, by reasserting sovereignty over Syria and by plundering the temple of
Solomon and the treasures of the newly-established Kingdom of Israel; but the latter part of this administration was so inefficient that Theban princes established in Nubia separated from Egypt and formed a new kingdom, now called Ethiopia (indicating a growing Arabian settlement), with capital at Napata, below the 4th cataract of the modern Gebel Barkal), subsequently invading Egypt and establishing their power over the whole valley, from 722 to 663 B.C. Then came the Assyrian invasions, first by Esarhaddon and then the definite conquest of Egypt proper by Assurbanipal in 661 B.C. The ruin of Thebes is vividly described by the prophet Nahum (III, 8-10). The Nubians withdrew to Napata. There they were attacked by the restored power of Egypt under Psammetichus II, and about 550 B.C., transferred their capital to Meroe; a much better location, less open to attack from the north, in fertile region instead of a narrow gorge in the desert, and in the direct path of the rapidly-growing immigration and trade from the south and east. Here they checked the army of Cambyses, which made Egypt a Persian province in 525 B.C. The capital fell into his hands for a time, but the country was not subdued; the conquest of Egypt by Alexander the Great, 332 B.C., left them undisturbed; and with his successors, the Ptolemies, they maintained an increasing commerce, notwithstanding the active policy then pursued to assert Egyptian supremacy in the Red Sea.

(See Breasted: A History of Egypt. N.Y., 1903).

In 30 B.C. Egypt became a Roman province and the Nubians met a different foe. Their queen, candace, attacked the Egyptians, and a punitive expedition by Petronius destroyed their power. (Strabo, XVII, 1, 54). Gradually, the enfeebled kingdom was engulfed by the tribes of the desert; and Pliny, whose Natural History was completed in 77 A.D., notes that of a long list of cities and towns above Philae, described a century before, Nero's embassy in 67 A.D. could find hardly a trace, and that the capital itself, Meroe, was but a collection of a few wretched huts. National decay had done its work; and the few remnants left from the attacks of the Berbers had joined the new «Kingdom of the Axumites» in the highlands to the south-east.

In later times, under the Byzantine Empire, Nubia again became a center of culture and prosperity. Its new capital, the modern Khartum, became a leader in Christian thought, and maintained its influence even after the Saracens had overrun Egypt; only finally to repeat history by being utterly destroyed by a new irruption from the desert, under the spur of Islam, and to leave again to the Abyssinian highlands the defence of what remained of it Monophysite Christianity.

Josephus (Antiquities of the Jews, II, 9) has an account of a war of the Egyptians against the Ethiopians, under the command of Moses. The Ethiopians were finally driven back into their capital, Saba, «to which city Cambyses afterwards gave the name of Meroe, in compliment to his sister...» it being situated at the confluence of the rivers Astaphus and Astabora with the Nile. The city was finally delivered up to the Egyptians as the condition of Moses, delivered up to the Egyptians as the condition of Moses' marriage with the Ethiopian King's daughter Tharbis, who had fallen in love with him.

Aside from the obvious anachronisms in this story, one fact is of interest; the name of the capital, Saba, indicates that Nubia was ruled, if not mainly, by Arabs, who had followed the ancient trade-routes from the mouth of the Red Sea.

Glaser (Punt und die sudarabischen Reiche, 423) notes that Napata also is a Semitic name, probably Naba, allied to Nabat of the Assyrian inscriptions, to Nebioph (son of Ishmael), and to the later Nabataeans of 19.

Herodotus (II, 8) refers to the «mountain of Arabia» extending from north to south along the Nile, stretching up to the Erythraean Sea, and days that at its greatest
width from east to west it is a two-months' journey, and that «eastward its confines produce frankincense». Here also is an indication of the connection of Nubia with Somaliland, confirmed by the pompous titles of the later Cushite kings in Meroe (Ed. Meyer: Geschichte Aegyptens, 359); Kings of the four quarters of the world and of the nine distant peoples.

3. **TORTOISE-SHELL.** — This was a great article of commerce in the Roman world, being used for small receptacles, ornaments, and for inlaying furniture and woodwork. It is one of the most frequently-mentioned commodities in the Periplus. The antiquity of the trade is uncertain, but this seems to be the «shell» brought from the Land of Punt by Queen Hatshepsut's expedition in the 15th century B.C.

3. **RHINOCEROS.** — The horns and the teeth, and probably the skin, were exported from the coast of Abyssinia, where Bruce found the hunting of this animal still a trade and described it (Travels, Vol. IV).

4. **AVALITES.** — Is identified with the modern Zeila, 20° N., 43° 28' E. It is 79 miles from the straits of Bab-el-Mandeb. The ancient name is preserved by the village Abalit, on the north shore of the bay. The Somali tribes call the place Ausal, apparently perpetuating the Ausan of the South Arabian coast; which also at one time possessed much of the coast of East Africa (called the «Ausanitic coast» in 15 of the Periplus). Avalites is thought by Forster (Historical Geography of Arabia, Vol. I) to perpetuate the name of Obal, son of Joktan (Gen. IV) whose name is almost unknown in Arabia; thus indicating a very early migration of this tribe to the Somali coast. This name seems also to survive in Obollah at the Euphrates mouth on the Persian Gulf; which was the Ubulu of the Assyrian inscriptions, and the Apologus of 35.

Of Zeila, Ibn Batuta, writing in the 14th century, said: I then went from Aden by sea, and after four days came to the city of Zeila. This is a settlement of the Barbers, a people of Sudan, of the Shabtah sect. Their country is a desert of two months' extent; the first part is termed Zeila, the last Makkash. The greatest number of the inhabitants, however, are of the Rashath sect. Their food is mostly camel's and fish. The stench of the country is extreme, as is also its filth, from the stink of the fish and the blood of the camels, which are slaughtered in its streets.

Zeila is described by Burton (First Footsteps in East Africa, p. 14) as «the African port — a strip of sulphur-yellow sand, with a deep blue dome above, and a foreground of the darkest indigo. The buildings, raised by refraction, rise high, and apparently from the bosom of the deep... No craft larger than a canoe can ride near Zeila. After bumping once or twice against the coral reefs, it was considered advisable for our ship to anchor. My companions put me into a cockboat and wading through the water, shoved it to shore. The situation is a low and level spit of sand, which high tides make almost an island. There is no harbor; a vessel of 250 tons cannot approach within a mile of the landing-place; the open roadstead is exposed to the terrible north wind, and when gales blow from the west and south it is almost unapproachable. Every ebb leaves a sandy flat, extending half a mile seaward from the town; the reedy anchorage is difficult of entrance after sunset, and the coraline bottom renders wading painful».

Zeila, the nearest port to Harrar in the interior, had, when Burton wrote, lost the caravan trade to Berbera, owing to the feuds of its rulers; so that the characteristics of its people had not changed from the account given in 7 of the Periplus.

At that time the exports from Zeila were slaves, ivory, hides, honey, antelope horns, clarified butter, and gums. The coast abounded in sponge, coral, and small pearls. In the harbor were about twenty native craft, large and small; they traded with Berbera, Arabia, and Western India, and were navigated by «Rajput» or Hindu pilots.
Burton (op. cit., pp. 330-1) says again:

"I repeatedly heard at Zella and at Harrar that traders had visited the far west, traversing for seven months a country of pagans wearing golden bracelets, till they reached the Salt Sea upon which Franks sail in ships. I once saw a traveler descending the Nile with a store of nuggets, bracelets and gold rings similar to those used as money by the ancient Egyptians. Mr. Krapf relates a tale current in Abyssinia, namely: that there is a remnant of the slave trade between Guinea (the Guinea coast) and Sho. Connection between the east and west formerly existed; in the time of Joao I, the Partughese on the river Zaire in Congo learned the existence of the Abyssinia church. Travelers in western Africa assert that Fakis or priests, when performing the pilgrimage, pass from the Fellatah country through Abyssinia to the coast of the Red Sea. And it has lately been proved that a caravan line is open from the Zanzibar coast to Benguela."

The foregoing, written before modern discovery had altered the trade of Africa, indicates the same condition as the existing in ancient history; a well-established trade to Egypt and South Arabia, coming from tribe to tribe through the heart of Africa, from great distances West and South.

5. THE «FAR-SIDE» COAST. — According to Burton (op. cit. p. 12) the Somali tribes called their country the Barr el Ajam, which he translates as «barbarian lands», but goes on to explain that Ajam means all nations not Arab, just as among Egyptians and Greeks «barbarian» meant all nations not of their country.

The name seems to apply to the migration and trade from south Arabia, the tribes who had crossed the gulf at Aden at various periods of history being referred to by their countrymen as those «of the farther side», which our author has rendered into Greek as peratikos (pera, beyond).

WHEAT. — Triticum vulgare, Villars, order Gramineae. The cultivation of wheat, says De Candolle, is prehistoric. It is older than the most ancient languages, each of which has independent and definite names for the grain. The Chinese grew it 2700 B.C. It was grown by the Swiss lake-dwellers about 1500 B.C., and has been found in a brich of one of the Egyptian pyramids dating from about 3350 B.C.

Originally it was doubtless a wild grass which under cultivation assumed varying forms. In the Roman Empire vast quantities of wheat were raised in Sicily, Gaul, North Africa, and particularly Egypt, for shipment to Rome. Later a great wheat area was opened up in what is now Southern Russia, which finally supplanted Egypt in the markets of Constantinople, after Alexandria and Antioch fell into Saracen hands. The trade in wheat as described in the Periplus is interesting. It shows that South Arabia, Socotra and East Africa had wheat not only from Egypt but also from India, which has not usually been considered as a wheat country at that time. Watt (op. cit. p. 1082) thinks wild rice (Oryza coarctata) may have been intended, but the Periplus distinguishes between wheat and rice as coming from India. The Hindus might certainly have had the seed from Egypt and cultivated it, but Wattnotes the complete absence, so far as known, of wild wheat in modern India.

WINE. — The fermented juice of Vitis vinifera, Linn., order Vitaceae. The culture of the vine seems to have begun in Asia Minor and Syria, but within the period of written history it is almost universal. It introduction was ascribed to the gods: by the Greeks to Dionysos, the Romans to Bacchus, the Egyptians to Osiris; or in the case of the Hebrews, to the patriarch Noah. The vine and the olive, requiring continued cultivation from year to year, almost distinguish settled civilization from nomadic conditions, and the product of both industries appears in commerce from the earliest times.

The wine of the Damascus valley was an important export in the time of Ezekiel (XXVII, 18); of the Greek wines the best were from the Aegean islands and the
Asian coast near Ephesus (Strabo, XIV, 13). The Phoenicians carried the wine to Spain, and the Greeks to southern Gaul. It was unknown in early Italy, but was fostered by the Roman republic, which restricted imports of foreign growths, and stimulated exports by restricting viticulture in the provinces. In the later of the Seine and Moselle wine was not produced until the later days of the Roman Empire.

At the time of the Periplus, the popular taste demanded a wine highly flavored with extraneous substances, such as myrrh and other gums, cinnamon and salt.

The Periplus tells us that Italian and Laodicean wines were imported into Abyssinia, the Somali Coast, East Africa, South Arabia, and India. Arabian wine was also carried to India; this may have included grape-wine from Yemen (25), but was principally date-wine from the Persian Gulf (36). Italian wine was preferred to all others (49). This was from the plain of Campania, in the vicinity of the modern Naples, whence Strabo tells us (V, VI, 13), "the Romans procured their finest wines from Calabria, the Statanian, and the Calenic. That of Surrentum is now esteemed equal to these, it having been lately discovered that it can be kept to ripen." Petronius (Genii Trimachionis) mentions a Falernian wine which had been ripened 100 years.

The Laodicean wine was from Laodicea on the Syrian coast, some 60 miles south of Antioch, the modern Latakia. Strabo II, (9) says: "It is a very well-built city, with a good harbor; the territory, besides its fertility in other respects, abounds with wine, of which the greater part is exported to Alexandria. The whole mountain overhanging the city is planted almost to its summit with vines.

TIN. — Hebrew, bedil; Greek, kassiteros, Sanskrit, kasthira; Latin, stannum. This metal, the product of Galicia and Cornwall, was utilized industrially at a comparatively late period, having been introduced after gold, silver, copper, iron, lead, and mercury. It made its appearance in the Mediterranean world soon after the migration of the Phoenicians to Syria. The Phoenician traders may have found it first on the Black Sea coast, coming overland from tribe to tribe; very soon they discovered the Spanish tin and traced it to its source, and finally that of Cornwall. The value of tin in hardening copper was soon understood, and the trade was monopolized for centuries by the Phoenicians and their descendants, the Carthaginians. How carefully they guarded the secret of its production appears in Strabo's story (III, V, II) of the Phoenician captain who, finding himself followed by a Roman vessel on the Atlantic coast of Spain, ran his ship ashore rather than divulge his destination, and collected the damage from his government on returning home.

There is much confusion in the early references to this metal, because the Hebrew bedil (meaning "the departed") was also applied to the metallic residue from silver-smelting—mixtures of silver, lead; and occasionally copper and mercury. The same comparison applies to kassiteros and stannum. Pliny, for example, distinguishes plumbum nigrum, lead, and plumbum caudium, stannum. Without any definite basis for determining metals, appearance was often the only guide.

Suetonius (Vitellii; VI, 192) says that the Emperor Vitellius took away all the gold and silver from the temples, (69 A.D.) and substituted aurichalcum and stannum. This stannum could not have been pure tin, but rather an alloy of lead, like pewter.

The letters from the King of Alashia (Cyprus), in the Tell-el-Amarna tablets, indicate the possibility of the use of tin there in the 15th century B.C., and of the shipment of the resultant bronze to Egypt; and tin, as a separate metal, is thrice mentioned in the Papyrus Harris, under Rameses III (1198-1167 B.C.). This confirms the mention of tin in Numbers XXXI, 22. By the time of Ezekiel (XXVII, 12) it was, of course, well known; here it appears with silver, iron, and lead, as coming from Spain.
The stela of Tanutamon describes a hall for the god Amon, built by the Pharaoh Taharka at Napata (688-663 B.C.), of store ornamented with gold, with a tablet of cedar incensed with myrrh of Punt, and double doors of electrum with bolts of tin. (Breasted, Ancient Records of Egypt, Vol. IV).

By the Greeks the true tin was understood and extensively used, and the establishment of their colony of Massilia was largely due to the discovery of the British metal coming overland to the mouth of the Rhone. The Romans ultimately conquered both Galicia and Cornwall, and then controlled the trade; but to judge from Pliny's account, their understanding of it was vague.

According to the Periplus, tin was shipped from Egypt to both Somaliland and India.

Lassen (Indische Alterthumskunde, 1,249) and Oppert, arguing from the similarity between the Sanscrit kasithra and the Greek kassiteros, would transfer the earliest tin trade to India and Malacca; but it seems probable that the Sanscrit word was a late addition to the language, borrowed from the Greek with the metal itself; which, as stated by the Periplus in 49 and 56, came to India from the west.

(See also Movers, Phonizer, Vol. III; Beckmann, op. cit., II, 206-230.

6. MALAO. — is the modern Berbera, 10° 25' N., 45° 5' E. It is now the leading port of this coast, the capital of British Somaliland, and the center of the caravan trade to the interior. Glaser (Skizze, P. 196) would identify it with Bulhar, about 30 miles farther west; but the description of the «sheltering spit running out from the east» in 8 places it beyond doubt at Berbera, which has just such a spit, while Bulhar is on the open beach.

Burton (Op. Cit., pp. 407-418) gives a detailed description of the town and harbor, of the stream of sweet water flowing into it, and of the interior trade and the great periodical fair, frequented by caravans from the interior and by sailing vessels from Yemen, the South Arabian coast, Muscat, Bahrain and Bassora, and beyond, as far as Bombay, the same trade as that described in 14.

7. «FAR-SIDE» FRANKINCENSE. — Concerning frankincense in general, see under 29-32. Somali frankincense figures in the trade of Egypt at the time of the Punt expeditions, and probably much earlier. It was different from, and often superior to, the Arabian. It is, indeed, possible that the true frankincense (Boswellia Neglecta) was native here, and that the Arabian varieties (Boswellia serrata, etc.) were native and later cultivation. Yet Fabricius (p. 124) in curious disregard of the text, thinks the Malo frankincense was imported from Arabia.

8. DUACA is identified by Galser (Skizze, 197) with duakh, which appears in several Arabic inscriptions as a variety of frankincense; duka, he says, is a trade-name in modern Aden for a certain quality of frankincense.

Burton (op. cit., p. 416) describes the range of mountains running parallel with this coast, some 30 miles inland from Berbera, «4000 to 6000 feet, thickly covered with gum-arabic and frankincense trees, the wild fig and the Somali pine».

9. MUNDS is probably the modern Bandar Hais, 10° 52' N., 46° 50' E. Glaser (Skizze, 197) would identify it with Berbera. But the text gives «two or three day's sail» between Malao and Mundus, altogether too much for the 30 miles, more or less, between Bulhar and Berbera. And just as the «sheltering spit» identifies Berbera as Malao, so does the «island close to shore» identify Hais as Mundus. Vivien de Saint-Martin (Le Nord de l'Afrique dans l'antiquité grecque et romaine, p. 285) describes a small island protecting this little harbor, and says it was much frequented by Arab and Somali tribes.
10. **MOCROTU** was probably a high grade of frankincense. Glaser (Skizze, 199-201) notes that the Arabic name for the best variety is mghairat, or in mahr, mghar, and that the same word appears in Somaliland as mokhr. From this to the Greek of the text the change is negligible.

11. **MOSYLLUM** is placed by most commentators at Ras Hantara, (11° 28′ N., 49° 35′ E.) Glaser prefers Ras Khamzir (10° 55′ N., 45° 50′ E.) many miles farther west. The text gives no help in the way of local description. It is noteworthy that Pliny says the Atlantic Ocean begins here; ignoring not only the coast of Azania, as described in 15, but the cape of Spices itself. Mosyllum was probably, therefore, rather a prominent headland on the coast, altogether such as Ras Hantara.

This, by the way, was reputed to have been the eastward limit of the conquests of Ptolemy Euergetes, king of Egypt, in the 3rd century B.C.

12. **CINNAMON.** — The text is kasia, from Hebrew kezia (Ps. XLV, 8; Ezek. XXVII, 19, XXX, 24), the modern cassia. This meant usually, in Roman times, the wood split lengthwise, as distinguished from the flower-tips and tender bark, which rolled up into small pipes and was called kinnamomum, from Hebrew kineh, a pipe; khinemon (Exod. XXX, 23, Prov. 17, Cant. IV, 14); Latin canna, Franche cannele.

Cinnamon and cassia are the flower-tips, bark, and wood of several varieties of laurel native in India, Tibet, Burma and China. Engler and Prantl, Die Naturlichen Pflanzenfamilien, classify them as follows:

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**Lauraceae:**

**Persoideae:**

**Cinnamomeae**

1. **Cinnamomum**

    **Sect. 1. Malabathrum**

    including C. Javanum
    C. cassia
    C. zeylanicum
    C. culilawan
    C. tamala
    C. iners

    **Sect. 2. Camphora**

    including C. camphora
    C. parthenoxylon

Cinnamon is mentioned as one of the ingredients of the sacred anointing oil of the Hebrew priests (Exod. XXX). The Egyptian inscriptions of Queen Hatshepsut's expedition, in the 15th century B.C., mention cinnamon wood as one of the «Marvels of the country of Punt» which were brought back to Egypt.

Cinnamon was familiar to both the Greeks and Romans, and was used as an incense, and as a flavor in oils and salves... It is mentioned by Hippocrates, Theophrastus, and Pliny. Dioscorides gives a long description of it. He says it grows in Arabia; the best sort is red, of a fine color, almost like coral; straight, long, and pipy, and it bites on the palate with a slight sensation of heat. The best sort is that called zigir, with a scent like a rose... The cinnamon has many names, from the different places where it grows... But the best sort is that which is like the cassia of Mosyllum, and this cinnamon, is called Mosyllitic, as well as the cassia. And this cinnamon, he says,
when fresh, in its greatest perfection, is of a dark color, something between the color of wine and a dark ash, like a small twig or spray full of knots, and very fragrant.

Roman writers distinguish between true cinnamon and cassia; the former was valued at 1500 denarii (about $325) the pound; the latter at 50 denarii. The Periplos makes no distinction; <cassia> it mentions at Mosyllum and Opone, and the <harder cassia> at Malao. Cinnamon, under the Empire, probably meant the tender shoots and flower-tips of the tree, which were reserved for the emperors and patricians, and distributed by them on solemn occasions. Cassia was the commercial article, and included the bark, the split wood, and the root. The Romans could not distinguish between species, and their classification was according to the appearance of the product as it came to them.

As to the country of origin, Herodotus (book III) states that cassia was from Arabia; naturally so, as the Phoenicians brought it thence. He distinguishes cinnamon, and gives a fabulous story of its recovery from the nests of great birds in those countries in which Bacchus was nursed, which in Greek legend meant India. The Periplos says that it was produced in Somaliland, to which Strabo and other Roman writers refer as the regio cinnamonomera in the same belief. But there is no sign of a cinnamon tree in that region at present, where the requisite conditions of soil and climate do not exist. Pliny (VI, 29) indicates that it was merely trans-shipped there. Strabo (XVI, IV, 14) says that it came from the <far interior> of this region, and that nearer the coast only the <false cassia> grew. Pliny (XXI, 42) says that it came from Aethiopia and was brought over vast tracts of sea to Ocelis by the Troglydotes, who took five years in making the round trip. Here are indications that the true cinnamon was brought from India and the Far East to the Somali coast, and there mixed with bark from the laurel-groves mentioned in II and by Strabo, and taken thence to Arabia and Egypt. The Periplos notes also (10) the <larger ships> required at Mosyllum for the cinnamon trade. This was probably the very middle of the <Land of Punts> whence the Egyptian fleet brought cinnamon 15 centuries before.

In India various barks and twigs are sold as cassia cinnamon, and according to Watt (op. cit., p. 313) it is still almost impossible to distinguish them. Cassia bark (C. cassia, or Cassia lignea) was historically the first to be known, and the best qualities came from China where it is recorded first about 2700 B.C. The Malabar bark was less valuable. Persian records invariably refer to cinnamon as Dar Chini, <Chineses barke>; and between the 3rd and 6th centuries A.D. there was an active sea-trade in this article, in Chinese ships, from to Persia.

Marco Polo describes cinnamon as growing in Malabar, Ceylon, and Tibet. The British East India Company's records show that it came usually from China, and Millburn (Or. Comm. 181, 11, 500) describes both bark and buds, and warns traders against the <coarse, dark and badly packed> product of Malabar.

Since the latter years of the 18th Century the variety C. zeylanicum has been extensively cultivated in Ceylon, but the best quality is still shipped from Canton, being from C. Cassia, native throughout Assam, Burma, and Southern China. It seems altogether probable that the true cinnamon of the ancient Egyptian and Hebrew records, of Herodotus and Pliny, reached the Mediterranean nations from no nearer place than Burma, and perhaps through the Straits of Malacca from China itself. Many, indeed, must have been the hands through which it passed on its long journey to Rome.

The malabathrum of the Romans, which they bought in India while still unable to obtain cinnamon there, was the leaves of three varieties: that of the Malabar mountains from C. zeylanicum, and that of the Himalayas from C. tamala, with a little from C. iners.

These trees are all of fairly large growth, evergreen, rising to about 6000 feet altitude. The tree flowers in January, the fruit ripens in April, and the bark is full of
sap in May and June, when it is stripped off and forms the best grade of cinnamon. The stripplings of later months are not so delicate and are less valued.


13. LITTLE NILE RIVER. — The text is Neilopol-tamion, perhaps a reflection of Egyptian Greek settlement. Another reading is Neiopolos, which might also suggest a connection with one of the Potelomes. But in Egyptian records there is no mention of settlement or conquest so far east.

Muller identifies this river with the Tokwina (11° 30' N., 49° 55' E.) which emptied below a mountain, Jebel Haima, 3800 feet high; there are ancient ruins here. The small laurel grove he places at Bandar Muriyeh (11° 40' N., 50° 25' E.), below the Jebel Muriyeh, 4000 feet high.

14. CAPE ELEPHANT. — Seems to be the modern Ras el Fil, or Filuk, 12° 0' N., 50° 32' E. It is a promontory 800 feet high, about 40 miles west of Cape Guardafui. The word fil is also to mean "elephant," and the shape of the headland suggests the name. A river estuaries from the gulf just east of the promontory. Glaser (Skizze, 199) thinks this is too far east, and prefers Ras Hadadeh (48° 45' E.). Elephant River he identifies with the Dagaa (49° E.) or the Tokwina (49° 55' E.), from which the modern frankincense is brought to Aden. But by placing Mosyllum at Ras Khamwir, Glaser is entirely too far west to admit of covering the remainder of this coast in two days' journey, as stated in 11. And the southerly trend of the coast just before Guardafui, mentioned in 12, fixes Cape Elephant at Ras el Fil.

Glaser objects to the relatively short two days' sail between Ras Hantara and Guardafui; but he fails to take into account the prevailing calms north of the cape, which

would justify a shorter day's sail in that vicinity than farther Wd., where the winds are steadier.

Salt (op. cit., 97-8) says: "Scarcely had we got round the cape (Guardafui) when the wind deadened. At daylight we found that we had made scarcely any progress. The same marks on the shore remained the whole day abreast of us."

15. ACANNAE. — Is identified with Bandar Ululah, 12° 0' N., 50° 42' E. McCrindle notes that Captain Saris, an English navigator, called here in 1611, and reported a river, emptying into a bay, offering safe anchorage for three ships abreast. Several sorts of gums, very sweet in burning, were still purchased by Indian ships from the Gulf of Cambay, which touched here for that purpose on their voyage to Mocha.

16. THE CAPE OF SPICES. — Is, of course, the modern Cape Guardafui, or Ras Asir, 11° 50' N., 51° 16' E. McCrindle describes it as "a bluff point, 2500 feet high, as perpendicular as if it were scarped. The current comes round it out of the Gulf (of Aden) with such violence that it is not to be stemmed without a brisk wind, and during the S.W. monsoon the moment you are past the Cape to the north there is a stark calm with insufferable heat."

This is the "Southern Horn" of Strabo, who says (XVI, IV, 14) "after doubting this cape toward the south, we have no more descriptions of harbors or places, because nothing is known of the sea coast beyond this point."

Pliny prefers the account of King Juba of Mauretania, compiled from earlier information, in which the end of the continent is placed at Mosyllum, so that if he had before him this Periplus, he ignored completely the account it gives of this coast.

The Market of Spices is identified by Glaser (Skizze, 11, 20), with the modern Olok, on the N.W. side of the Cape.
Strabo's description is as follows (XVI, IV, 14): «Next is the country which produces frankincense; it has
a promontory and a temple with a grove of poplars. In
the inland parts is a tract along the zanks of a river bearing
the name of Isis, and another that of Nilus, both of
which produce myrrh and frankincense. Also a lagoon
filled with water from the mountains; next the watchpost
of the lion, and the port of Pythangelus. The next tract
bears the false cassia. There are many tracts in succes-
sion on the sides of river on which frankincense grows,
and rivers extending to the cinnamon country. The river
which bounds this tract produces rushes in abundance.
Then follows another river, and the port of Daphnus, and
a valley called Apollo's, which bears, besides frankincen-
se, myrrh and cinnamon. The latter is more abundant in
places far in the interior. Next is the mountain Elephas
projecting into the sea, and a creek; then the large harbor
of Psigmus, a watering-place called that of the Cynoe-
phali, and the last promontory of this coast, Notu Ceras
(the Southern Horn).

17. TABAE. — Is place by Muller at the Ras Chen-
arif, 11° 5' N. Glaser (Skizze, 201) thinks the distance
from Olok too great, and places Tabae just behind the
eastern point of the cape.

18. PANIO. — Is probably Ras Binna, 11° 12' N., 51°
7' E. There is a modern village on the north side, a little
west of the point, which affords shelter from the S.W.
monsoon.

19. OPONE. — Is the remarkable headland now
known as Ras Hafun, 10° 25' N., 51° 25' E., about 90 miles
below Cape Guardafui.

Glaser finds a connection between these names, Pano
and Opone, the Egyptian «Land of Punt» or Poen-at, the
island Pa-anch of the Egyptians (Socota), the incense-
land Panchaia of Virgil (Georgics, 11, 139; «Totaque tu-
risferis Panchaia diguis arenis») and the Puni or Phoeni-
cians; who, he thinks, divided as they left their home in
the Persian Gulf (the islands of Kind Erythras in the
story quoted by Agatharchides); one branch going to the
coasts of Syria, the other to those of South Arabia and
East Africa.

20. CINNAMON PRODUCED. — A letter from Mr.
R. E. Drake-Brockman, F.Z.S., F.R.G.S., (author of The
Mammals of Somaliland, and now at work on Somali
Flora) dated Berbera, January 7; 1910, says:

«The 'Horn of Africa' was known to the Romans as
the regio aromatifera on account of the large quantities
of myrrh that were exported. The country abounds in
the various species of the acacias, which produce gums of
varying commercial value, also certain trees producing
resins.

«I have so far not come across any trees of the cinnam-
on group; nor have I heard of their existence.

The tree producing myrrh, or malmal as it is known to
the Somalis is called garron; but owing to the activities of
the Mullah I have never been able to penetrate the southern
Dholbanta and Mijertain countries where it grows».

And again, March 3: «I have never heard of the ex-
portation of cinnamon from this part of Africa... It is
just possible that there might be some species of laurels
in the Dholbanta country and south of it, but it is not pos-
sible to venture so far owing to the hostility of the
Mullah».

If there was any aromatic bark produced near Cape
Guardafui and not merely trans-shipped there, it seems
almost certain that it was an adulterant added there to
the true cinnamon, that came from India.

21. SHIPS FROM ARIACA. — The antiquity of
Hindu trade in East Africa is asserted by Speke (Disco-
very of the Source of the Nile, Chaps. I, V, X). The Pura-
nas described the Mountains of the Moon and the Nyana-
lakes; and mentioned as the source of the Nile the «coun-
try of Amara**, which is the native name of the district north of Victoria Nyansaza. A map based on this description, drawn by Lieut. Wilford, was printed in the Asiatic Researches, Vol. 111, 1801.

«Nothing was ever written concerning their Country of the Moon, as far as we know, until the Hindus, who traded with the east coast of Africa, opened commercial dealings with its people in slaves and ivory, possibly some time prior to the birth of our Saviour, when, associated with their name, Men of the Moon, sprang into existence the Mountains of the Moon. These Men of the Moon are hereditarily the greatest traders in Africa, and are the only people, who, for love of barter and change, will leave their own country as porters and go to the coast, and do so with as much zest as our country-folk go to a fair. As far back as we can trace they have done this, and they still do it as heretofore.

«The Hindu traders had a firm basis to stand upon, from their intercourse with the Abissinians, through whom they must have heard of the country of Amara, which they applied to the Nyansaza and with the Wanyamwezi or Men of the Moon, from whom they heard of the Tanganyika and Karagwe mountains. Two church missionaries, Rehnmann and Erhardt, without the smallest knowledge of the Hindus’ map, constructed a map of their own, deduced from the Zanzibar traders, something on the same scale as by blending the Victoria Nyansaza, Tanganyika, and Nyassa into the one; whilst, to their trimmed lake they gave the name of Moon, because the Men of the Moon happened to live in front of the central lakes.

This trading-voyage of the first century by Indian vessels, although less extended, was in other respects similar to that of the Arab traders of a century ago as described by Salt (op. cit., P. 103):

«The common track pursued by the Arab traders is as follows: They depart from the Red Sea in August (before which it is dangerous to venture out of the gulf), then proceed to Muscat, and thence to the coast of Malabar. In December they cross over to the coast of Africa, and Madagadishu. Marka, Barawa, Lamu, Malindi, and the Quirimbo Islands; they then direct their course to the Comoro Islands, and the northern ports of Madagascar, or sometimes stretch down southward as far as Sofala; this occupies them until after April, when they run up into the Red Sea, where they arrive in time to refit and prepare a fresh cargo for the following year.»

22. THE PRODUCTS OF THEIR OWN PLACES.
— For a discussion of the products of India imported into the Somali ports, see later, under 41. The important thing to be noted here is that these agricultural products were regularly shipped, in Indian vessels, from the Gulf of Cambay; that these vessels exchanged their cargoes at Cape Guardafui and proceeded along the coast, some southward, but most westward; and that according to 25, Ocelis, at the entrance to the Red Sea, was their terminus, the Arabs forbidding them to trade beyond. Between India and Cape Guardafui they apparently enjoyed the bulk of the trade, shared to some extent by Arabian shipping and quite recently by Greek ships from Egypt; on the Somali coast they shared the trade in an incidental way; and they received their return cargoes at Ocelis and shared none of the Red Sea trade, which in former times the Arabs of Yemen had monopolized, but in the days of the Ptolemies the Egyptians had largely taken over.

At the time of the Periplus, owing to the conquest of Egypt by the Romans, the establishment of the Axumite Kingdom, and a settled Policy in Rome of cultivating direct communication with India, this commercial understanding or alliance, between Arabia and India (which had existed certainly for 2000 years and probably much longer), is shown to be at the point of extinction; but still to be strong enough for the Romans to know the cinnamon-bark only as a product of the Arabian tributary, Somaliland, while the cinnamon-leaf a later article of commerce, they knew (56,65) under the name of malabathrum, as a product of India and Tibet.
23. **CLARIFIED BUTTER.** — The text is botyron. Some of the commentators object to the word (Lassen and Fabricius especially) and Fabricius, in his notes (p. 130) thinks it would be very wrong to suppose that butter could have been brought from India, in this hot climate, to the eastern coast of Africa. «Therefore they propose substitutes, as noted under 41.

The Voyage from India to Africa by the N. E. monsoon may have averaged 30 to 40 days. As shown under 41, clarified butter will keep in the tropics not only for years, but for centuries; but the account given by Burton (First Footsteps, pp. 136 and 247) shows that modern caravans take it for trips of six weeks or more, under the same hot climate of Somaliland; and Lieut. Cruttenden, in his description of the Berbera Fair, tells of modern Cambay ships laden with ghee in jars, bought in Somaliland for trade elsewhere; probably along the Arabian coast. That is, the Somali had learned the art of clarifying butter, and exported it in the 19th century by the same class of ships that had brought it to them from India in the 1st century.

Mungo Park found the same product entering into the commerce of the much more humid Senegal coast of West Africa.

«The Foulahs use the milk chiefly as an article of diet, and that not until it is sour. The cream which it affords is very thick, and is converted into butter by stirring it violently in a large calabash. This butter, when melted over a gentle fire, and freed from impurities is preserved in small earthen pots, and forms a part in most of their dishes; it serves likewise to anoint their heads, and is bestowed very liberally on their faces and arms». (Travels of Mungo Park, London: 1799, Chap. IV).

24. **HONEY FROM THE REED CALLED SACCHARI.** — Is the first mention in the history of the European world of sugar as an article of commerce. It was known to Pliny as a medicine. Sacchari is the Prakrit form of the Sanscrit sarkara, Arabic sukkar, Latin saccharum. The modern languages reflect the Arabic form. Portugues, assucar, Spanish azucar, French sucre, German zucker, English sugar. The sugar is derived from Saccharum officinarum, Linn., order Gramineae. It was produced in India, Burma, Anam and Southern China, long before it found its way to Rome, and seems to have been cultivated and crushed first in India.

25. **EXCHANGE THEIR CARGOES.** — This trade of the Indian ships at Opone and elsewhere is so like that described on the same coast by Lieut. Cruttenden in 1848, that his account deserves to be quoted in full.

«From April to early October, (the quotation is from Burton, First Footsteps, 408-10), «the place is deserted. No sooner does the season change than the inland tribes move down toward the coast, and prepare their huts for their expected visitors. Small craft from the ports of Yemen, anxious to have an opportunity of purchasing before vessels from the gulf could arrive, hastened across, followed two or three weeks later by their larger brethren from Muscat, Sur, and Ras el Khaima, and the valuably freighted bagalas from Bahrein, Bassora, and Graen. Lastly, the fat and wealthy Banian traders from Porebandar, Mandavi and Bombay, rolled across in their clumsy kotias, and with a formidable row of empty ghee-jars slung over the quarters of their vessels, elbowed themselves into a permanent position in the frontier of craft in the harbor, and by their superior capital, cunning, and influence soon distanced all competitors.

«During the height of the fair there is a perfect Babel, in confusion as in languages; no chief is acknowledged, and the customs of bygone days are the laws of the place. Disputes between the inland tribes daily arise, and are settled by the spear and dagger, the combatants retiring to the beach at a short distance from the town, in order that they may not disturb the trade. Long strings of camels are arriving and departing day and night, escorted
generally by women alone, until at a distance from town; and an occasional group of dusty and travel-worn children marks the arrival of the slave-caravan from the interior.

"Here the Somali or Galla slave merchant meets his correspondent from Bassora, Bagdad or Bandar Abbas; and the savage Gudabirist, with his head tastefully ornamental with a scarlet sheep-skin in lieu of a wig, is seen peacefully bartering his ostrich feathers and gums with the smooth-spoken Banian from Porebandar, who, prudently living on board his ark, and locking up his puggaree, which would infallibly be knocked off the instant he was seen wearing it, exhibits but a small portion of his wares at a time, under a miserable mat spread on the beach.

"By the end of March the fair is nearly at an end, craft of all kinds, deeply laden, and sailing generally in parties of three or four, commence their homeward journey. By the first week in April the place is again deserted, and nothing is left to mark the site of a town lately containing 20,000 inhabitants, beyond bones of slaughtered camels and sheep, and the framework of a few huts, which is carefully piled on the beach in readiness for the ensuing year".

26. THE BLUFFS OF AZANIA. — Are the rugged coast known as El Hazin, ending at Ras el Kyl, 7° 44' N., 49° 40' E.

27. THE SMALL AND GREAT BEACH. — Is the Sif el Tauil or low coast, ending at Ras Asnad, 4° 30' N., 47° 55' E.; but this is actually a longer course than the bluffs, whereas the Periplus rates them both as six days' journey.

28. THE COURSES OF AZANIA. — Are the strips of desert coast extending below the equator. The Arabs divide this coast into sections, the first called Barr Ajian (preserving the ancient name), the second Benadir, or coast of harbors. Sarapion may be the modern Mogadishu, 2° 5' N., 45° 25' E. Nicon is, perhaps, the modern Barawa, 1° 10' N., 44° 5' E. The "rivers and anchorages" are along the modern El Djesair or "coast of islands".

Concerning the name Azania, R. N. Lyne, in his Zanzibar in contemporary Times, and Col. Henry Yule, in his edition of Marco Polo, have much of interest. The name survives in the modern Zanzibar (the Portuguese from of Zanghivar), which Marco Polo applied not only to the island, but to the whole coast; and it is popularly derived from bar, coast, and zang, black: "land of the blacks". But the name seems to be older, and to refer to the ancient Arabic and Persian division of the world into three sections, Hind, Sind and Zinj, wherefrom even European geographers in mediaeval times classified East Africa as one of the Indies, and Marco Polo located Abyssinia in "Middle Inia". Cosmas Indicopleustes, writing in the 6th century A.D., indicates that the whole "Zingi" coast, to a point certainly below Mogadishu, was subject to the Abyssinian Kingdom. Yule notes that the Japanese Encyclopaedia describes a "country of the Tseugi in the S. W. ocean, where there is a bird called pheng, which in its flight eclipses the sun. It can swallow a camel, and its quills are used for water casks". This is doubtless the Zanghivar coast, the name and legend reaching Japan through the Arabs.

The lack of distinction in ancient geography between Asia and Africa goes back to the dawn of letters. Hecateus in the 6th century B.C. divided the world into two equal continents — Europe, north of the Mediterranean; Asia, south of it. Around them ran the ocean stream. The distinction is supposed to have been based on temperature. Tozer (History of Ancient Geography, P. 69) refers it to ancient Assyria, acu (sunrise) and irib (darkness) frequently occurring in inscriptions there.

29. PALM OIL. — The word in the text, nauplos, is corrected to nargillos, a word which appears in modified forms in other Greek geographers. This is the Sanscrit narkika, narkera, Parkarit nargil, "cocoanut", and the
The appearance of the word on the Zanzibar coast is of course a confirmation of Indian trade there. (See Lassen, op. cit., 267.) The Greek word was koik, whence the adjective konikphoros, Latin cedera, from which the Periphanes, 19, coins the Greek adjective konikos.

This palm oil was from Cocos nucifera, Linn., order Palmae; probably native in the Indian archipelago, and carried by natural causes as well as Hindu activity to most of the tropical world. It is one of the most useful plants known, providing timber for houses and ships, leaves for thatch and fiber for binding and weaving, aside from the food value of the nut, fresh and dried, and the oil. As a medicine also it was of importance to the Hindus, the pulp of the ripe fruit being mixed with clarified butter, coriander, cumin, cardamom, etc., to form their marikela-khanda, a specific for dyspepsia and consumption. The nut was described by cohmas Indicopesistes in the 16th century as argellon, and by Marco Polo in the 13th century (1, 102, 11, 236, 248) as Indian nut. (See also Watt, op. cit., 349-363).

30. MYRRH. — A gum exuded from the bark of a small tree, native in South Arabia, and to some extent in Oman and the Somali coast of Africa; classified as Balsamodendron Myrrha (Nees), or Commiphora Abyssinica (Engl.) order bursäreacea. It forms the underwood of forests of acacia, moringa, and euphorbia. From earliest times it has been, together with frankincense, a constituent of incense, perfumes, and ointments. It was an ingredient of the Hebrew anointing oil (Exod. XXX), and was also one of the numerous components of the celebrated kyphi of the Egyptians, a preparation used in fumigations, medicine, and embalming. It was the object of numerous trading expeditions of the Egyptian kings to the «Land of Punt». A monument of Sahure, 28th century B.C., records of 80,000 measures of myrrh from Punt. The expedition of Hatshepsut (15th century B.C.) again records myrrh as the most important cargo; its list of the «marvels of the country of Punt» was as follows: All goodly fragrant woods of God's Land, heaps of myrrh-

resin, fresh myrrh trees, ebony, pure ivory, green gold-ol

Ema, cinnamon wood, kheyt wood, thumt incense, souli-

incense, eye cosmetic, apes monkeys, dogs, skins of south-

ern panther, natives and their children. The inscription

adds: «Never was brought». (Breasted, Ancient Records

of Egypt, 11, 109; Fluckiger and Hanbury, op. cit.; 104-6).

Pliny (XII, 35) gives a clear account of the gathering of

the gum: «Incisions are made in the myrrh-tree twice a

year, and at the same season as in the incense-tree; but in

the case of the myrrh-tree they are made all the way up

from the root as far as the branches which are able to bear

it. The tree spontaneously exudes, before the incision is

made, a liquid which bears the name of stacte (stazo, to

drop) and to which there is no myrrh that is superior.

Second only in quality to this is the cultivated myrrh; of

the wild or forest kind, the best is that which is gathered

in summer».

Stacte, he says, sold as high as 40 denarii the pound;
cultivated myrrh, at a maximum of 11 denarii; Erythraean
at 16, and adoraria at 14. And he continues: «They give
no tithes of myrrh to the god, because it is the produce of
other countries as well; but the growers pay the fourth
part of it to the king of the Gebanites. Myrrh is bought
up indiscriminately by the common people and then
packed into bags; but our perfumers separate it without
any difficulty, the principal tests of its goodness being its
unctuousness and its aromatic smell.

«There are several kinds of myrrh: the first among

the wild myrrhs is the Trogloodytic; and the next are the

Minaean, which includes the aromatic, and that of Dian-

itic, and a fourth is the mixed myrrh, or collatitia... a fifth

again is the Sambracenian, which is brought from a city

in the kingdom of the Sabaei, near the sea; and a sixth is

known by the name of Asutaric. There is a white myrrh
also which is produced in only one post, and is carried for

sale to the city of Messalum». (This is the same as the port

of Masala or Muza. See Glaser, Skizze, 138).

The name myrrh is from the Hebrew and Arabic mur,
31. AVALITES AND THE FAR-SIDE COAST.—

The text is corrupt, having Adulis; Fabricius translates «aus dem gegenüber gelegenen Adulis». But Adulis was not opposite Muza, its exports were quite different; and it is not mentioned that they went to Muza. The relations of Habash and Himyar, at the date of the Periplus, were not those of friendly commerce, and Adulis was distinctly an Egyptian trading-station. On the other hand, the text describes, in 7, the articles carried by the Berbers from Avalites to Ocelis and Muza for sale there; to which this passage refers as «already mentioned». We must conclude, therefore, that the scribe copied «Adulis» instead of «Avalites», which was what our author wrote.

32. FRANKINCENSE.—One of the most ancient and precious articles of commerce, is a resin exuded from various species of Boswellia, order Burseraceae, native in Somaliland and South-Arabia. Birdwood (Trans. Linn. Soc., XXVII, 1871), distinguishes particularly B. Frereana, B. Bhau-Dajiana (the mrocotu of 9), and B. Carterii, the last-named yielding the best incense. B. thurifera, native in India, yields a resin of less fragrance, much used as an adulterant. Frankincense is thus closely allied to myrrh, bdellium, and benzoin.

The Greek word is libanos, from Hebrew lebonah, Arabic luban, meaning «white»; of laben; the Somali word for cream, and «milk-perfume», which is the Chinese term for frankincense. Marco Polo always calls it «white incense».

Another Hebrew name was shekheleth, Ethiopic sekhin, which Hommel would connect with the «Bay of Sachalities» of 29.

The inscriptions of the early Egyptian dynasties contain, as we might expect, few references to the trade in incense, which was brought overland to the upper Nile by the «people of Punt and God's Land» and not sought out by the Pharaohs. That incense was in use is sufficiently clear from the early ritual. The expedition to the Incense-Land under Sahure, in the Vth dynasty (28th century B.C.) was a notable exception. In the VIth dynasty, under Pepi II (26th century B.C.), a royal officer Sebni, sent to the Tigre highlands, records how he «descended to Wawat and Uthek, and sent on the royal attendant Iri, with two others, bearing incense, clothing (probably cotton), one task, and one hide» (as specimens). In the XIth dynasty, under Mentuhotep IV (21st century B.C.), a record of the completion of a royal sarcophagus states that «Cattle were slaughtered, goats were slain, incense was put on the fire. Behold, and army of 5000 sailors of the names of the Northland (Delta of the Nile) followed it in safety to Egypt». And in the XIIth dynasty, under Amenemhet I (20th century B.C.), another royal officer named Intef was sent for stone to Hammamat along what was, in the time of the periplus, the caravan-route from Coptos to Berenice. He sought for it eight days without success, then prostrated himself «to Mm, to Mut, to-Great-in-Magic, and all the gods of this highland, giving to them incense upon the fire... Then all scattered in search, and I found it, and the entire army was praising, it rejoiced with obedience, I gave praise to Montu».

Then followed a period of disorder and Arabian domination in Egypt, during which Arab merchants controlled the trade. This was the condition described in Genesis XXXVII, 25, when «a traveling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt». It was ended by a native reaction under the great Pharaohs of the XVIIIth or Theban dynasty, under whom the land increased in power in all directions. These monarchs were not content to remain in commercial dependence upon Arabia, but organized great fleets which went to the «Land of Punt» each season and brought back unprecedented treasure. This land, in former times, according to the Deir el Bahari relief, «the people knew not; it was heard of from mouth to mouth by hearsay of the
ancestors. The marvels brought from one to another, and since the time of the ancestors of the kings of Upper Egypt, who were of old, as a return for many payments, none reaching them except the carriers». But Amon-Re, so the inscription continues, led the Egyptian army by land and sea, until it came to the Incense-Land, and brought back great stores of myrrh, ebony and ivory, gold, lapis lazuli, malachite, precious stones, copper, garments of royal linen, jars, fowl; myrrh, 21,140 deben, white incense 2,159 jars, cinnamon 246 measures, incense 304,093 various measures; stored of necessity, in a special «Incense House». (The quotations are from Breasted, Ancient Records of Egypt).

At this time the Hebrews ended their servitude in Egypt and migrated to Palestine; and naturally among them also frankincense was counted holy. The sacred incense of the priests (Exod. XXX, 34-5) was composed of «sweet spices, stacte, onycha, galbanum, with pure frankincense; of each a like weight, ... pure and holy». And «when any would offer a meat offering (Levit. II, 1-3) it shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon, and the priest shall burn the memorial upon the altar, to be an offering made by fire, of a sweet savour unto the Lord». There were special rooms in the temple at Jerusalem for storing it under priestly guard (1 Chron. IX, 26-30); and later, when one of these rooms was occupied as a dwelling, it was considered a sacrilege (Nehemiah XIII, 4-9). The trade in the days of Israel's prosperity was important: «Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?» (Song of Solomon III, 6). «The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; All they from Sheba: shall come; they shall bring (Isaiah LX, 6). And the Queen of Sheba «gave the king an hundred and twenty talents of gold, and of spices a very great store, and precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon» (1 Kings X, 10).

The Nimrud Inscription of the Great Assyrian monarch Tiglath-Pileser III, tells how «fear of the brilliance of Ashur, my lord, overcame Merodach-baladan, of Yakin, King of the Sea-Country», and how he came and made submission, bringing as tribute «gold - the dust of his
land — in abundance, vessels of gold, necklaces of gold, precious stones, the product of the sea (Peralis) beams of ushu-wood, ellutu-wood, party-colored clothing, spices of all kinds».

In the Persian empire frankincense was equally treasured. Herodotus tells us that the Arabs brought a tribute of 1000 talents' weight every year to Darius (III, 97), and that a similar quantity was burnt every year by the Chaldeans on their great altar to Bel at Babylon (I, 183). From the spoils of Gaza in Syria, 500 talents' weight of frankincense was sent by Alexander the Great to his tutor Leonidas (Plutarch, Lives) who had rebuked him for loading the Macedonian altars too lavishly, remarking that he must be more economical until he had conquered the countries that produced the frankincense (Pliny XII, 32). The temple of Apollo in Miletus was presented with 10 talents' weight in 243 B.C. by Seleucus II, King of Syria, and his brother Antiochus-Hierax, King of Cilicia. The temple of Venus at Paphos was fragrant with frankincense:

«Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas ubi templum illi, centumque Sabae
Ture calent araet serisque recentibus halantes».

Virgil, Aeneid, I, 416.

And to the infant Saviour in Bethlehem came «three wise men from the east, with gifts, — gold, frankincense, and myrrh» (Matt. II, 11), signifying, according to a Persian legend quoted by Yule, «the gold the kingship, the frankincense the divinity, the myrrh the healing powers of the Child».

Likewise in funerals were its virtues required. The priests of Amon under the XVIIIth dynasty were instructed to be givelent concerning your duty, be ye not careless concerning any of your rules; be ye pure, be ye clean concerning divine things... bring ye up for me that which came forth before, put on the garments of my statues, consisting of linen; offer ye to me of all fruit, give ye me

shoulders of beef, fill ye for me the altar with milk, let incense be heaped thereon». (Breasted, op. cit., 11,571).

«They buried him in his own sepulchres... and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him». (II Chron. XVI, 14). At the time of the Periplus this was particularly the fashion in Rome, as Pliny observes with disapproval (VII, 42):

«It is the luxury which is displayed by man, even in the paraphernalia of death, that has rendered Arabia thus «happy»; and which prompts him to bury with the dead what was originally understood to have been produced for the service of the gods. Those who are likely to be the best acquainted with the matter, assert that this country does not produce, in a whole year, so large a quantity of perfumes as was burnt by the Emperor Nero at the funeral obsequies of his wife Poppaea. And then let us only take into account the vast number of funerals that are celebrated throughout the whole world each year, and the heaps of odors that are piled up in honour of the bodies in single graves; and yet, when men were, in the habit of offering up to them the salted cake, they did not show themselves any the less propitious; nay, rather, as the fact themselves prove, they were even more favorable to us then than they are now. How large a portion, too, I should like to know, of all these perfumes really comes to the gods of heaven, and the deities of the shades below?».

The customs ruling the gathering and shipment of frankincense are carefully described by Pliny (XII, 30), as follows:

«There is no country in the world», (forgetting, however, the Somali peninsula), «that produces frankincense except Arabia, and indeed not the whole of that. Almost in the very center of that region are the Atramite, a community of the Sabaei, the capital of whose kingdom is Sabota, a place situate on a lofty mountain. At a distance of eight stations from this is the incense-beari

region, known by the name of Saba (Abass?). This dis-
Adjoining are the Minaei, a people of another community, through whose country is the sole transit for the frankincense, along a single narrow road. The Minaei were the first people who carried on any traffic in frankincense; it is the Sabaei alone, and no other people among the Arabians, that behold the incense-tree; and not all of them, for not over 3000 mailles have a right to that privilege by hereditary succession; for this reason these persons are called sacred and are not allowed, while pruning the trees or gathering the harvest, to receive any pollution, either by intercourse with women or coming in contact with the dead; by these religious observances it is that the price of the commodity is so enhanced.

The natural vintage takes place about the rising of the Dog-star, a period when the heat is most intense; on which occasion they cut the tree where the bark appears to be the fullest of juice, and extremely thin, from being distended to the greatest extent. The incision thus made is gradually extended, but nothing is removed; the consequence of which is, that an unctuous foam cozes forth, which gradually coagulates and thickens. When the nature of the locality requires it, this juice is received upon mats of palm-leaves, though in some places the spaces around the tree is made hard by being well rammed down for the purpose. The frankincense that is gathered after the former method is in the purest state, though that which falls upon the ground is the heaviest in weight.

The forest is allotted in certain portions, and such is the mutual probity of the owners, that it is quite safe from all depredation; indeed there is no one left to watch the tree after the incisions are made, and yet no one is ever known to plunder his neighbor. But, by Hercules! at Alexandria, where the incense is dressed for sale, the workshops can never be guarded with sufficient care; a seal is even placed upon the workmen's aprons and a name put upon the head, or else a net with every close knot, while the people are stripped naked before they are allowed to leave work. So true it is that punishment affords less security among us than is to be found by these Arabians amid their woods and forests!

The incense which has accumulated during the summer is gathered in the autumn; it is the purer of all, and is of a white color. The second gathering takes place in the spring, incisions being made in the bark for that purpose during the winter; this however, is of a red color, and not to be compared with the other incense.

And of the storage of all the incense of the country in the capital Pliny gives a further account (XII, 32):

The incense after being collected, is carried on camels' backs to Sabota, of which place a single gate is left open for its admission. To deviate from the high road while carrying it, the laws have made a capital offense. At this place the priests take by measure, and not by weight, a tenth part in honor of their good, whom they call Sabis; indeed, it is not allowable to dispose of it before this has been done; out of this tenth the public expenses are defrayed, for the divinity generously entreats all those strangers who have made a certain number of days' journey in coming thither. The incense can only be exported through the country of the Gebanitae, and for this reason it is that a certain tax is paid to their king as well.

There are certain portions also of the frankincense which are given to the priests and king's secretaries; and in addition to these, the keepers of it, as well as the soldiers who guard it, the gate-keepers and various other employees, have their share as well. And then besides, all along the route, there is at one place water to pay for, at another fodder, lodging of the stations and various taxes and imposts besides; the consequence of which is, that the expense for each camel before it arrives at the shores of
our sea (the Mediterranean) is 688 denarii; after all this, too, there are certain payments still to be made to the farmers of the revenue of our empire.

A pound of the best incense sells at 6 denarii, of the second quality at 5, and of the third quality at 3 denarii.

33. RICE. — Oryza, Linn., order Graminina. The species now most generally cultivated is Oryza sativa. There are various wild varieties, one of importance being Oryza coarctata (Roxb.) or O. Triticoides, which was native in the Indus and Ganges valleys, and also apparently in Mesopotamia (see Watt, op. cit., 823-5). This wild variety resembles wheat and seems to have been mistaken for it by Strabo and some of the Greek writers on India.

Oryza sativa, the cultivated form, is native in India, Burma, and Southern China. It is the principal food of Asia, and doubtless was so at the time of the Peripius, when it was exported to Arabia and East Africa. It was cultivated in China, according to Stanislas Julien, as early as 2800 B.C., and probably somewhat later in India. Watt thinks the cultivation began rather in Turkestane, whence it spread to China, India and Persia in the order named, the changing climate also forcing its wild habitat southwards. He thinks that coincides with the region through which the Dravidian invaders passed until they culminated in the Tamil civilization. He also cautions against the tempting derivation of the Greek word oryza and the Arabic al-ruzz, from which the modern rice, riso, riz, arroz, etc., from the Tamil arisi, thinking that they are rather from the old Persian virizzi (Sanskrit virilli), indicating an early connection before migrations had radiated from Central Asia.

34. SESAME OIL. — Expressed from the seeds of Sesamum Indicum, D. C., order Pedalinea; an annual plant cultivated throughout the tropical and subtropical regions of the globe for the oil obtained from the seed. Originally, perhaps, it was a native of Africa, but was regularly cultivated in India long before it reached the Mediterranean countries. At the time of the Peripius it is safe to assume that sesame was an important crop throughout India and the warmer parts of Central Asia. Our author shows us that the oil was exported from the Gulf of Cambay to both Arabia and Africa, whence doubtless it was reshipped to the Roman world.

According to the statistics given by Watt (op. cit., 982) the area under cultivation in India in 1904-5 was over 4,000,000 acres, of which about 700,000 was in the Cambay states.

In modern India the oil is largely used for culinary purposes, in anointing the body, in soap manufacture, and as a lamp-oil. It is also used as an adulterant of ghi or clarified butter.

It is a yellow oil, without smell, and not liable to become rancid. In many properties it closely resembles olive oil, and is similarly used where the olive oil is not cultivated. It is extracted by simple expression in mills. Strabo (XVI, 1, 20) refers to the ancient custom in Mesopotamia of anointing the body with sesame oil.

35. CLARIFIED BUTTER. — The text is butyron (see also under 14). This is not fresh butter made from cream, but rather the Indian ghi, an oil reduced from butter. Fabricius says that it could not have been transported from India to Africa under the tropical sun, and would read bosmos, an Indian grain; but ghi stands long journeys to-day and might very likely have been in demand in the 1st century on the African coast, which produced no oil except from the cocoanut palm. According to Watt (op. cit., 478) ghi is an oil decanted after heating the butter about twelve hours, during which the moisture is driven off and the residu (casein, etc.) is deposited as sediment. The butter thus loses about 25 per cent of its bulk. It is made from buffalo’s milk rather than cow’s.

Ghi is mentioned in some of the most ancient of the Hindu classics.
He carefully enclosed in leather skins or earthen pots, and kept in lofts, it may be preserved for many years without requiring the aid of salt or other preservatives. Fryer, in 1672-81, speaks of tanks of ghi in the Deccan, 400 years old, of great value medicinally, and high price.

This word bouteuron has been variously rendered by the commentators, all of whom had fresh butter in mind, although Lassen should have been familiar with the durability of clarified butter, and with the probability of its export from the rich agricultural region of Gujarat.

Lassen, Oppert and other, following a mention of bouteuron by Theophrastus, identify it with asafoetida, by way of the Sanskrit bhutari ("the enemy of evil spirits"). But asafoetida was a product of Afghanistan and would have been brought to the Inus mouth rather than to Barygaza. While Theophrastus may have referred to it as bouteuron, the Romans knew it more intimately as laser, which is the word that the author of the Periplus would probably have used. It entered into Roman medicine as a remedy for fevers and tropical digestive disorders. Pliny, XIX, 15).

Fabricius needlessly alters the text to read bosmoros, a grain which he does not identify. McCrindle suggests wild barley or millet. The following passages from Strabo throw some light on that question:

He says (XV, II, 13). "By the ypors which ascend from so many rivers, and by the Etesian winds, India, as Eratosthenes states, is watered by the summer rains, and the level country is inundated. During the rainy season, flax and millet, as well as sesame, rice and bosmoros are sown; and in the winter season, wheat, barley, pulse, and other escultous with which we are unacquainted. And aegon: XV, II, 18). "Onesicritus says of bosmoros that it is a smaller grain than wheat, and is grown in countries between rivers. It is roasted after being threshed out, and the men are bound by oath not to take it away before it has been roasted, to prevent the seed from being exported."

The treasuring of this bosmoros and the prejudice against its exportation indicate the native millet, which was regarded as particularly pure, and was the grain most used for temple-offerings.

Other grains which might suggest themselves, are the African millets, Holcus sorghum (Hindu jaur) or Kafir corn (see Pliny, XVIII, 10, for description of its remarkable size and prolific increase) and Pennisetum typhoidum (Hindu, bajra) or spiked millet. Both are important crops in modern India, but were probably brought from Africa more recently than the date of the Periplus, and being native in Somaliland, would not be probable articles of import there.

Wild barley, suggested by McCrindle, was also native in Egypt and Somaliland, and therefore not likely to have been imported.

Another possible grain is the Indus valley wild rice, Oryza coarctata (Hindu, barley), which has been confused with wheat. See Watt, P. 823.

The common millet, Panicum miliaceum, while grown in Indie, was native in Egypt and the Mediterrane an countries.

Altogether the bosmoros of Strabo was most probably "Poor man's millet", Panicum Crus-galli; which is extensively cultivated to-day in China and Japan as well as India. The native name given it in Bengal, bura shama, might readily be Hellenized into bosmoros.

According to Watt (op. cit., 843) Panicum Crus-galli, order Gramineae, is a large, coarse plant, preferring wet ground, such as borders of ponds and banks of streams. It is extensively cultivated as a rainy-season crop over most of India — on the Himalayas to 6500 feet. It thrives on light sandy soils and is often cultivated when the rains are over, on the banks of rich silt deposited by rivers. The yield is fifty fold in good soil. It is the quickest-growing millet, harvested sometimes in six weeks, and is consumed chiefly by the poorer classes, for whom it is useful because it ripens early and affords a cheap article of food before bajra and the other millets.
مثيرهم عن الاعترافات المصرية المشهورة التي كان فراعنة مصر يتخدون
منها قبولاً لهم.

أما عن التقاليد والعادات فهناك عبد يحتفل به الصومال في باد
السنة الزراعية ويسمي "دود مشاء" ويбудد بدلاً للسنة الزراعية بواسطة
كورك المسمى في الصومال "دور" و"ديش"، ومنذ بألفية الصومالية.
تاشن نازذ، لأن الصوماليين يستعينون في هذا العيد التحرار
ويعتون فوته عن عدة مرات، وفي بعض الفترات التي تسكن في الموت
السريلي بهذه العيد ويسكونه "استن"، وهو نوع من البذور بالعصم
بالعصم ويعمل الصوماليون كل هذه الاحتلالات بالجديد، في سنة علامة
الخشب والجهنم والعجز. وفي مصر ما زال سكان الريف يمارسون
لعب الحبارزة بالعصم ويلي بسكونهم (التحطيب) وكذلك احتلال النوار في
العصرية، وقد وردت هذه الأفعال على إجابة الصوريين القدماء الذين كانوا
يحتفلون برأس السنة الزراعية بواسطة البذور بالعصم، وشملت النوار
ومما يرجع هذه الاحتلالات في الصومول إن عبد "دشيده" هذا يسمى
له بعض جذور الصومول "ديد فرعون"، والمروجان عن كلمة فرعون لم يكن
تطلق إلا على ملاك مصر القدماء، أو الذي اتى بهذه الكلمة؟ لا بد أنها
الصلة القديمة بين مصر والصومول منذ العصور الأولى للتاريخ، ونتعلم
هذه الفصلة، ويقال الرابطة بين المصريين القدماء والصوماليين الأازيل
والتجار الكبيرين بين الشعوب.

وقد بلغ من حرص ملاك مصر القدماء على استمرار هذه الروابط
والصلاة وعلى نواحي فهم سجلوا فخراً بمشاركتهم في الصومول على جذور
سابقهم، وذلك على أن يظهرن لهم شعورهم في هذه الفصلة، وحرصهم
على تتبع العلاقات التجارية بين مصر والشريان، وذلك يظهرن إعجابهم
لذلك تتعلق عليها الاجيال القادمة بعدهم.
لا يقتصر الشعاب بين اللغتين على نطاق الكلمات فقط بل يمتد ارتباط الكلمة في بعض الكلمات الصومالية.

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وهكذا يتم الشعاب بين اللغتين إلى عدة نواح، وقد أوردنا منها هذا الحال على سبيل المثال لا الحصر.

أما الشعاب في الصناعات فهي في أشكال الصناع الصومالية، وتعتمد اليوم في الصومال وخاصة في مجريتها في الإسوار البحرية.

وقد صنع الصوماليين القدماء الصناء الصومالية من غرذان السفن الصغرى، وبدأت صناعة السفن الصومالية مرورا على جردان مقصة أحد كبار الدولة. من الصناع القدماء في مدينة الأقصر تظهر فيها هذه السفن، وبدأ استعمالها في اجتماع الشعب المجرية الخطرة التي تمتد على سواحل البحر الأحمر، ولا شك أن الصوماليين الأوائل استغفاوا هذه السفينة في الإبحار إلى مصر، فإذا نظرنا إلى الشعوب المروعة في مجريتها بسابق نجد، ما وجدنا اختلافا كبيرا بينها وبين السفن الصغرى القديمة المقبولة.

كانت تتألف سواحل الصومال، ولا شك أن الصوماليين - كما ذكرنا - 14
عندما بدأت العصور الأولى من التاريخ وبدأت معاوضة الصحراء القديمة واخترع المصريون القديم الكتابة، ابتكروا السفن القليبية، والبواخر، والطريقة المطبوعة، مما أسهم في تطور التجارة والصناعة والزراعة. كان أيضًا الحضارة المصرية القديمة واحدة من أهم الحضارات في العالم.

هناك العديد من المواقع المرموقة التي يمكن زيارة في مصر، مثل قلعة الأقصر، والتي تعتبر من أبرز المعالم القديمة في العالم. كما يمكن زيارة متحف الأقصر، والذي يحتوي على مجموعة من الأدوات والعملات القديمة التي تعود إلى العصور القديمة.

إلى جانب ذلك، هناك العديد من التلال والأنهار التي تزدهر فيها الحياة، حيث توجد مجموعة من المواقع الطبيعية والثقافية التي يمكن زيارتها. بما فيها بحيرة الأقصر، والتي تشتهر بالحياة النباتية والحيوانية.

في النهاية، يمكن القول أن مصر تحتوي على مجموعة من المواقع المرموقة التي يمكن زيارة في العصور القديمة والحديثة. وتعتبر من أهم الوجهات السياحية في العالم. 
قصة الملاح الرقيق

تم يقول الملاح: إن السفينة التي تأتي بها الحياة وصلت بعد أربعة
فترة السماحة واجتهد النتاج خبراء مصريين عدداً من خبراءه، وانتقلت
بلاد السودان وذلك في سفينة ضخمة طولها 100 متراً وعرضها 20
تم اقتحام السفينة حيث وصل إلى مصر بعد شهرين

وتحمل 120 ملاحاً من أحسن ملاحي مصر، وعندما اقتربت السفينة
هذه تدبر في على السماحة ولكن لو تعبثنا في دراسة الملاحة
من شاطئ، السفينة حيث فجأة لحظة ضحكت السفينة، وركز
ركبها ما عدا واحد، لأنه كان هو الملاح صاحب القصة، ومنا
السماحة نفهم تصوير الصوريات التي كنت تكتبها الصور في
الصورة: أن قضية عدد من الهشيم فرغت كل من كان في السفينة
والمدارس التي كانوا يتعاطون لها في سبيل الوصول إلى البلاد.
نجد وحيد قائد قزحي الوجه إلى الجزيرة حيث قضيت ثلاثة أيام وحرب
ملاحي، وهي تصوير أيضاً من الطفولة والهجرة، وركز النفس الذي كان
ليهذا السفينة الواضحة لدرجة أن السفينة قادرة، صورنا تلك
النتيجة، ونجد أنهم كأنهم يتسربون وصولاً ليشتبه ثم أخذت
النحو إلى التي تعتبر إحدى الكائنات غيرنا وسورة التي تسكن في الجزر
وأعتقد أنها وسيلة بحرية وكأنه تتلمز زاحفة نحوه إلى الازدحام.

تم فتحها بينها وفمهما يذبحها على بطني وقائت في: ومن أن يك
أيها الصغير: كن لكم، إن كنت في ملاحي لا تحشر
1 - أول سلاسة مطوق بين مصر والسومال هي سلالة القرامة والصلاة،
وعلمني في أن تمسك وأعذب القول: "من أن يك إلى هنا! فاجم
وأخبر، كذلك يعجبنا أمامنا ما عند السفينة قابلت في لا تخشى شيئاً.
لا تخشى هناك أبداً الصغير، ما قد منحنك إلاه الحياة، وقد جاء بك
الأسماح من أجل غيره من الطرق. باب المندب، وانتشرت في منطقة الرفوف الأساليب، ولا
جزيرة الأرواح التي فيها كل شيء، وما تستقدح أربية أشهر وتستمعوا إلى البلد جاوي المعبط تحت السماح يستمعا السماح الشرقي
سقينة مصرية تلمذته إلى البلاد في سلام، وعندما أطلقت على بطنها، بدأ الحال، وعندما اعتقل
وجست السفينة أيضاً هناك، والسبب في ذلك هو الازدحام، وعندما أطلقت على بطنها، بدأ الحال، وعندما اعتقل
ورجح مصر كما يصنع الإنسان للاشتيه، فانتقلت إليه وتأتى في
وانتقلت إليه وتأتى فيه كل شيء، وما تستقدح أربية أشهر وتستمعوا إلى البلد جاوي المعبط تحت السماح يستمعا السماح الشرقي
ينبغي بعد ذلك بسماحة هذه الجزيرة: 10
لا يعرف أحد مصدر هذا النص الشهير ولا مكانه اليوم ومن الأقوام الجديرة بالذكر أن بعض الصوماليين ركزوا السفن المصرية وصاحروا البحثة المصريبة مهاجرين إلى مصر.

أهمية رحلة الملكة حتشبسوس عند الصومال

1- تعتبر أهم المصادر التي يمكن الاعتماد عليها في معرفة بعض أحوال بلاد الصومال في العصور القديمة، والحقيقة أن المعلومات التي وردت في الصومال في هذه الرحلة تعتبر إلى اليوم المرجع الوحيد لرجال التاريخ عن أحوال أهل الصومال القديم، ولم يكن في ذات أهمية كبيرة إلا أنها تضمنت جل من ذلك الظل المعروف في تاريخ أهل الدومنق.

2- تبين تلك العلاقة القوية والروابط المتينة بين مصر والصومال منذ أقدم العصور.

3- توضح أن بلاد الصومال كانت وما زالت أهم البلاد انتاجاً للخزف والبيان الفضية.

4- كانت بين الصومال (لا بونت) ملهماً للخيل المصري في العصور القديمة كما كانت مثلاً لملاحي الصومال في العصور الحديثة بكونها من بين أجمل الأماكن في العالم للخزف والبيان الفضية.

عودة البطحارة المصرية

и بعد انتهاء عمليات التجارة والتبادل بمساكن الصومال ورفع مرحل إقامة صمود الصومال وأقيم ملك الصومال وليمة بن سفر البيئة كما قام إقامة عالمية للبسطة ملكة حتشبسوس التي أخضعت لمصر إمبراطورية لملكة الصومال. ونصب على صمود الصومال تحلية لتمايز الصوماليين ومساكنهم.
عاجب رغبة - الألف إنصت إلى هذه الأشياء التي نسيها أشياء كثيرة.

فقال فرعون مصر: 

وقد قدمت الأقحاب مجهود الملك وحرباً وحرباً إلى الملكة الصومالية.

والتيمت الولائم والحلقات واستضافة الملك تقدم الأقحاب في الشعائر التي أتت المبادرات بين المصريين والصوماليين، فأخذ المصريون الشيك و القرار والبقاء والمال والأنبوب الذكي القذالي وجذب الحروف والكلمات والكلام، وتفتح المصريون مقابل كل ذلك ما أحضروا معهم من مسمى أمياء الحبال والأسوار والمناجر والبلد.

الحياة الصومالية القلمية: 

شكلهم

وجد الرسامون والفنانين الذين قدموا مع البعثة التجارية المصرية متساما من الوقت فطافوا بأرجاء المنطقة وفروا الروس ورسولو ورسولو مختلف نواحي الحياة في الصومال، وذلك على رؤى الريفي، وعندما عادوا إلى مصر سجلوا كل ذلك وافتتحوا على المعابد المصرية دون تغيير أو تحلية. وقد رسم هؤلاء الفنانون مكلا الصومال وروجوا وأولى هذا التأثرا ورسم الصوماليين، وساهموا بين اشكال المصريين وأشكال الصوماليين ما وجدنا أي فرق لا في اللامع ولا في اللون ولا حتى في اللبس، فقد صور الصوماليين النمط، أما الصومال على نفس صورتهم وواحدوا أجيال الصوماليين براون البني وهو اللون الذي انتخب المصريون لأنفسهم وكدنا يوما برهنا في جميع صورهم وتفويضهم. وبدنا الصوماليين بتحية مستعارة تشبه النجمة المستارة التي يلبسها المصريون.

وقد أخبرنا كتابات المصريين أن الصوماليين سألوا المصريين في
لذلك كانت اختيار بعثة حشيشين إلى الصومال ببداية الضوء الذي يدور حولهما من الأعمدة التي يهديه إلى تاريخ الصومال القديم، ولهذا، قصدت هذه المهمة تدريباً تدريباً حتى يمكننا أن نعرف شيئاً عن أحوال الصومال في العصور التاريخية القديمة.

وقد دونت الملكة حشيشين اختيار هذه الرحلة على جدار الباب في كامل من محيطها بالقرب من مدينة الأقصر، ويعود ذلك بمجرد بعثة:

**رحلة الملكة حشيشين إلى البلاد الصومالية**

جلست الملكة حشيشين منذ حوالي 3500 عام في قصرها وتحولها الخاصة بها، ولم تسينوا إその他 الأشخاص الملوك بمكانة عالية، وذات مكانة عامة، والملكية التي تعلمت في إقامة العقد والمعارضات وحكمة القيادة الذكي الرائعة، وتعتبر نفسها استعمال بحور من نوع ردي، مما يؤدي إلى خروج دور العبادة من تلك الرأي، في جمع الناس فيها وديدة في تقويمهم الرحمة والشوع.

وهكذا جلبنا الملكة حشيشين لنرى ماذا تفعل فقد زعمت الوعواج متعودة من البخور في الخالص الملكية ولكن احتاجها كان زوياً كما ارسلت بعض المشاهد في البلاد العربية ولكن خروجها كان رؤياً أيضاً، وأخيراً تذكرنا بلاد البخور المثالية: بلاد بورت، أرض الصومال، وكان قد خضع على المصريين وقت طويل قبل عصر هذه الملكة لم يروا خطابات بلاد الصومال ولم تقود الأسرى تجاهلهم الصومال، فذاع تهمة حريصون شبه تجذب كل منها كلمته التالية كلمة بدلاً من إخبارهم، وذاع تهمة الصومال، واستمعوا، فانعطاف الصومال بحروف التحرير ضد الهكسوس مدة طويلة حتى تمكنوا في النهاية من القضاء عليهم وأخذوا الأسرى عصا.
تاريخ الصومال في العصور القديمة

من الأسامن القديم قد نجد من بعدها رحلات إلى كهوف إسبانيا وفرنسا وبريطانيا وواوست أوريا مثل التي وجد منها في المغرب وعصر بلاد الصومال.

وقد احتلت الحضارات من الحضارات البحرية عقبا بعدها عن طريق شبه جزيرة سيينا.

وقد انتشر تاريخ الصومال في العصور القديمة بالقرن الأول الميلادي. انتشرت الحضارات البحرية بين بلاد الصومال، وأحضرت الرحلات البحرية التي انتقلت من الحضارات البحرية في عهد الملكة حتشبيسوت إلى أميراء بحريين. وتميزت هذه الرحلة جيزة الصومال بالتجارة، وساعدتهم بعضهم وشقيقهم وعائدهم، كما تطورت أيضًا تلك الحضارات الريادية التي أثرت بها البحرية المصرية على بدن تلك مملكة بلاد بونت (الصومال الحالي)، كما توضج في نفس الوقت تلك العلاقات التجارية والعملة الاصطناعية والتعاون الصادق بين مصر والصومال منذ أقدم العصور.

ملك ومملكة بونت يسفرون للاستقلال العشوائية المصرية

ومع مرور السنين اكتظت بلاد الصومال بالنزلاء، وضاقت بحرية الفيجيوين إلى الهجرة منها وتمضي مناطق أخرى من القارة الأفريقية، وقد
تاريخ الصومال في العصور القديمة

محمد عبد الفتاح هندي.