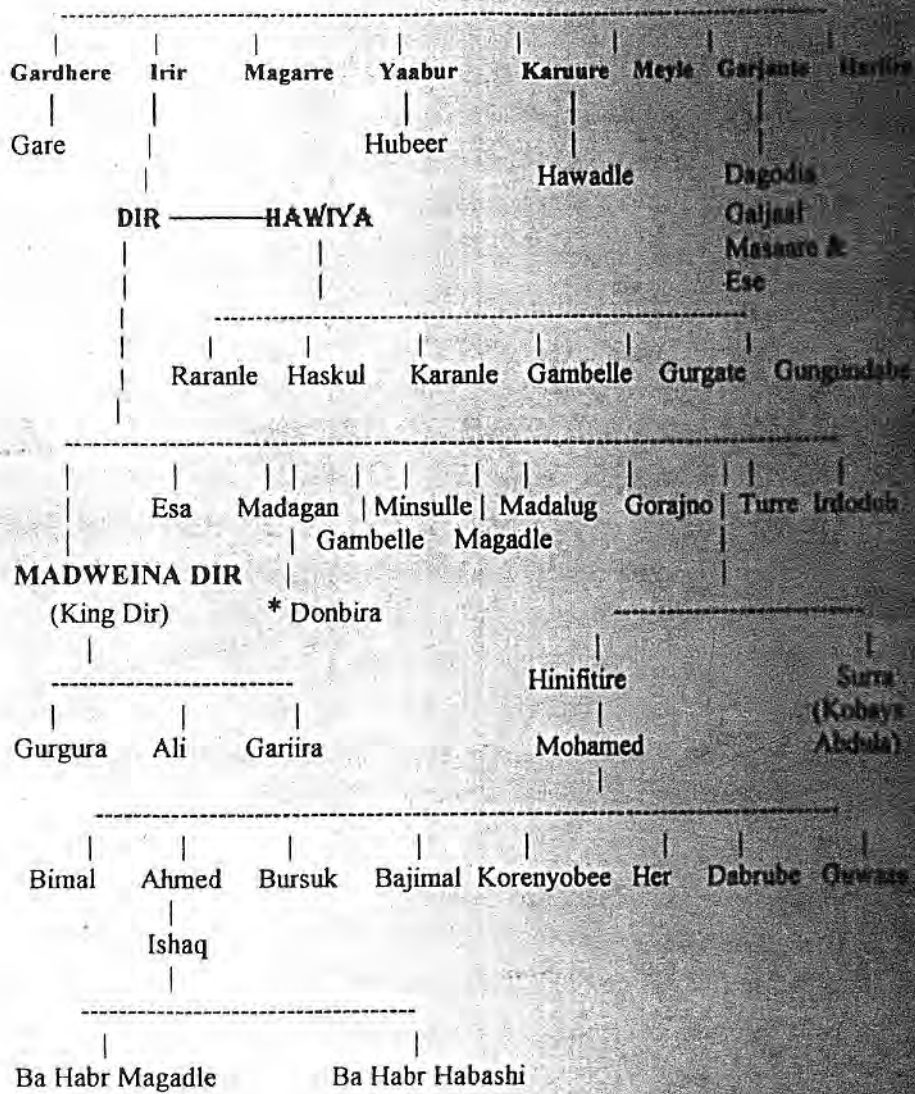
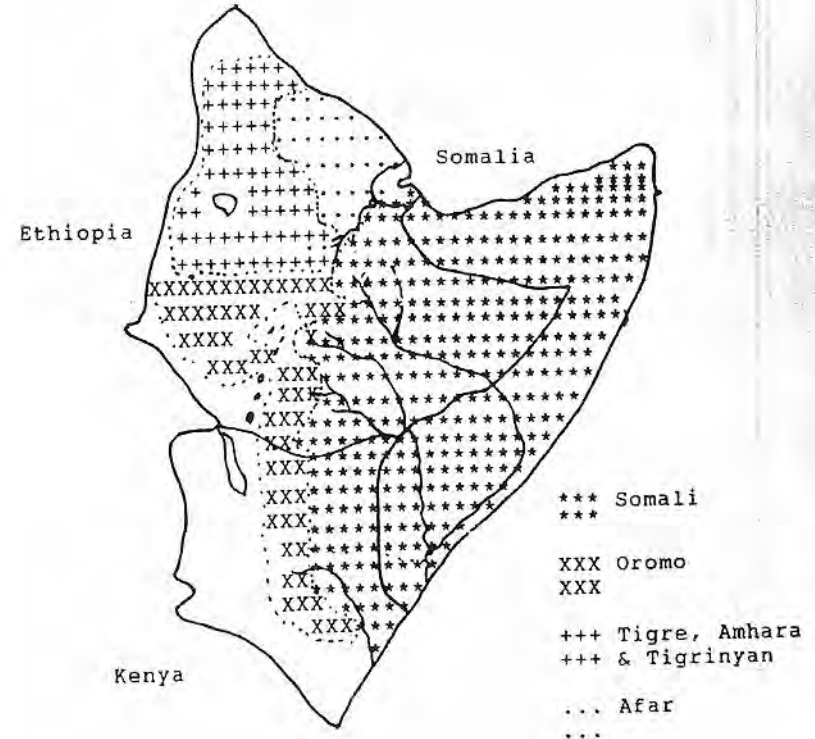


SOMALI



THE ORIGIN AND HISTORY OF THE SOMALI PEOPLE



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Ibrahim Ali

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ISBN 0 9518924 5 2

ORIGIN

&

HISTORY

OF

THE

SOMALI PEOPLE

Volume I

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ORIGIN & HISTORY

OF

THE

SOMALI PEOPLE

volume I

IBRAHIM ALI

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PREFACE

The origin of the Somali people has been debated by European historians for the past 100 years. The theories put forward by I.M. Lewis, Cerulli, Flemming etc. are incorrect; the Dromo have never claimed to have inhabited northern Somalia. Dromo historians, such as Mohamed Hassan, place their original homeland in Harro Walabu ~ near lake Abaya, south-west Ethiopia.

The ancient homeland of the Somali people was north-eastern Somalia. This area was the centre for the trade in frankincense, myrrh, and cinnamon. The Somali and Afar separated from the other Cushitic tribes at a very early date. The Somali and Afar languages have remained close to the ancient Erythraic parent language.

Ibrahim Ali

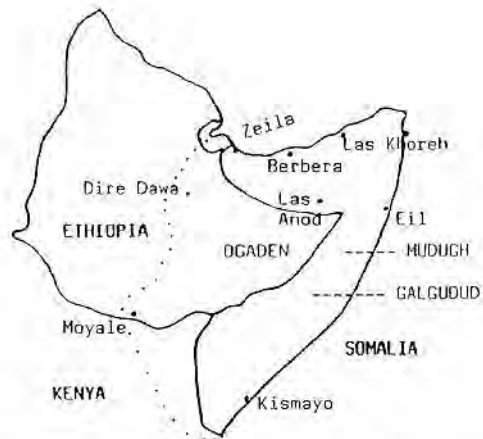
The Somali people inhabit an area of approx. 400,000 sq. miles. The following division of Somali territory into the following four region is for convenience:

Region 1. Las Khoreh - Las Anod - Eil

Region 2. Ogaden - Mudugh - Galgudud

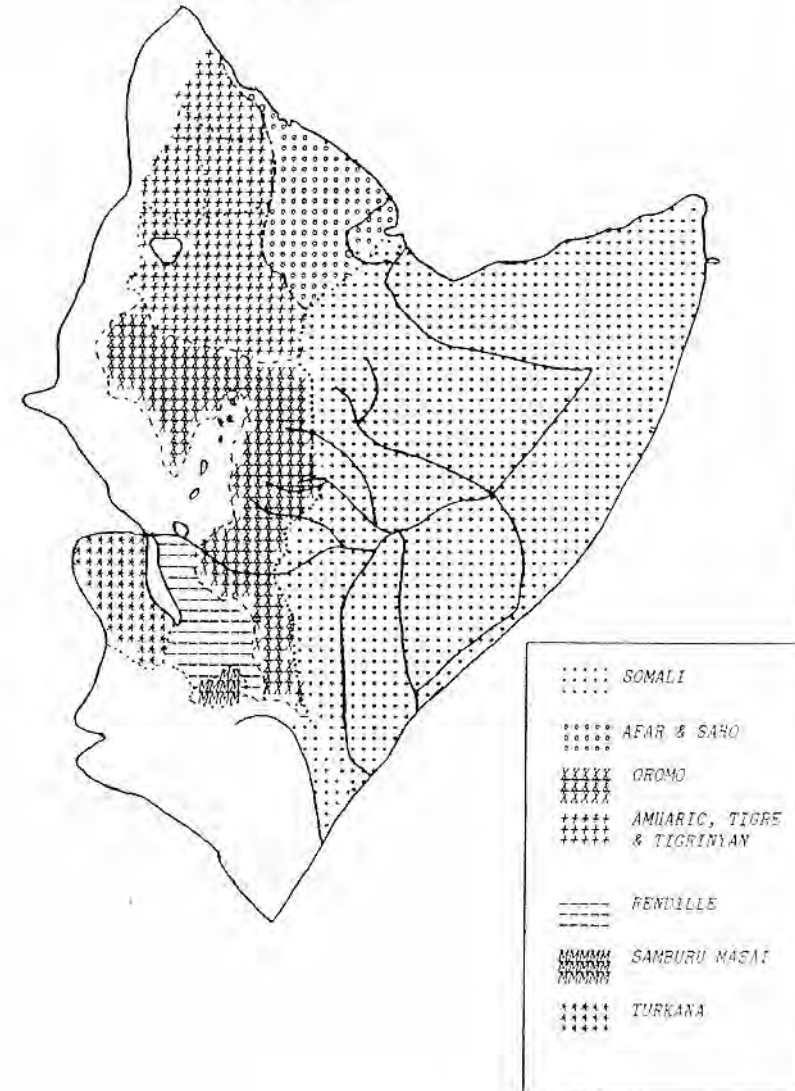
Region 3. Zeila - Dire Dawa - Berbera

Region 4. Kismayo - Moyale - Arusi

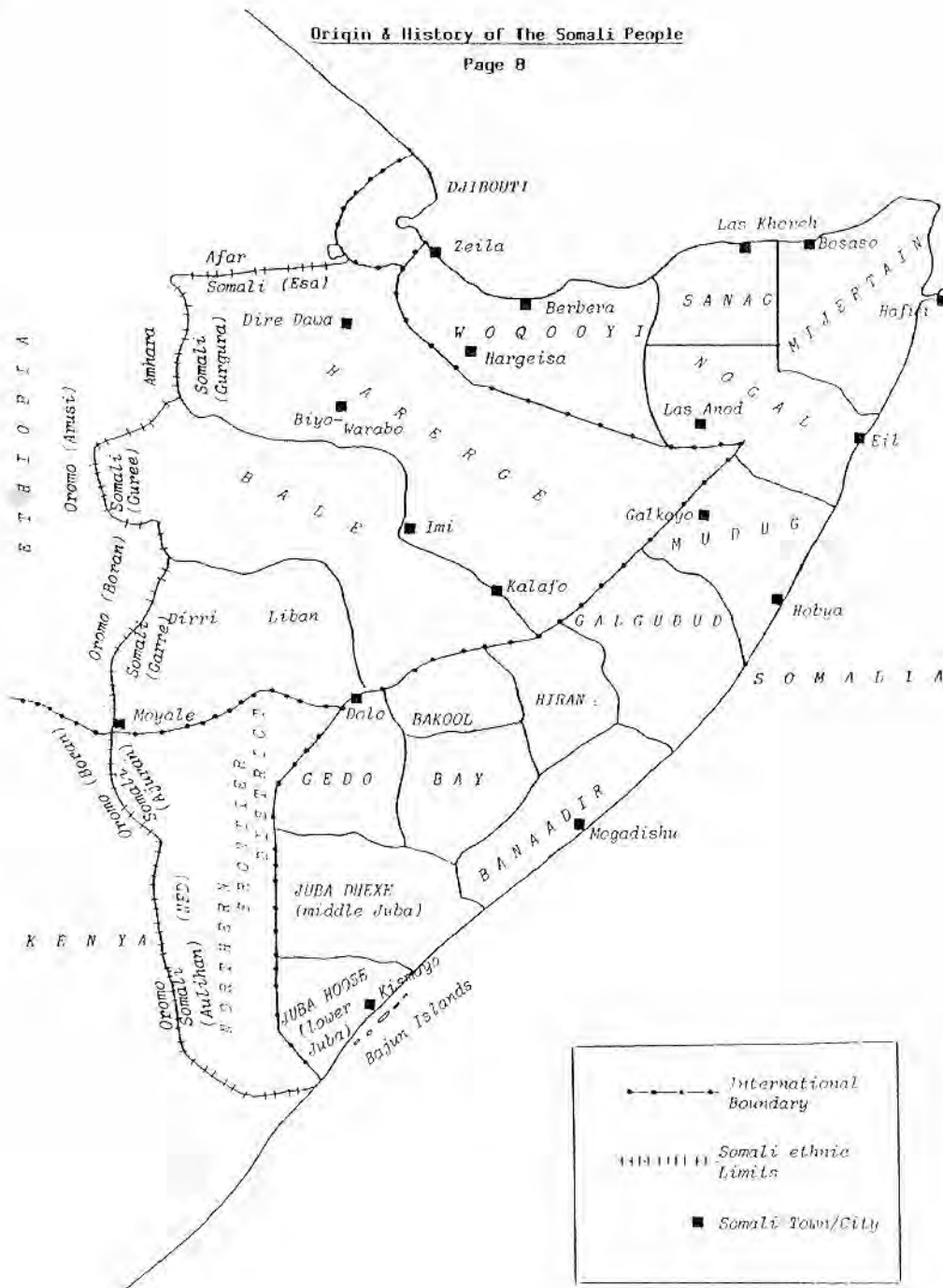


The first region, Las Khoreh - Las Anod - Eil, is very important because it is regarded as the ancestral homeland of the Dir, pre-Hawiya and Hawiya tribes. Al Idirsi, the Arab geographer, wrote in 1154 A.D that Ras Hafun was inhabited by the Hawiya, a section of the Barbara. The next region, Ogaden - Mudugh - Galgudud, is essentially camel country. This area is covered with thick bush and acacia. The third region, Zeila - Dire Dawa - Berbera, encompasses most of northern Somalia and the fertile province of Hareghe (Harar) in Ethiopia. The population of the latter include both nomadic and settled groups. The fourth region, Kismayo - Moyale - Arusi, is nearly 180,000 sq. miles; most of the population are nomads belonging to either the pre-Hawiya or Darod clan.

SOMALIA, ETHIOPIA & KENYA



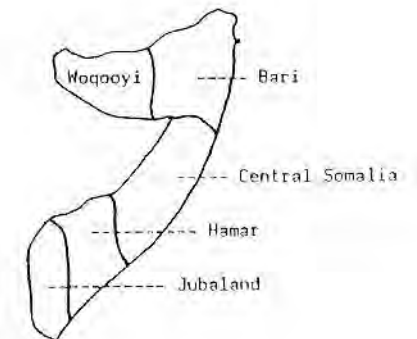
E T H I O P I A



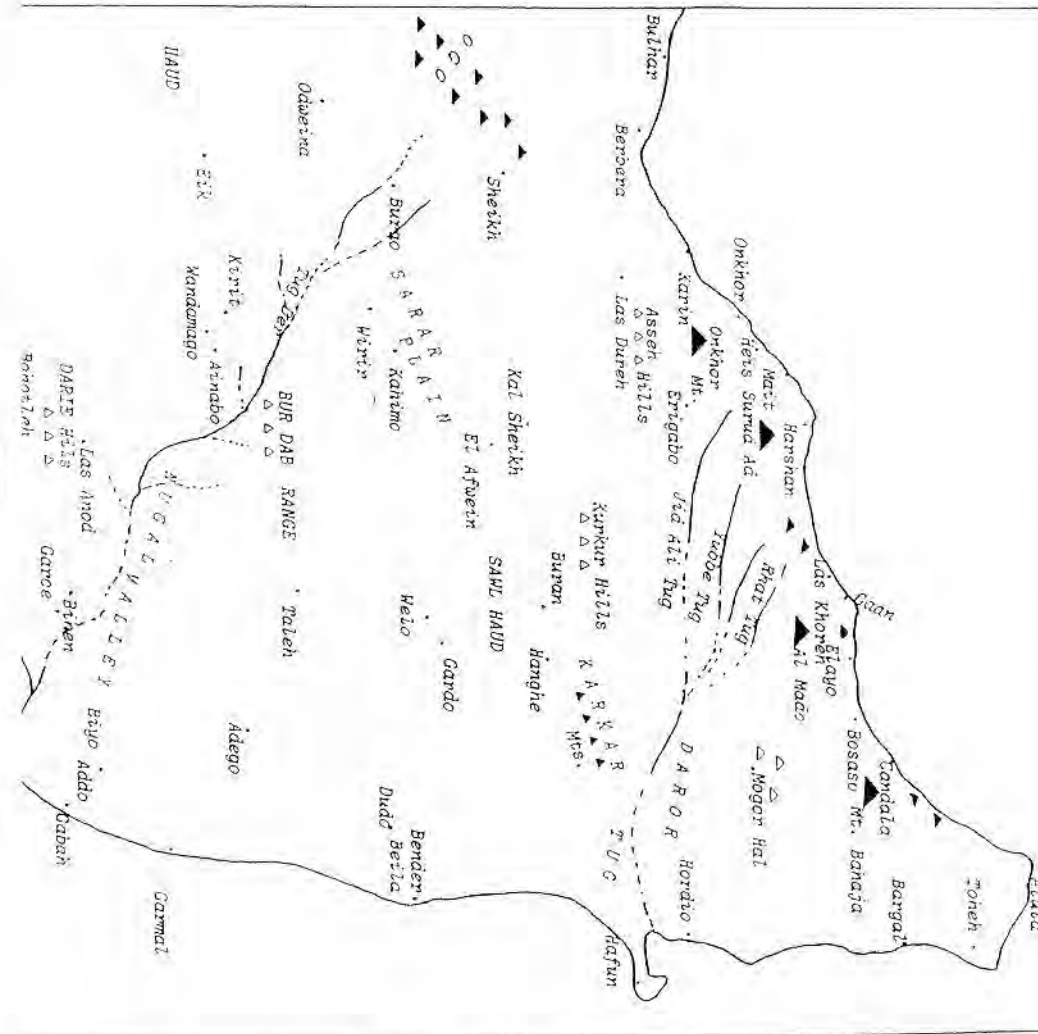
NORTH-EASTERN SOMALIA

The eastern tip of the Somali peninsula is the focal point for all ancient Somali traditions. An ancient Somali tyrant, queen Arweilo, is believed to have been buried in this region. According to local traditions, the ancient burial mounds near Bosaso, the largest burial site in East Africa, are said to be the final resting place of a Somali queen. It should be remembered that when the ancient Egyptians visited Somalia, the Land of Punt, they claim to have built a monument for queen Ati of Punt. The numerous ancient forts and mosques found in north-eastern Somalia are attributed to the Dir. Many of the ruined buildings are attributed to the Minsanla and Madigan Dir clans. The traditions collected by Cerulli mention the Madigan; they were the first Somali clan to colonise Mogadishu.

High mountains stretch across the northern Somali coast. To the south-west of Las Khoreh, the Surud Ad mountains reach 2,500 metres. A few miles inland from Las Khoreh, the Al Mado range reaches 1,800 metres while mount Bahaja, near Bosaso, rises to 2,200 metres. Most of the rivers or tugs in this region are seasonal: they contain water for only part of the year. The Yubbe, Rhat, and Jid Ali tugs rise in the hills behind the coast. These hills extend for some 200 miles and are irregularly shaped. Behind this range is a plateau (2,900 feet) where the Rhat and Yubbe tugs rise. They flow eastwards joining the larger Daror tug.



NORTH-EASTERN SOMALIA (BARI)



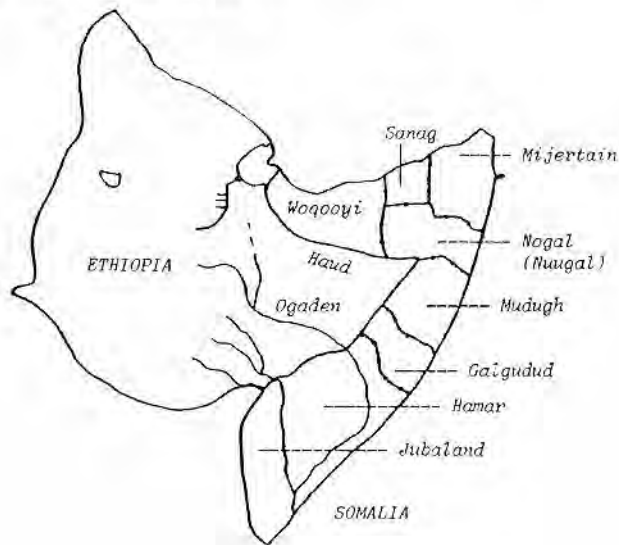
The high coastal mountains are lower in some places: at Las Dureh there is the 'Asseh Gap' and at Karin there is another pass. The town of Las Khoreh is supplied by a river which rises in the mountains behind the town. These mountains are inhabited by the Warsengeli clan. To the east of them are the Hijertain clan. This clan dominates most of north-eastern Somalia (Bari) - they stretch as far as Galkayu, where the Marehan, Mijertain and Hawiya clans converge. The Daror Tug is the longest river in this region. The Raguda and Iskushuban tugs, and a number of smaller tugs, join the Daror before it finally reaches the sea near Hafun. To the south of the Daror are the Karkar mountains which extend to Bender Beila. The most important area of north-eastern Somalia is the Nugal Valley. This valley is situated to the west of the Karkar mountains and south of the Sawl plain. The Sawl is a smaller version of the waterless Haud plain. The Nugal Tug is shared by the Dolbahanti and Mijertain clans. It runs through a valley which lies well below the plateau. Rock line covers most of it, this gives it it's characteristic white appearance. This tug finally reaches the sea at Eil. The water level in this river varies. For most of the year it is merely a trickle.

Why did the Dir and Hawiya migrate from this region? The answer is relatively simple. Climatic changes combined with overgrazing turned the once fertile plains into deserts. From the fauna, ancient cave drawings, and geological evidence it seems that this area received a higher rainfall than today. The northern Somali tugs were once true rivers which subsequently supported both settled and nomadic communities. Plinly, writing in the 1st century A.D., wrote that the people of Somalia cultivated ginger and a variety of spices on estates. The high coastal mountains were effective barriers against invasions. In the 9th century A.D. Tuan Cheng-shih wrote that the people of Somali had a large army and were never under any foreign rule. The Chinese author also noted that the people of Somalia 'worshiped the heavens', an indication that they were Muslim. Tuan Cheng-shih also mentioned the hostile relationship between the people of Somalia and the Arabs.

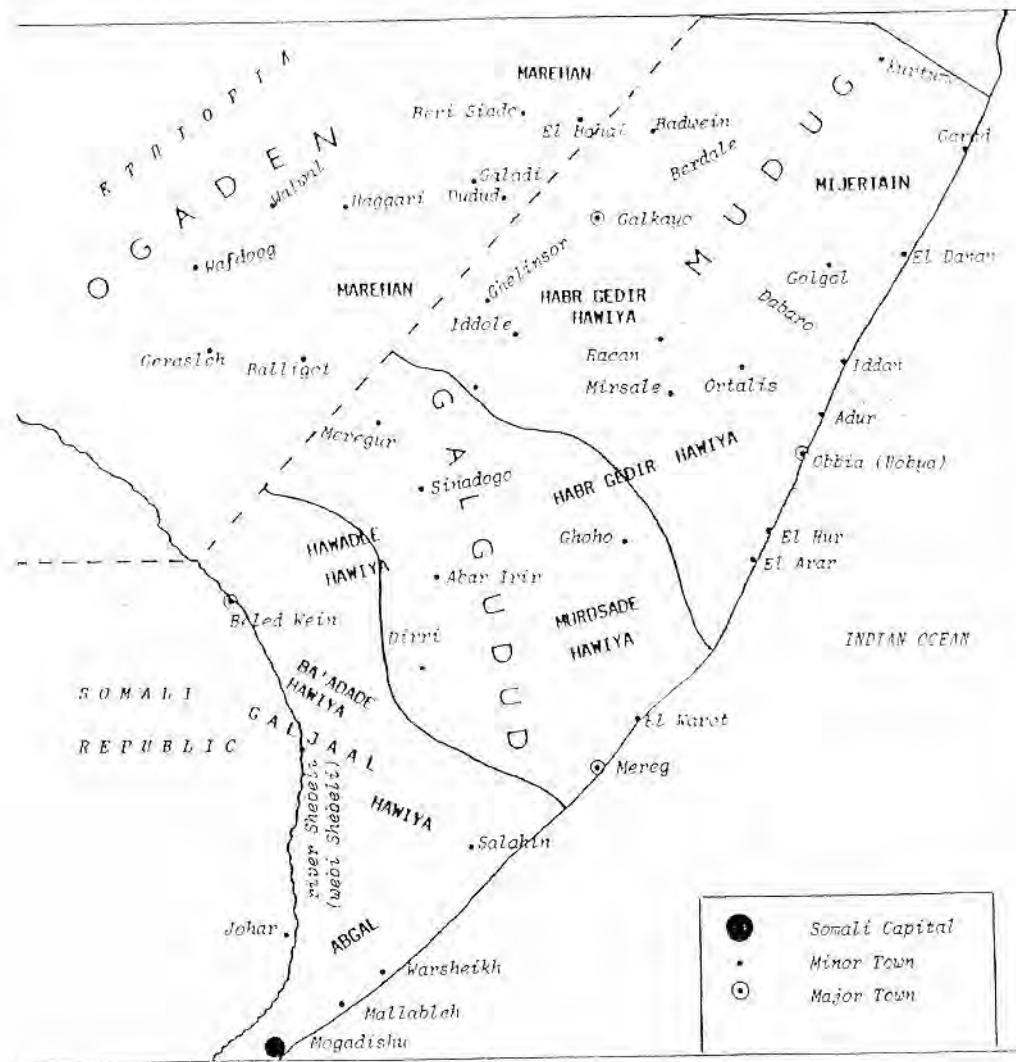
OGADEN - MUDUGH - GALGUDUD

This region is flat camel country. The Ogaden and Mudugh are relatively dry, while Galgudud province is more fertile. The western and southern areas of the Ogaden are watered by permanent rivers - the Fafan and the Shebeli respectively - the rest of the Ogaden is dry. The nomadic population of the Ogaden rely on wells for their water supply; most of it is rather brackish. As for the Mudugh, the areas inhabited by the Hawiya produce some crops. The Mudugh coast, which is inhabited by the Habr Gedir Hawiya and Mijertain Darod, is covered with large sand dunes. Hawiya farmers grow a variety of crops in the hilly El Hur region.

The land to the west of Mudugh province is inhabited by the Marehan and Ogaden. These two clans inhabit a plateau some 2,000 ft. above sea level. Much of it is covered by thick acacia. The population of this region is purely nomadic. Further west, near Milmil, the landscape is completely different; unlike the rest of the Ogaden, cattle are found in great numbers because water is available from Tug Jerad and Tug Fafan.

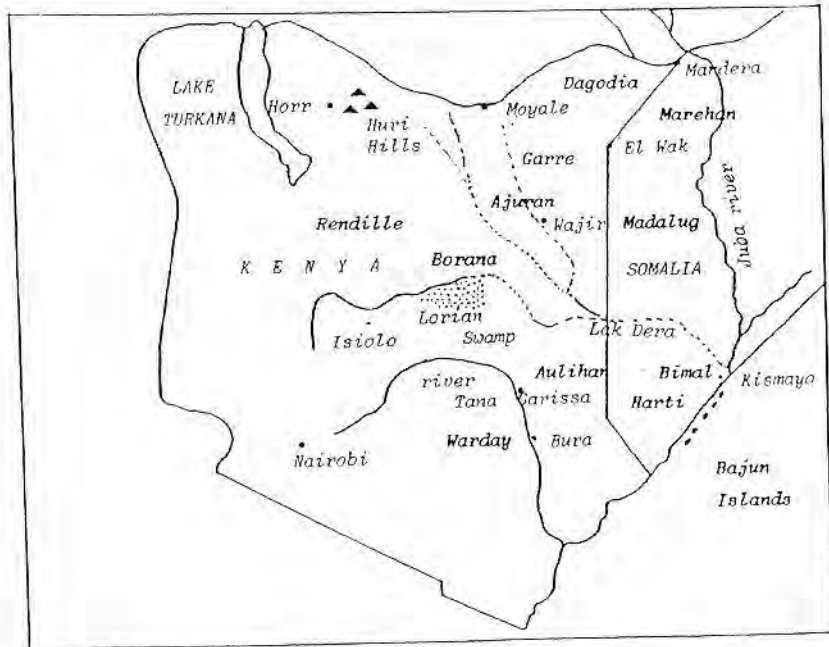


CENTRAL SOMALIA



The Rendille speak a dialect of Somali, however, the Rendille are no longer Muslim - they have reverted to the worship of Wak (i.e the ancient Cushitic religion). The northern parts of the NFD and Jubaland support a large camel population. This contrasts with the southern areas of the NFD and Jubaland, which are unsuitable for camels - hence, cattle are favoured in preference to camels.

The non-permanent rivers in this region are called Laks. Most of them issue from the Lorian swamp. These Laks contain water only after heavy rains. Lak Dera, the main stream in this region, flows from the Lorian swamp to Afmadow, in Jubaland. It then runs southwards towards the coast and eventually flows into the lake Deshek near Kismayo. Ogadeni and Harti nomads entered this area during the 1800's. Other tribes found in the southern Jubaland are the Wa-Gosha, who inhabit the fertile riverine region, the Bimal, and the Wa-Ikkuu and Garre on the Bajun Island.



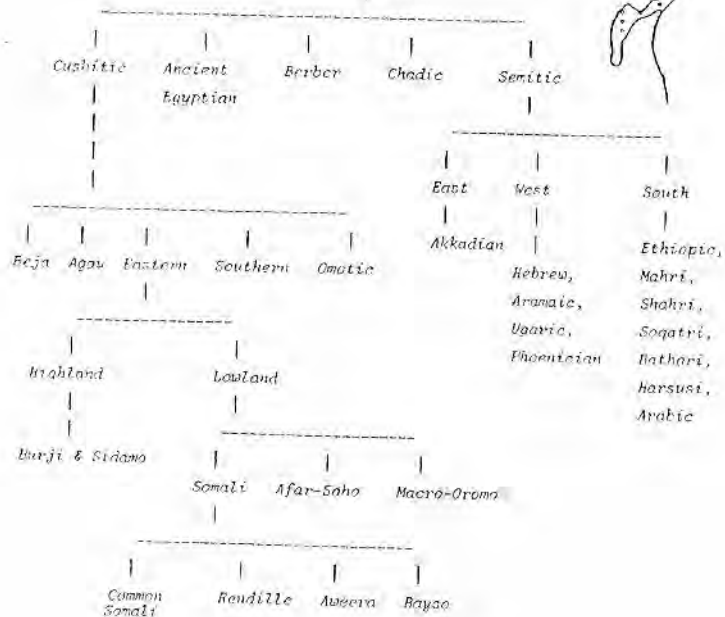
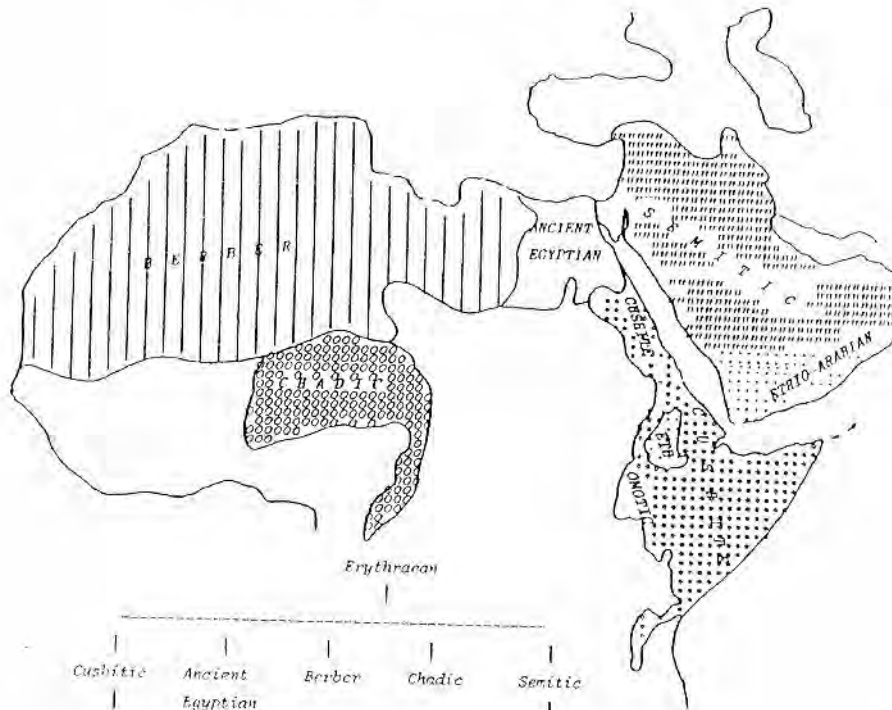
THE ERYTHRAEANS : A Linguistic Analysis

Ancient Egyptian, Berber, Cushitic, Semitic, and Chadic are the 5 members of the language family commonly referred to as Hamito-Semitic. This term was first used 130 years ago by Karl Richard Lepsius. Although the name is by far the most popular, it unfortunately suggests that the members of this group are either Hamites or Semites. Alternative names which have been used are Afro-Asiatic and Erythraean (Erythraic). The name Afro-Asiatic was proposed by the linguist Joseph Greenberg. Of the 5 members of this language family, only Semitic is found outside of Africa; Egyptian, Berber, Cushitic and Chadic are all confined to Africa. The term Afro-Asiatic is unsuitable because all the member languages originated in Africa and then subsequently migrated into Arabia and Mesopotamia.

The term Erythraean or Erythraic is more acceptable. The linguists A.N. Tucker and M.A. Bryan favour this term; Tucker and Bryan have argued that the Erythraean Sea (i.e the modern Red Sea) can be regarded as the central point for this language family. It can be added that all the members of this language family have traditions going back to north-east Africa. Egyptian, Cushitic, and Semitic are represented in north-east Africa. Both Berber and Chadic have vague traditions of coming from the east. Both the Maghumi and Bulala Tuaregs (Berbers) have traditions of entering Bornu from the east - this places their original homeland somewhere in the Nile Valley. The close relationship between Chadic and Omotic (West Cushitic) suggests that these two groups were once in contact with one another.

The term Erythraean or Erythraic is not only used for the 5 main members but is also used to describe any language with features similar to the other members. Tucker has shown that some classifications require some reconsideration. For example Tucker has suggested that Greenberg's classification of Teuso (Ik) as East Sudanic is incorrect - Tucker places Teuso under Erythraic since it has many similarities in vocabulary with Iraqw (a South Cushitic language) and also some connections with ancient Egyptian.

THE ERYTHRAEAN LANGUAGE FAMILY

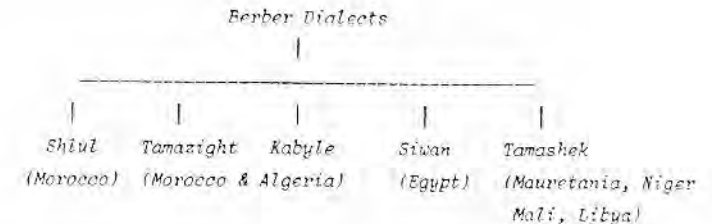


The Erythraean language family can be traced back to a common parent language called proto-Erythraean. It was spoken at some unknown epoch; some linguists have suggested a date between 8,000 B.C. and 10,000 B.C. There is no evidence for this date - if ancient Egyptian is used as an indicator the Hawk Dynasty was established at Ithias around 3700 B.C.; in the Fertile Crescent (Mesopotamia & Syria) Akkadian was the major language spoken around 3000 B.C. Thus the spread of Erythraean has to be associated with ancient Neolithic cultures, which migrated, in a series of waves, from their homeland at a very ancient epoch - thousands of years before the foundation of Mesopotamian and Egyptian civilizations.

Berber, ancient Egyptian, Cushitic, and Semitic are the established members of Erythraean. The addition of Chadic has enlarged this family; some linguists question it's inclusion - the majority, however, completely accept it. The Erythraean language family is the most important in the world since it is intimately connected with the origin of civilization and writing.

1. THE BERBER LANGUAGE

The 300 or so dialects of Berber are found from the Siwa Oasis in Egypt to Senegal. In most countries where it used to be the primary language, it has been replaced by Arabic. The Berbers do not comprise a single ethnic group; the Kabyle, Shluh, Tuareg, and Siwan Berbers differ significantly in phenotype. The Berber dialects across North Africa are mutually intelligible. The dialects spoken in Egypt (Siwa) are similar to the dialects spoken in Morocco (Tamazight); this indicates that the various Berber dialects became separated during the beginning of the Christian era, i.e the 1st century A.D.



2. Ancient Egyptian

The ancient Egyptian language, now extinct, is generally classified into stages:

- Old Egyptian* - 3700 B.C. to 2200 B.C.
- Middle Egyptian* - 2200 B.C. to 1700 B.C.
- Late Egyptian* - 1300 B.C. to 700 B.C.
- Demotic* - 700 B.C. to 300 A.D.
- Coptic* - 300 A.D. to 640 A.D. (Coptic is still used by the church in Egypt)

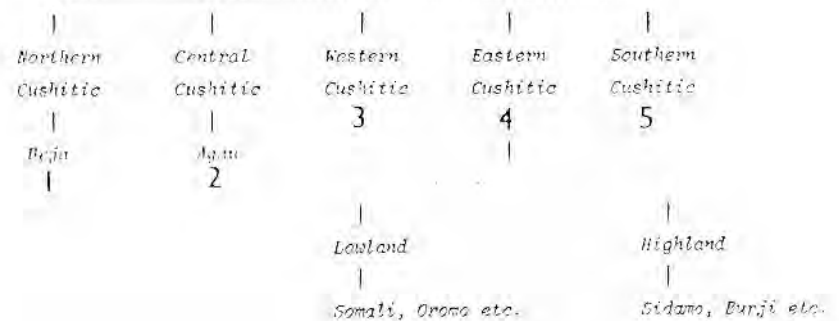
The ancient Egyptian language is more closely related to Cushitic and Berber than to Semitic. The pre-Dynastic Egyptians were closely related to the people of the Horn of Africa. When ancient Egyptian skulls are compared with the Somalis and Tigreans, the coefficient of racial likeness indicates a close relationship. This is not surprising since the ancient Egyptians regarded Somalia, the Land of Punt, as the home of their ancestors.

3. The Chadic Languages

The Chadic language family is found in northern Nigeria, western Chad, Niger, and in the Sahel region. It has the largest number of speakers. Other members of the family are Guraani, Mandara, Kushi, Bura, Mande, and Solesse. The Hausa, the largest Hausa (Hausa) and the Hausa came from Chad. It suggests that the Hausa inhabited southern Algeria before the arrival of the Tuareg Berbers. The close relationship between Chadic and the Omotic found in southwest Ethiopia suggests that both groups were once in close proximity to each other.

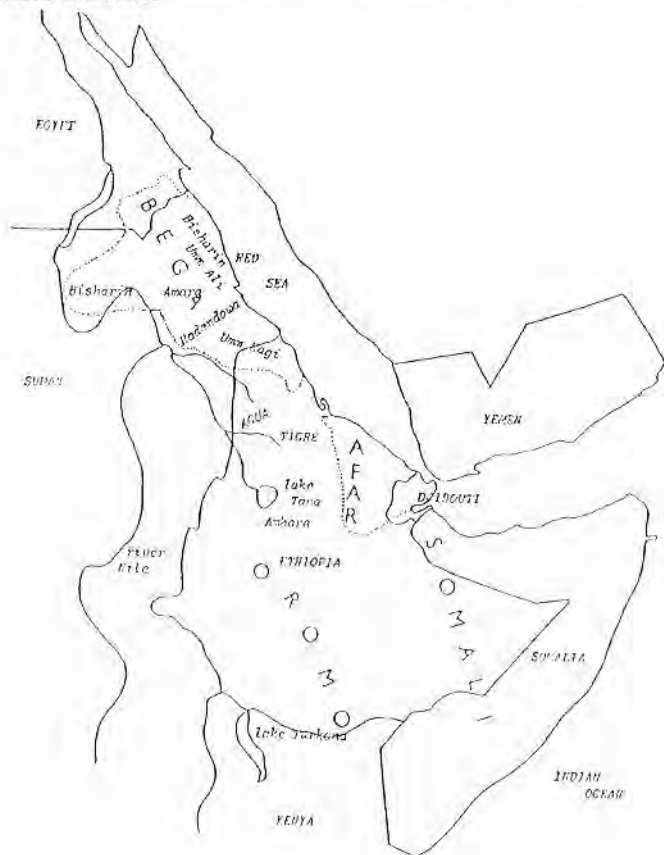
4. THE CUSHITIC LANGUAGES

Cushitic speakers extend from southern Egypt to Tanzania. Common Cushitic was the parent language of Cushitic. According to A.B. Dolgopolsky, Common Cushitic is the dialect of Erythraic which best preserves the original phonological system. Exactly where this language was spoken remains uncertain. The largest number of Cushitic languages are found in southern Ethiopia. This would suggest that the Cushitic languages originated somewhere in Ethiopia. The Cushitic language family consists of 5 groups:



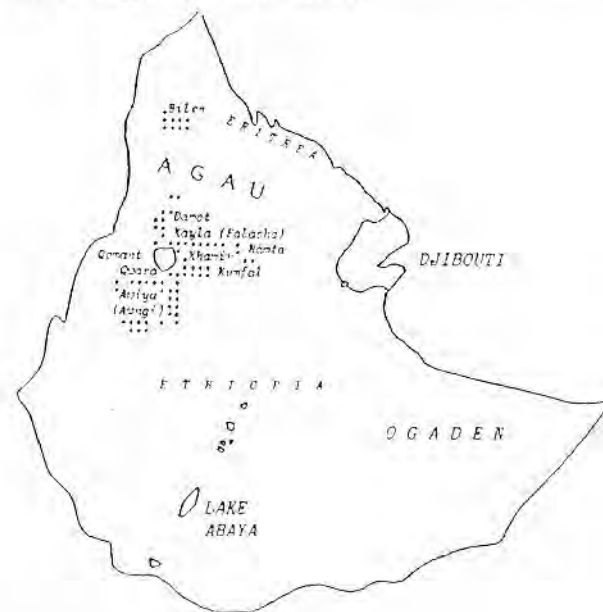
a) Northern Cushitic

Northern Cushitic has only one member - Beja. The nomadic Beja inhabit the coastal province of Egypt, Sudan's Red Sea province, and northern Eritrea. The Beja have been separated from the other Cushitic languages for several millennia. In ancient Egyptian records frequent references are made to a nomadic tribe called the Medja. This tribe disrupted the caravan routes and several expeditions were sent by the Egyptians into the eastern desert. The Beja language has come under the influence of ancient Egyptian and Nilo-Saharan. The Beja share a large vocabulary with Nubian, spoken in southern Egypt and Sudan, and with the languages spoken by the nomadic Zaghawa and Billine. Beja also appears to be closer to Agau (Central Cushitic) than to the other Cushitic branches.



b) Central Cushitic

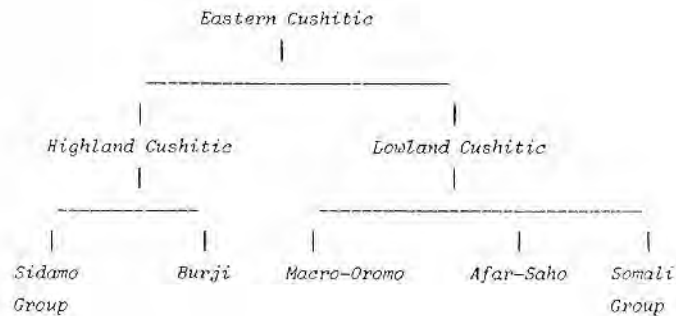
Central Cushitic, also known as Highland Cushitic, includes the languages spoken by the Agau tribes of northern Ethiopia. It is divided into dialects: Awiya (Awiqi), Bilen, Xamlanga (Hanta), Demant, Kumfal, Khamir, Damot, Qwara, and Kayla (Falasha). Because of the vigorous process of Amharization, the Agau languages are in danger of becoming extinct.



The earliest mention of the Agau comes from Cosmas in the 6th century A.D. When he visited Axum, he learnt that the Axumites sent Agau merchants into southern Ethiopia to obtain gold. The Demant are particularly interesting because the Hebrew element found among them is an ancient form, completely unaffected by the Hebrew religious changes of the past 2000 years. Most of the Agau dialects are found near lake Tana; an exception is Bilen which is found in Eritrea. The Agau languages have had a profound influence on the Semitic languages of Ethiopia - especially on Amharic.

c) Eastern Cushitic

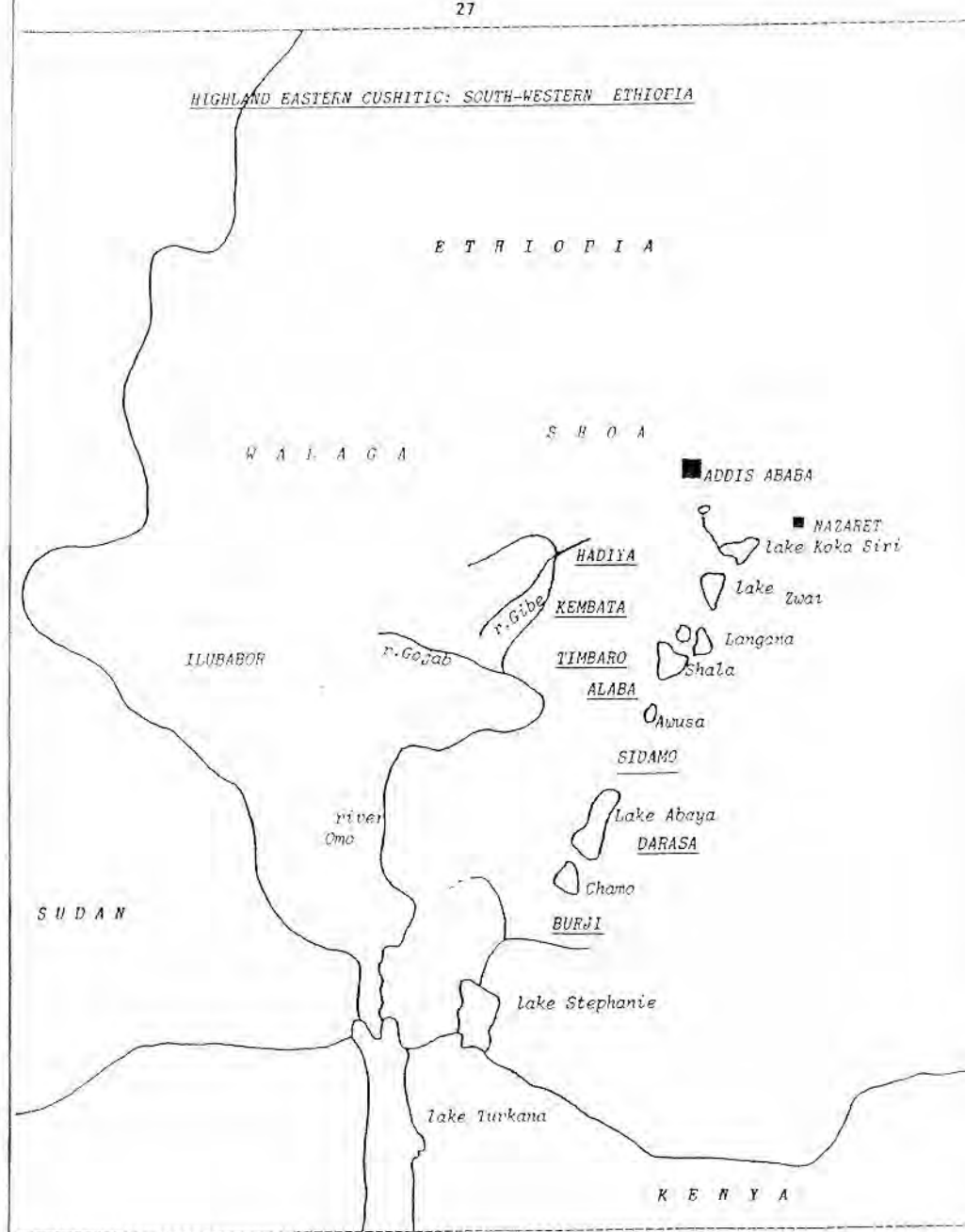
Eastern Cushitic is the largest member of the Cushitic language family. It is divided into two branches - Highland Cushitic & Lowland Cushitic.



Highland Eastern Cushitic

All the languages in this group are found either to the north or east of the 'great lakes' of southern Ethiopia. Burji is spoken near the shore of lake Chamo the most southerly of the 'great lakes'. The Sidamo language is found between lake Abaya and lake Shala, while Darasa is found to the east of lake Abaya. The remaining Highland languages are located to the north of lake Abaya i.e between lake Zwai and Gurage Country.

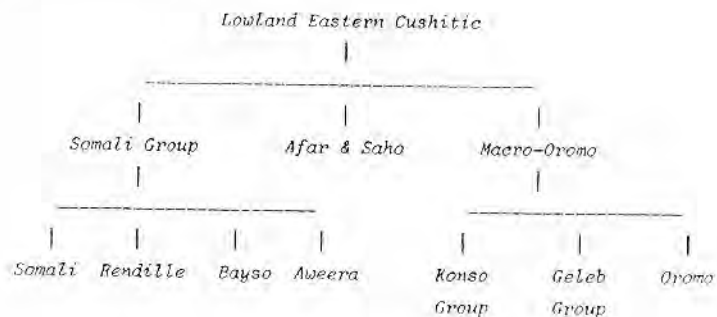
The origin of the Highland speakers is somewhat obscure. The early kings of Axum claim to have received tributes from neighbouring countries. King Ezana claimed to have conquered the Bega (Beja), Kasu, and Siyamo (Sidamo). The Kasu were the people of Meroe, while the Siyamo can be identified with the Sidamo people. The difference between Highland and Lowland Eastern Cushitic can be attributed to early geographical separation. The Somali and Afar became separated from the Highland speakers at a very early date; Oromo speakers, on the other hand, share many cultural and linguistic similarities with the Highland groups.



MAP OF S.W. ETHIOPIA
DISTRIBUTION OF HIGHLAND CUSHITIC LANGUAGES
Highland Cushitic: DAFASA

Lowland Eastern Cushitic

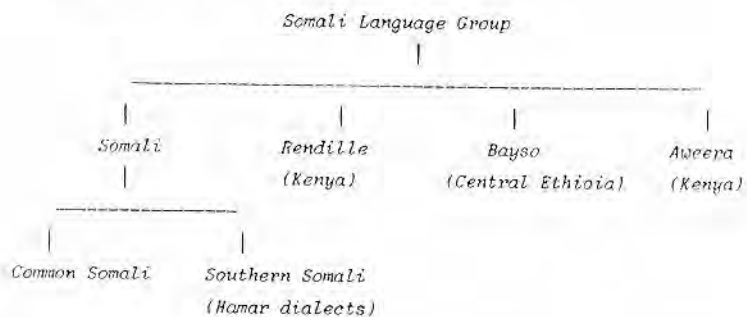
This group is divided into three sections:



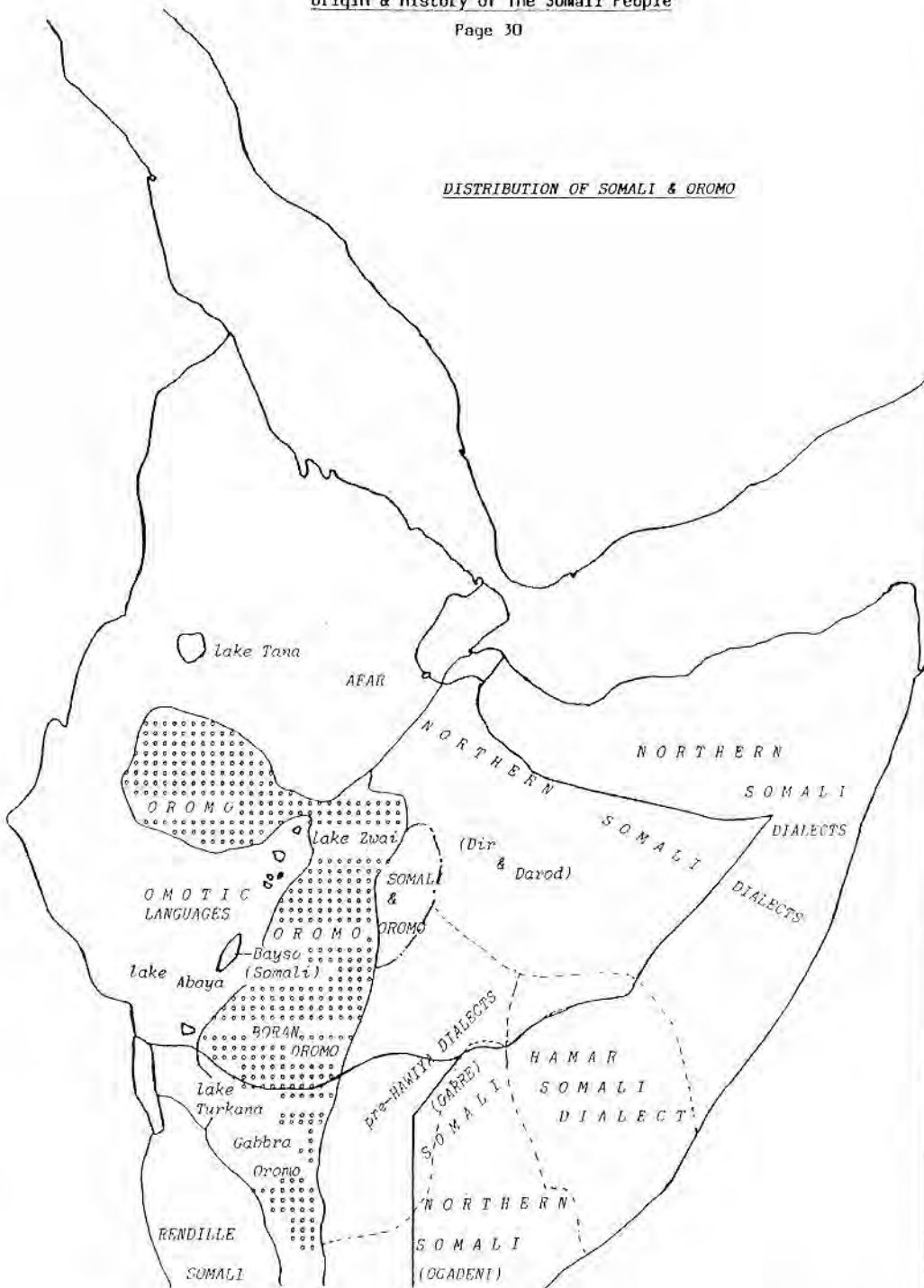
The Afar and Saho languages have 70% vocabulary in common. Both these languages are mutually intelligible. The Saho are essentially a small division of the Afar that moved northwards, coming into contact with Semitic speakers in Tigre and Eritrea.

The Somali Languages

The Somali languages have only four members:

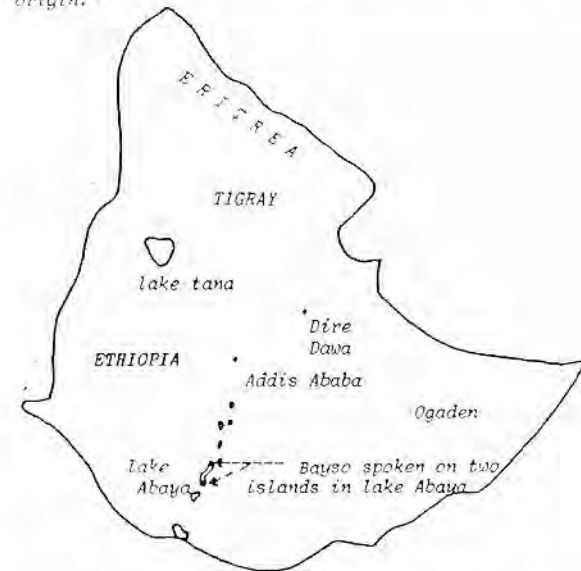


DISTRIBUTION OF SOMALI & OROMO

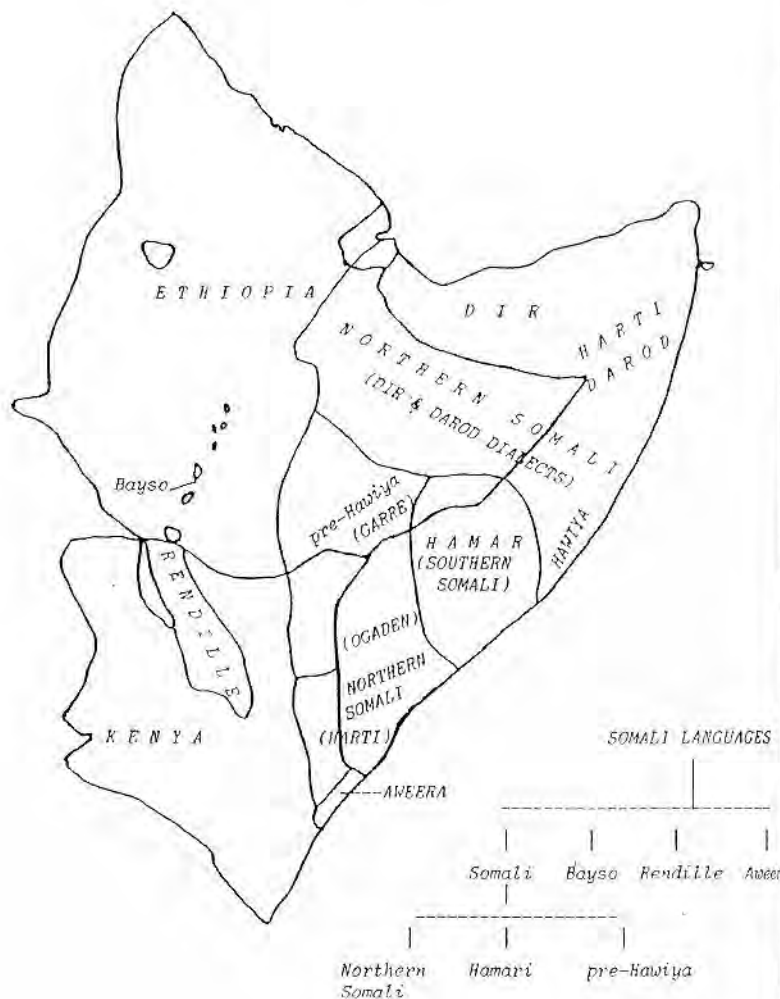


The Aweer are a small group that live between Lamu and Kismayo. They speak a Somali dialect derived from southern Somali. Rendille is spoken by a nomadic tribe of Somali origin. Nothing much is known about the Bayso. This isolated group live on an island in the middle of lake Abaya. Neumann (1902) noticed many similarities between the Bayso and Somali:

"The Bayso (Gidicho) have Somali-like faces. My Somal (guide) found, to their great astonishment, that a great part of the Bayso expressions were almost identical with their own..... I consider this discovery to be of great importance from an ethnological point of view, as the Somal was always thought to be the last intruders in north-east Africa, and here we find an isolated tribe surrounded by a population of an apparently older origin."

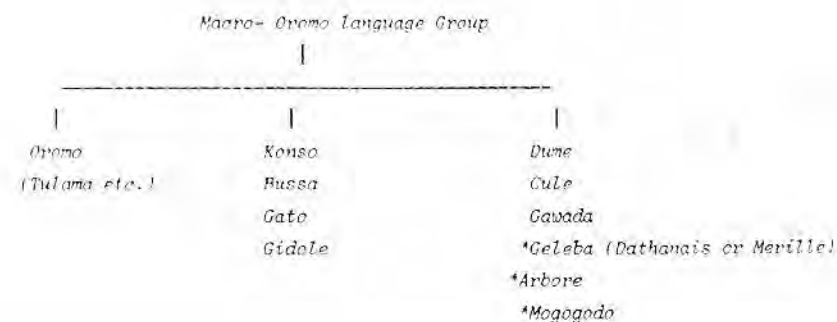


The Somali languages are the least diverse of the Lowland Cushitic group. Somali and Afar have remained close to the Old Erythraic Parent Language; they have retained many conservative features: Oromo and Highland speakers, however, have been significantly influenced by Omotiic.



The Macro-Oromo Languages

The Macro-Oromo languages are highly diverse:



Geleba, situated in the extreme south-west corner of Ethiopia, has the higher numerals of Somali; in other aspects it relates to the Macro-Oromo languages. Bernd Heine places Arbore, Geleba, and El Molo with the Somali languages. The Cushitic affiliations of Geleba are doubted by Tucker, who even doubts its inclusion within Erythraic. Thus he totally disagrees with Greenberg's allocation to Eastern Cushitic. Mogogodo, a language spoken in central Kenya, is also doubted by Tucker.

Whereas Somali and Afar have retained the verb form of proto-Erythraic, Oromo and the Konso languages have not. Bender & Cooper have divided Eastern Cushitic into two groups - the Eastern Ring, with strong pharyngal consonants and no glottalized ones; the Western Ring, with lack of pharyngals but with glottalized consonants. These divisions have to do with the degree of contact with Omtic. The influence of Omtic (Western Cushitic) is greatest with the Sidamo languages, next with Macro-Oromo, and completely lacking in Somali and Rendille. Although the Somali languages have remained free from any Omtic influences, linguists have noticed that some Nilotic languages (Masai, Turkana, Nuer etc.) have borrowed from Somali. This will be discussed later.

WALLAGA OROMO

MACA OROMO

TULAMA
OROMO

Lake Zwa

ARUSI
OROMO

Lake Abaya

DIME

BUSA

GATO

Lake Chamo

GARADA

KONS O

GIODOLE

Galan Sagan

KARAYU BORAN
OROMO

ARBORE

GELEBA

lake Stephanie

KENYA

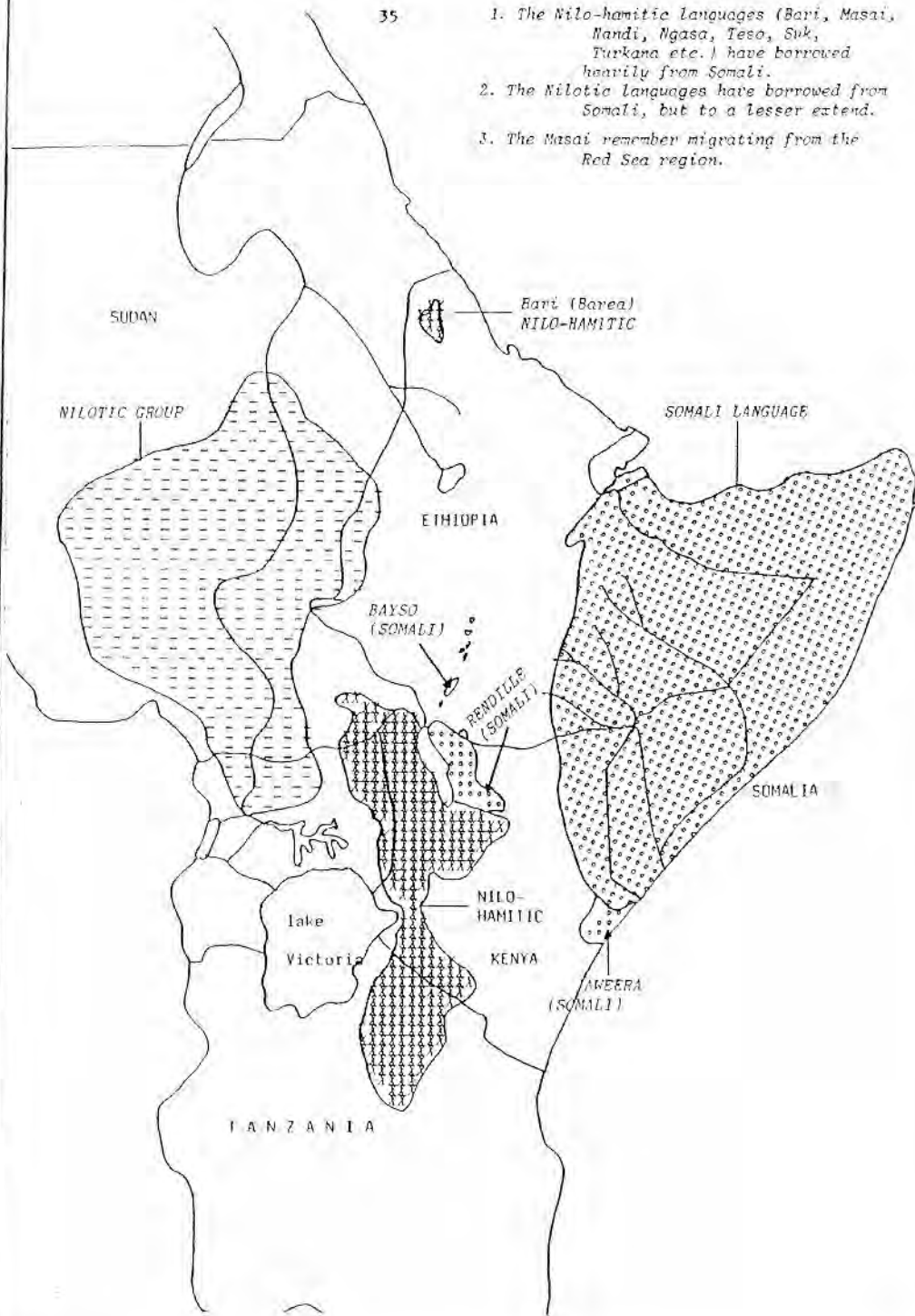
GABBRA

GABBRA

EL MoLo

Note: Geleba has the higher numerals of Somali; Bernd Heine includes Arbore & Geleba with the Somali languages (Rendille, Somali, Aweera & Bayso).

1. The Nilo-hamitic Languages (Bari, Masai, Mandi, Ngasa, Teso, Suk, Turkana etc.) have borrowed heavily from Somali.
2. The Nilotic languages have borrowed from Somali, but to a lesser extent.
3. The Masai remember migrating from the Red Sea region.



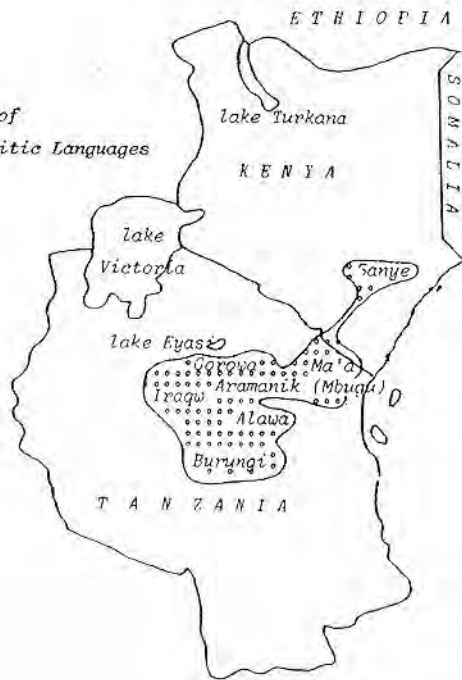
Southern Cushitic

This group is geographically isolated from the other Cushitic languages by Nilo-Hamitic Masai and Bantu languages. Southern Cushitic consists of the following :

- Iraqw, Gorowa (Fiome), Aramanik, Alagwa (Alawa), Ma'a (Mbugu)
- Burungi (Mbulungo), and Qwadza, and Sanye.

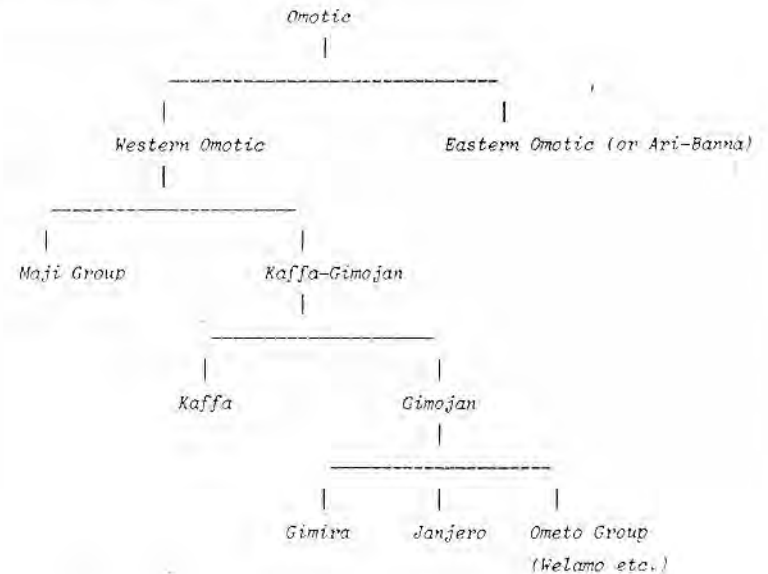
Lucker does not accept the inclusion of Sanye, he places it with Eastern Cushitic because the pronominal and conjugational systems are close to Oromo. Ma'a has a Bantu verb conjugation system - this is due to prolonged contact between Iraqw nomads and Bantu cultivators. Ma'a is divided into Ki Mbugu and Ki Ma'a, the former has been greatly influenced by Bantu, while the latter is close to Iraqw.

Distribution of Southern Cushitic Languages



Omotie or Western Cushitic

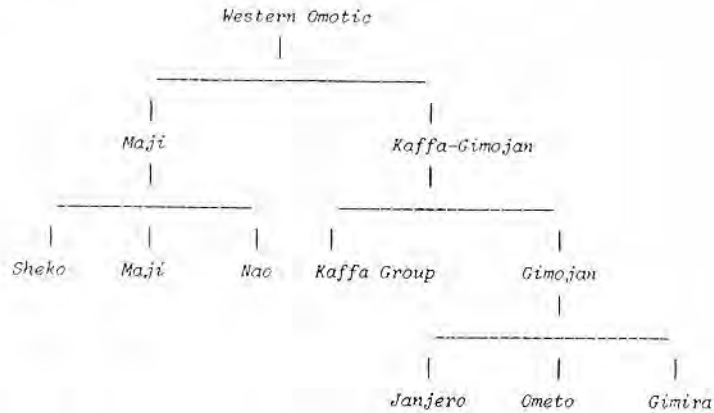
The inclusion of Omotic within Cushitic is a matter of great dispute. Some linguists consider it to be a separate branch within Erythraic - others believe it to be a valid member of Cushitic. Omotic is divided into sections, Western Omotic and Eastern Omotic. The former is spread over a wide area, while the latter is confined to the region just north of lake Turkana. The diversity within Omotic is extensive.



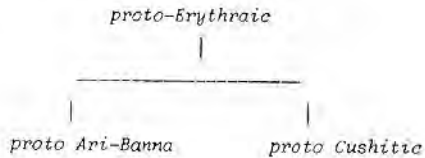
Eastern Omotic

Some linguists believe this branch to be related to the Nilo-Saharan language family - Flemming has noted that Eastern Omotic pronouns are very close to Nilo-Saharan, and that 10% to 20% of Ari-Banna vocabulary relate to Nilo-Saharan.

Western Omotic



Flemming views Western Cushitic as separate family within Erythraic. he has proposed that an ancestral language called proto Ari-Banna was one of the daughter languages of proto-Erythraic i.e

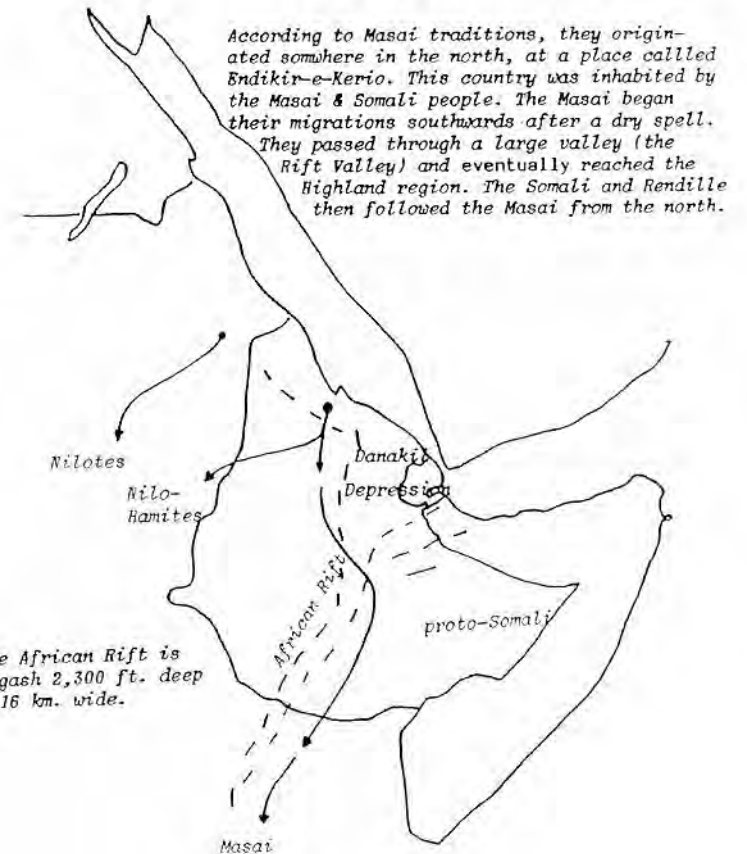


Homeland of Cushitic

According to Flemming the proto-Erythraic homeland was near Egypt. His argument is based on the fact that Berber, Semitic and Cushitic are contiguous to Egypt. This argument is not very convincing since ancient Egyptians were descended from a series of people that migrated from the Horn of Africa. Skeletal evidence indicates that the progenitors of the Cushites originated in East Africa.

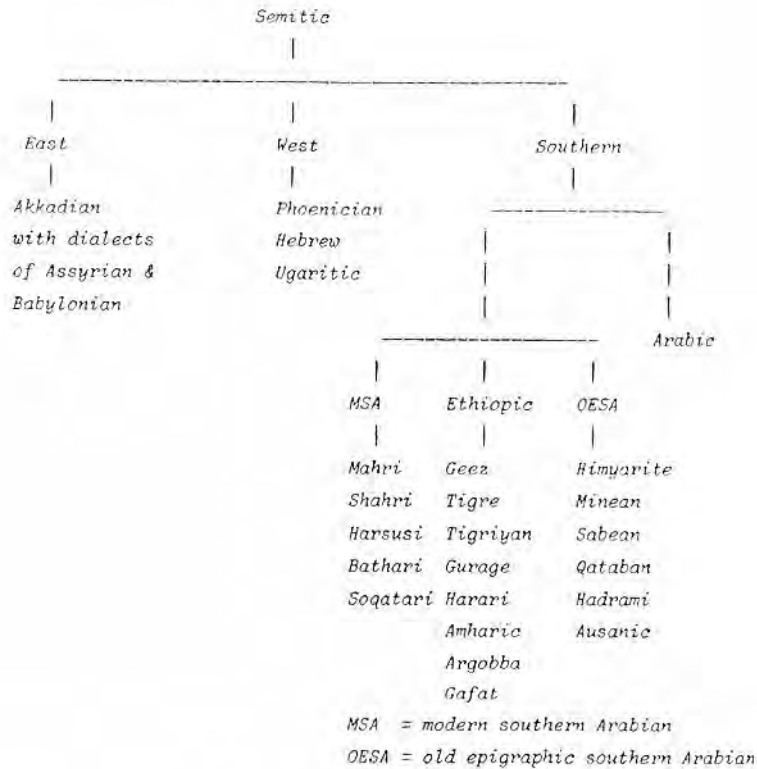
Eastern and Southern Cushitic speakers migrated out of the Erythraic Homeland

at an early date. Of the Eastern Cushitic languages, Somali and Afar have retained many conservative feature. Central and Northern Cushitic both share certain features with ancient Egyptian. The languages found in south-western Ethiopia have some similarities with Somali. Lexical similarities between Somali and Nilo-Hamitic exist. Bari, located on the Sudan-Eritrean border, Masai, and Turkana have borrowed from Somali. The discovery of Bayso, a Somali speaking tribe, on an island in lake Abaya indicates that the proto-Somalis once inhabited much of southern and eastern Ethiopia in antiquity.



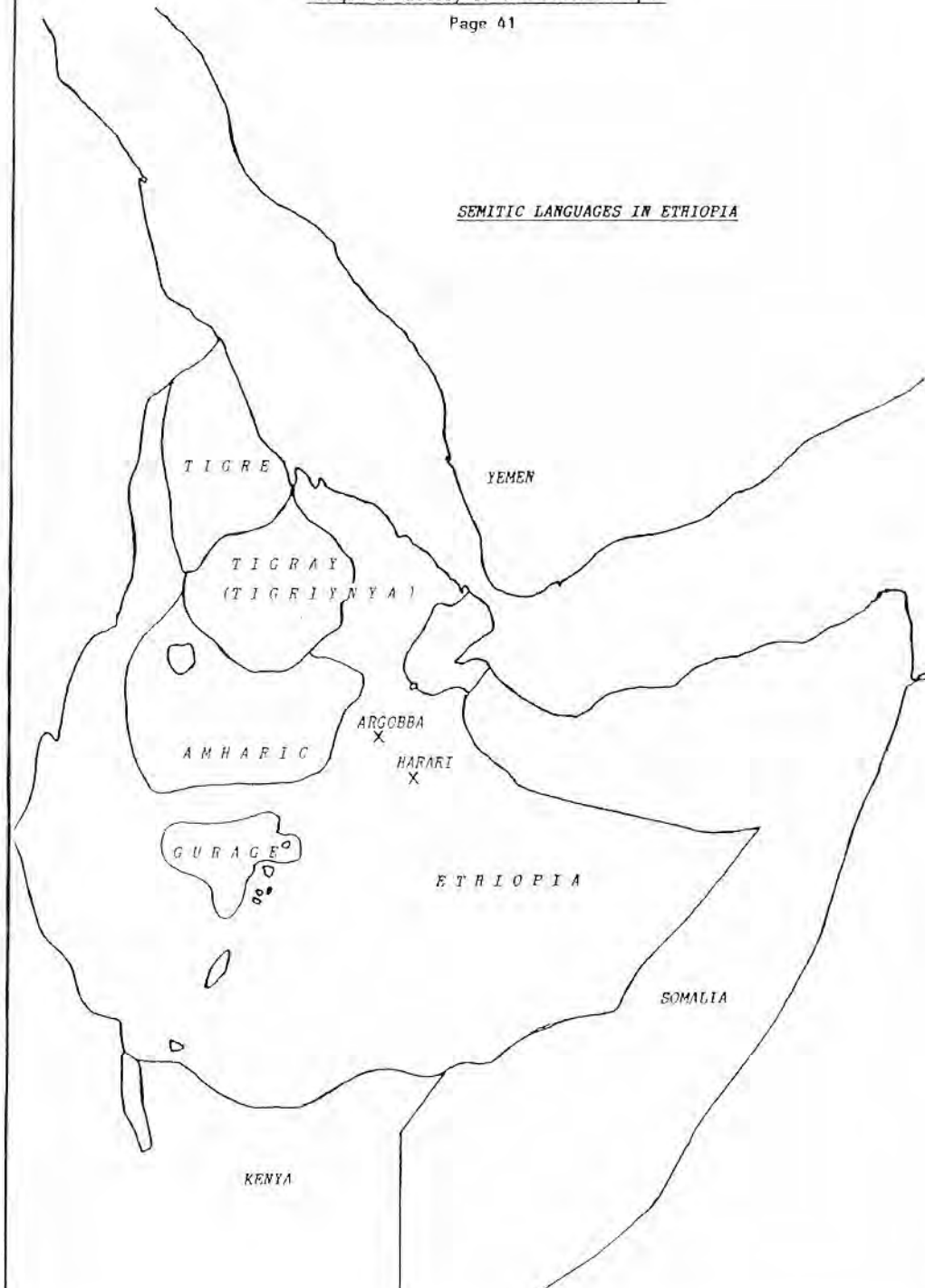
Semitic Languages of Ethiopia

Before the 7th century A.D., the Semitic languages were confined to Arabia and Ethiopia. This language family is divided into three sections:



Ethiopic is believed to be descended from a single parent language spoken in Eritrea at some unknown epoch, probably around the 3rd century B.C. Geez was used, along with OESA, by the ancient Axumites. Tigre and Tigrinyan have remained close to the Geez language. Amharic, however, and the other Ethiopic languages have come under the strong influence of Cushitic.

SEMITIC LANGUAGES IN ETHIOPIA



SOMALI GENEALOGIES

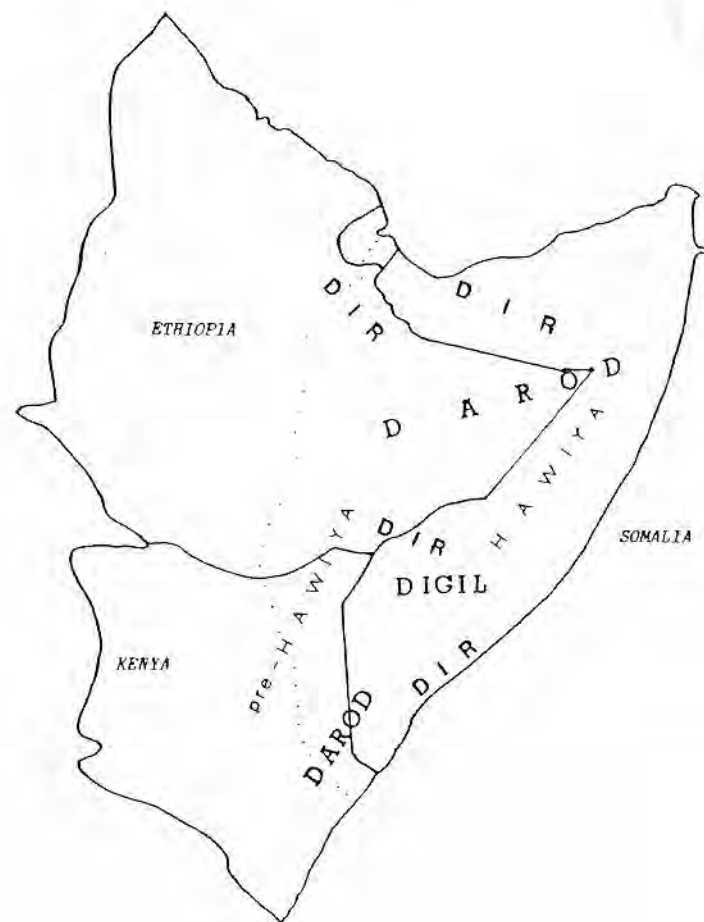
All Somalis trace themselves back to a common ancestor called 'SOMALE'. There are many theories as to the origin of this name. Drake-Brockman believed that the name Somali was derived from the arabic "Zumal" or "Zumali." Others have suggested that the name is derived from the two Somali words "So Mal," which means go and milk. The origin of the name Somali is not quite clear. In the Arabic manuscript called the Book of The Zengi, an account is given of the Himyarite Al Gheelani or Banu Gheelani tribe that settled in the land of the Zeng (Swahili coast). The Al Gheelani (Galan) tribe lived to the south of the Al Shamaleen (or the Somalis). The name Somali is sometimes confused with the Arabic word for north - that is shemal (north) or shemali (northern). The name Somali could be derived from the Arabic "Zumali" which means rich or wealthy. The ancient Somalis, known to the Romans as the Barbara or Berbera, dominated the trade in frankincense, myrrh, and cinnamon. The name Somali first appears in Abyssinian documents during the reign of Negus Yeshaq (1414 - 1429). It was during Negus Yeshaq's reign that the Abyssinians burnt Zeila, and killed Sultan Saad Ad Din.

Although the first mention of the name Somali occurs during Yeshaq's reign, this does not mean that the Somali people were not present in the region. The Somalis were continually referred to under the name Barbara. The Hawiya are mentioned by Ibn Said (1214 - 1287), and by Al Idris (1154) - they state that 'in the Bilad al- Barbara (or the Land of the Barbara) the muslim Hawiya inhabit Hafun (Mijertania), Qarnua, and the capital Merka.' This clearly indicates that the Barbara mentioned in Arabic accounts refer specifically to the Somalis; in particular to the Hawiya and Dir. The name Barbara applied only to the Somalis; since the Afar (Danakil) are mentioned by Ibn Said as living next to the muslim Barbara. The country of the Barbara or Bilad al-Barbara began at Zeila, in the north, and stretched as far as Merka and Brava, in the south.

Returning to the origin of the name Somali, this name was unknown to the both the Arabs and Abyssinians. The Arabs, during pre-Islamic and Islamic times, called the Somalis 'Barbara'. The Abyssinian Axumites also called the people of Somalia by this name - Cosmas, a Greek merchant, (visited Axum in 525 AD) mentions the Barbara traders who live in eastern Ethiopia. The Somalis controlled the trade in cinnamon - the great wealth attained by the ancient

Somalis led to the Arabs calling the people of Somalia by the name Zumali. The Somali people are divided into numerous clans. Each clan traces back to a common ancestor called Somale. European travellers and historians collected many genealogies during the colonial period. With the addition of further genealogies and folklore provided by individuals from the Dire Dawa region, a complete genealogy of the entire Somali nation can be reconstructed.

The Somalis are divided into five main clan families - the Dir (Isahq, Esa, Gurgura, Bimal etc.), Hawiya (Karanle, Gambelle, Gurgate etc.), pre-Hawiya (Gerra, Hawadle, Gaaljecel etc.), Darod (Marehan, Mijertain etc.), and Digil-Rahanwein (Iunni, Irole, Dagine etc.).



SOMALE

In ancient times, according to Somali folklore, there lived a king called Somale. The center of his kingdom was in north-eastern Somalia; now called Bari (Mijertania). This king had many children. However, today only nine are remembered - they are Irir, the eldest son, Magarre, Meyle, Hariire, Hamarre, Yaabuur, Gardheere, Garjante, and Karuure.

Irir had two sons - Dir and Hawiya. Dir was the eldest, he had many children - some believe he fathered over 100 offspring. The first born (uraad) of Dir was given the name Madaxwena Dir (King Dir) or Gurgura. The King Dir or the Gurgura tribe left their homeland in north-eastern Somalia at some unknown date, and settled at Zeila. Gurgura's real name was Mohamed, but he was known as Gurgura because he was an excellent trader - he grew wealthy because of the trade in frankincense and myrrh. After defeating the Danakil, the Gurgura pushed inland and founded a Sultanate called Adal. The next Dir tribe to move out of north-eastern Somalia was the Madagan. In northern Somalia some ancient ruins are believed to have been built by the Madagan. The Somali poems of Xaaji Aadan Afqalloo, edited by Andrzejewski, mention the Madagan Dir in connection with the Erigavo region -

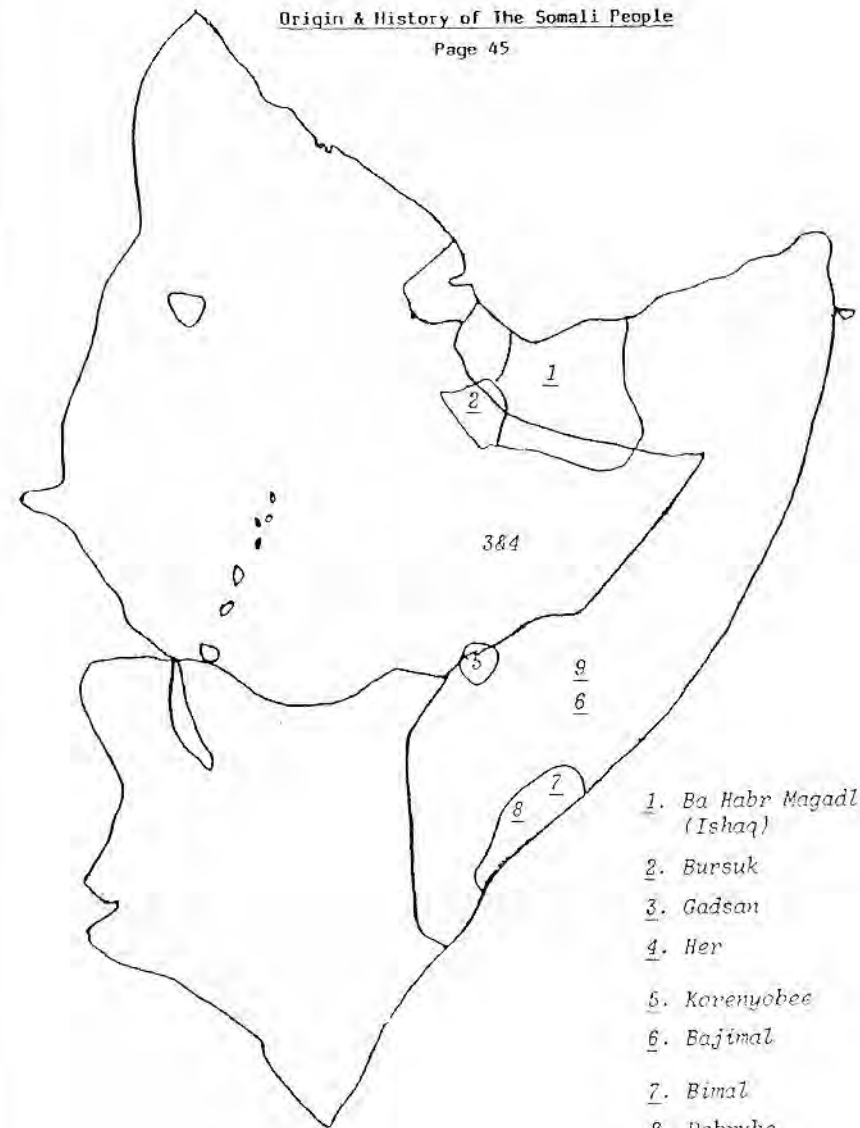
*"Madagan qusuurtay dhisteen waa la moogyahaye
Maageerku waa Daryale maaga la arkaaye
Maduuno iyo Godqoraanaa ninkii marayba yaabaaye"*

Andrzejewski has the following translation

*"It is where the Madagan built their castles,
famous still. All around Daryale the splendors
of the past are seen."*

In southern Somalia, Cerulli recorded the following tradition

*"Hamar waha u gu horrayen dadki Sirasi la yira.
Mel ay ka yimidn ma la ogo
Sirasi wahas u higa daaki Madagan la yira o
Hamar ku degen. Madagan Arab ay ahayen."*



1. Ba Habr Magadle (Ishaq)
2. Bursuk
3. Gadsan
4. Her
5. Kovenyobee
6. Bajimal
7. Bimal
8. Dabrube
9. Guwaze

THE DISTRIBUTION OF THE DESCENDANTS OF MAHAD DIR

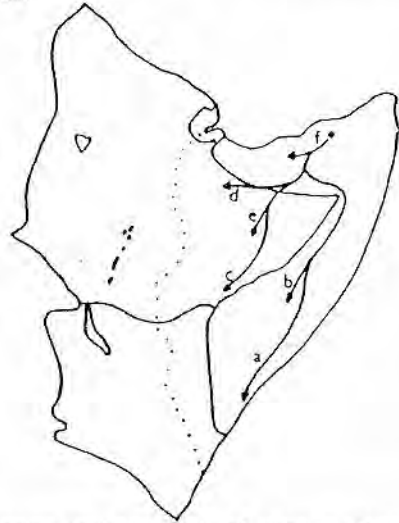
The southern Somali traditions collected by Cerulli indicate that the Madagan tribe arrived in Hamar after the Shirazis. Southern Somali folklore regard the Madagan as coming from Arabia. However, northern Somali folklore associates some of the ancient forts found in north-eastern Somalia with the Madagan Dir.

Northern Somalia, i.e. the former British protectorate, is inhabited by three Dir clans - the Esa or Madobe Dir, the Gadabursi, and the Mahad Dir.

The Mahad Dir consist of nine Dir sections - the Ishaq, Bimal, Bajimal, Bursuk, Korenyobee, Dabrube, Gadsan, Her and Guwaze. Most of these clans are now found in southern Somalia or eastern Ethiopia; the Ishaq and Bursuk, however, still inhabit northern Somalia.

Somali migrations:

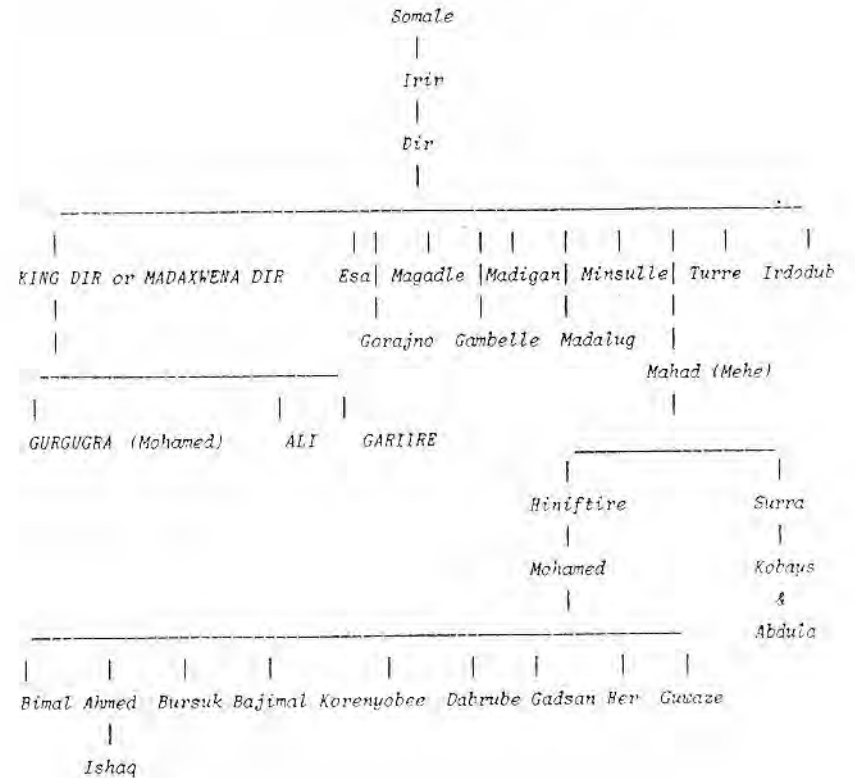
- a. Bimal
- b. Bajimal
- c. Kobays
- d. Bursuk
- e. Her
- f. Bah Magadle



Examination of certain Somali genealogies include people of unknown ancestry. For example in Somali folklore the two brothers, Dir and Hawiya, came across a stranger called Jibarti Ismail. He married a Dir woman called Dombira, thus giving rise to the Darod clan. In southern Somalia a similar tradition of finding a stranger in a tree occurs. The six children of Hawiya discovered a man in a tree. They all refused to help him except Raranle. When this man came down from the tree he married Faduma Gambelle, thus giving rise to the Ajuran.

From the distribution of the Somali people, it can be seen that the most ancient clans are found in strength in southern and north-eastern Ethiopia. All Somali clans, except the Digil-Rahanwein confederacy, believe that the original homeland of the Somali people was in northern Somalia. The works of Enrico Cerulli and Ioan Lewis continually refer to the Somalis as having driving out the Oromo from northern Somalia. However, Dir traditions do not mention any conflict with the Oromo. Somalis found in the Hawas region of Ethiopia remember ancient wars with the Afar - no mention is made of the Oromo until the fall of the sultanate of Adal. The Oromo migrated from southern Ethiopia during the 16th century.

The Dir Somalis



THE DIR TRIBETHE MADAXWEINA DIR (or KING DIR)

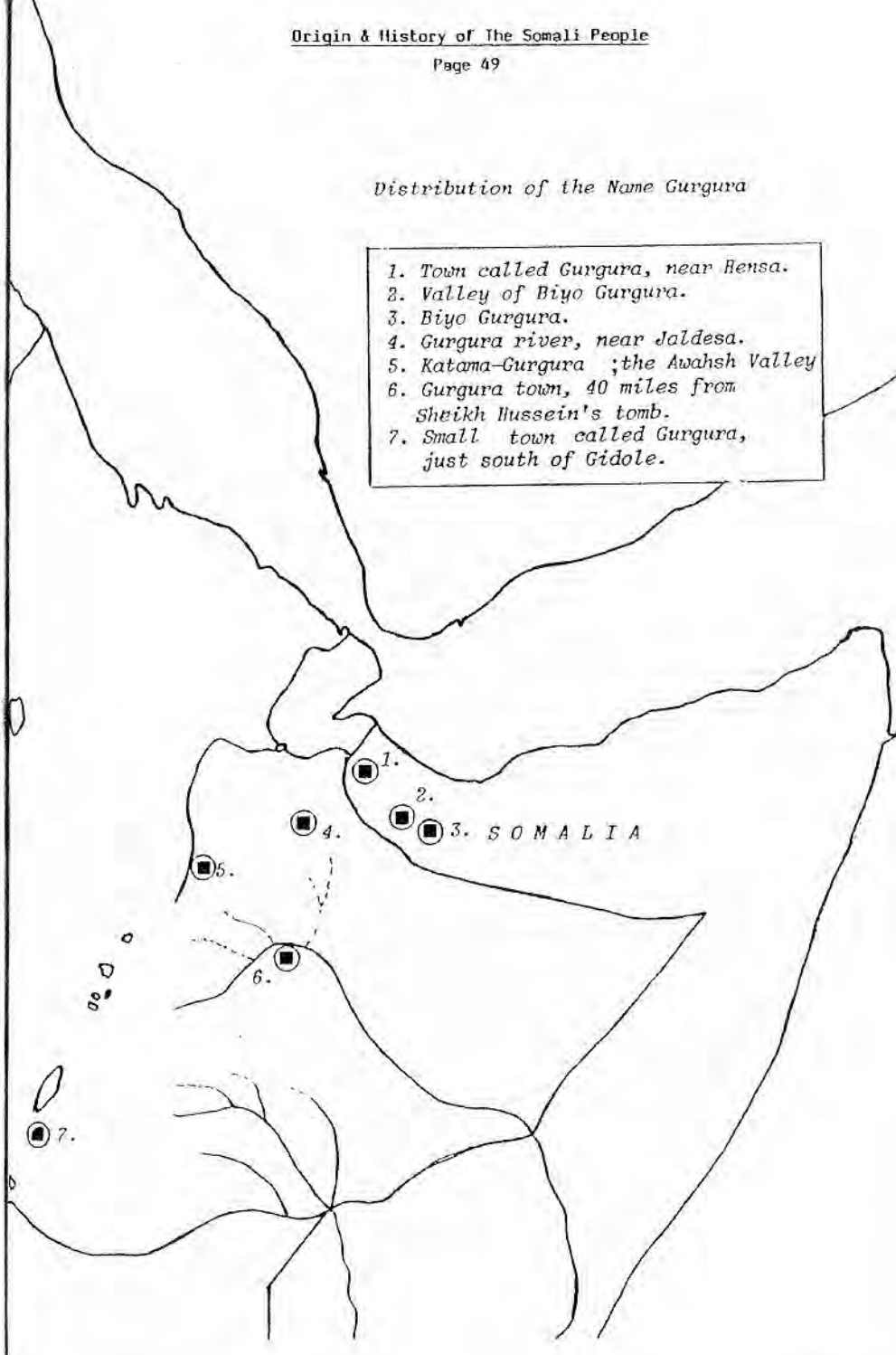
The Dir are regarded as the oldest Somali stock. Dir's first born (urad) was called Madaxweina i.e King, the Gurgura, Ali, and Gariira clans trace themselves back to this eponymous figure. The movement of the Dir out of north-eastern Somalia took place in successive waves. The initial movement involved the Madaxweina Dir. The Gurgura were the first Somali clan to inhabit north-western Somalia. The Esa and Gadabursi reached their present territories between the 16th and 17th century A.D. When Burton travelled through Gadabursi country, in 1854, he examined a number of ruined mosques and forts -

"Late in the morning of Saturday, the 9th December," Burton wrote, "I set out to visit some ruins a little way distance from the direct road. After an hour's ride we turned away from Abbas Fiumara and entered a basin among the hills distant about sixteen miles from Holy Tree. This is the site of Darbiyah Kola - Kola's Fort. It is said that this city and its neighbour Aubibah fought..... the Gadabursi fix the event at a period when their forefathers still inhabited Bulhar on the coast - about 300 years ago."

Burton's brief account indicates that the Gadabursi were not the builders of the ruins found in N.W. Somalia. These ruins belonged to the Sultanate of Adal. They consist of stone houses, a large mosque containing twelve square pillars; "for a mile and a half," Burton wrote, "all was ruins, ruins, ruins." The Esa, Gadabursi, and the Habr Awal cannot throw any light on the identity of the builders of these ruins. The reason for this is that the people who constructed these buildings are found today further west - between Dire Dawa and the Hawash. The oral traditions of the Gurgura Dir recall how they migrated from Zeila, and penetrated the interior. The ancient ruined towns found in north-western Somalia were built by the Gurgura; the ancient town of Sheikh Aubarre consists of a large number of stone houses and mosques; this town was named after a Gurgura religious leader called Sheikh Au Barre Kuul. The Au Barre section of the Nabi-Dur Gurgura are found today in the Dire Dawa

Distribution of the Name Gurgura

1. Town called Gurgura, near Rensa.
2. Valley of Biyo Gurgura.
3. Biyo Gurgura.
4. Gurgura river, near Jaldesa.
5. Katama-Gurgura ;the Awahsh Valley
6. Gurgura town, 40 miles from Sheikh Hussein's tomb.
7. Small town called Gurgura, just south of Gidole.

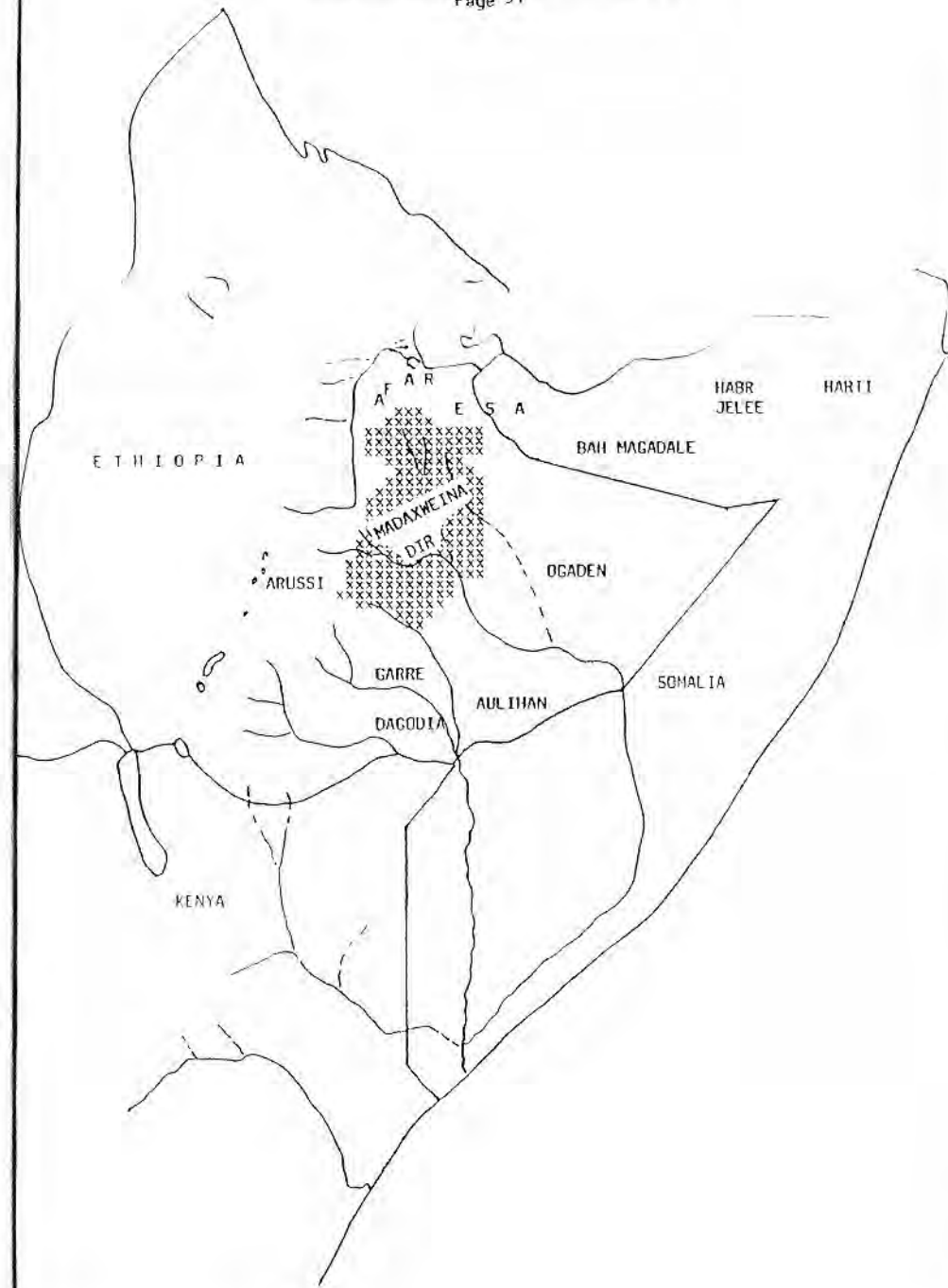
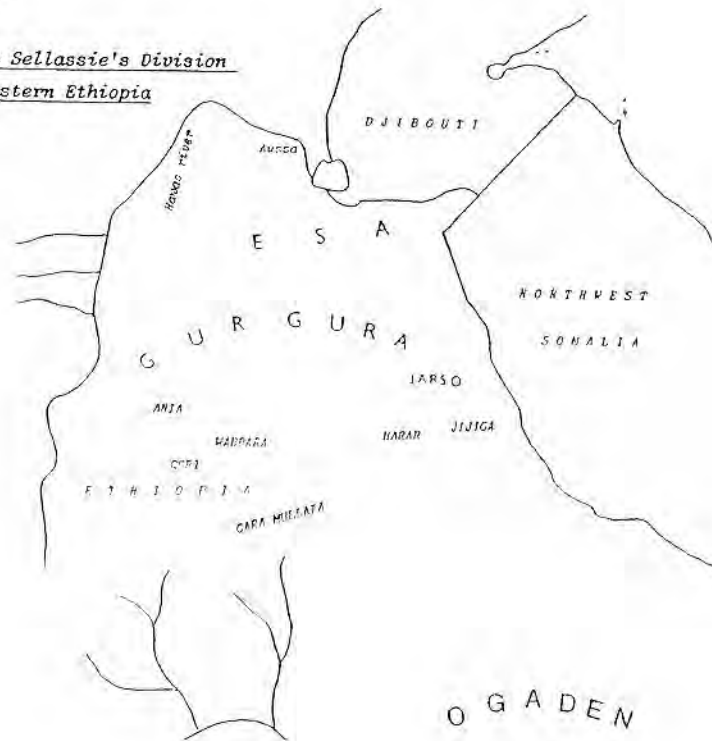


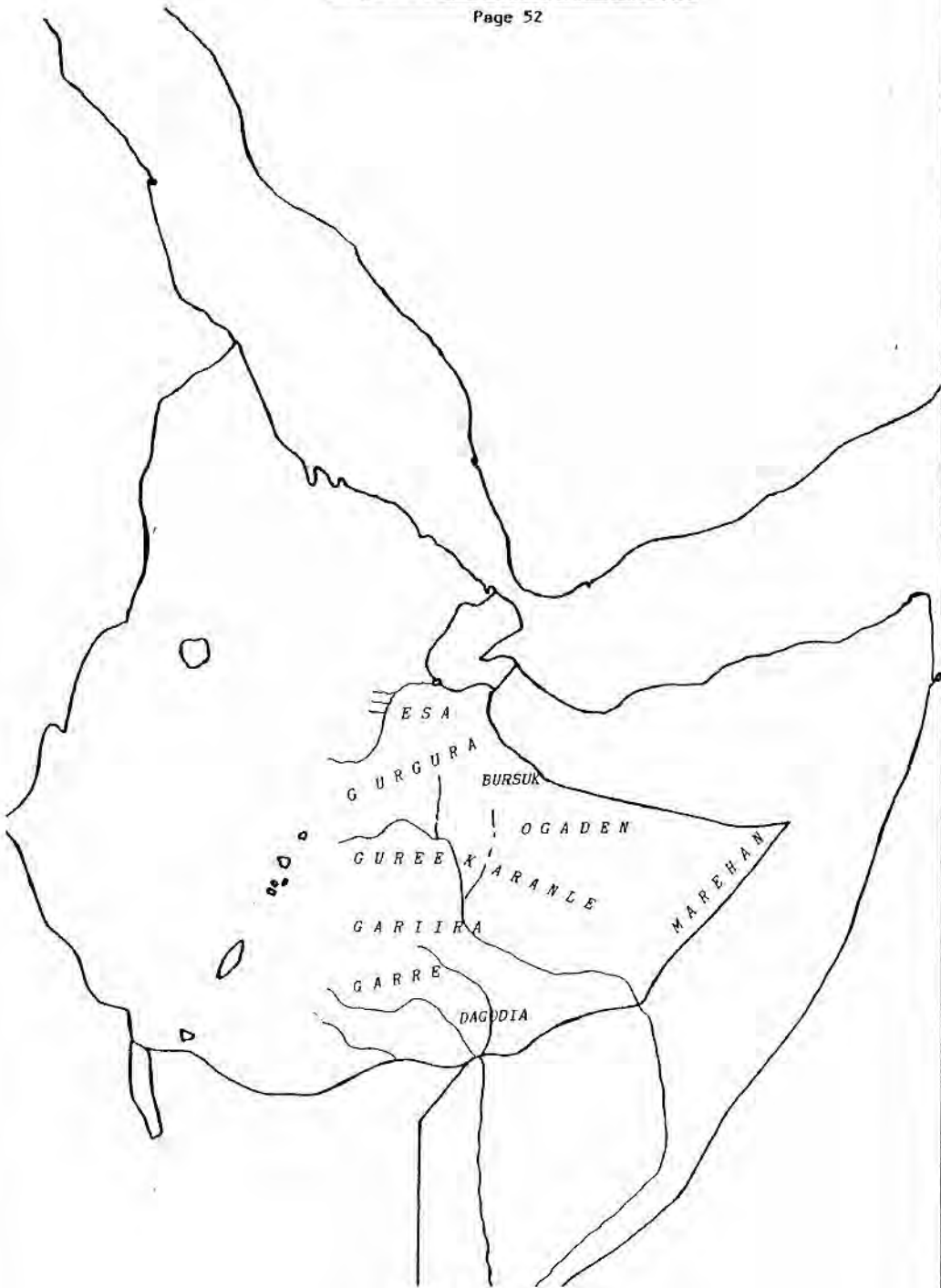
region. Ulther Sheikhs buried in north-west Somalia, such as Sheikh Au Boba and Sheikh Barkab, belonged to the Gurgura clan. In Emperor Haile Sellassie's autobiography, eastern Ethiopia was divided into 12 large district ; they were as follows -

*Ogaden, Gurgura, Esa, Qori, Wabbara, Ania,
the surroundings of Harar, Gara Muliata,
Afran Qalo, Jarso, and Jijiga.*

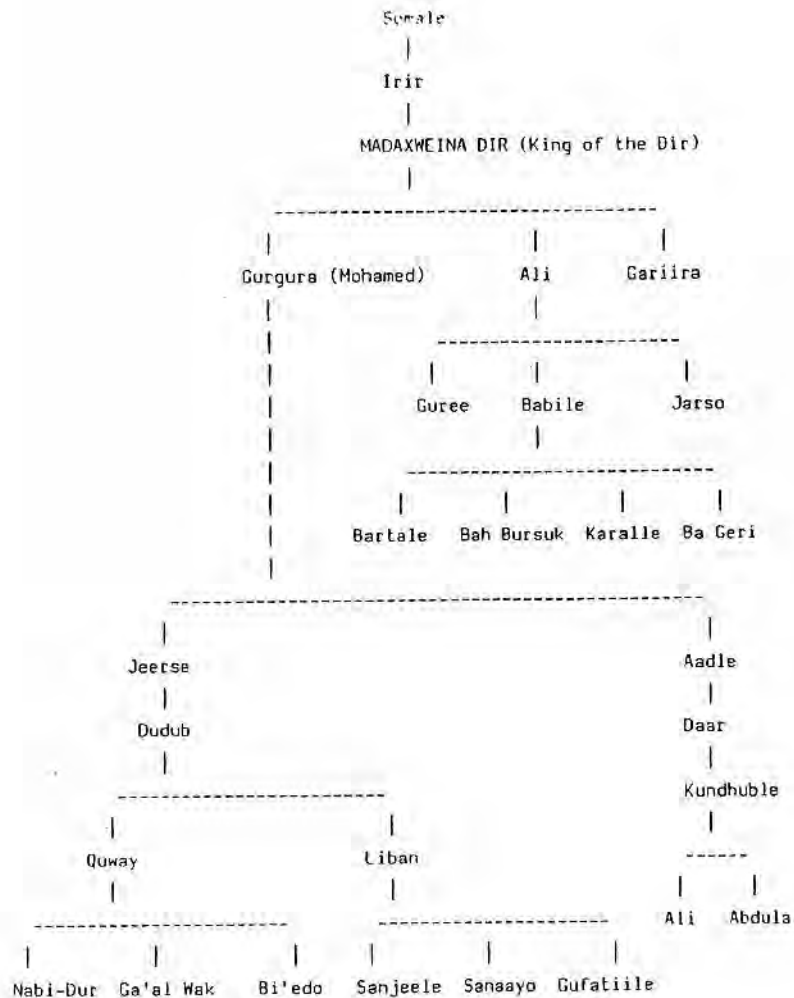
Faustichke found the name Gurgura near Zeila (Hersa in Esa country) - this is not surprising since the Gurgura remember inhabiting the entire Zeila region. The name Gurgura is found near Jaldesa (Harar region); west of Hargeisa we find Biyo-Gurgura in the valley Biyo Gurgura; in the Awash valley there is the town of Katama-Gurgura; in Arusi province the town Gurgura is found (50 mile north of the tomb of Sheikh Hussein); and finally there is a village called Gurgura near Jake Abaya where small numbers of Gurgura and pre-Hawiya Somalis live.

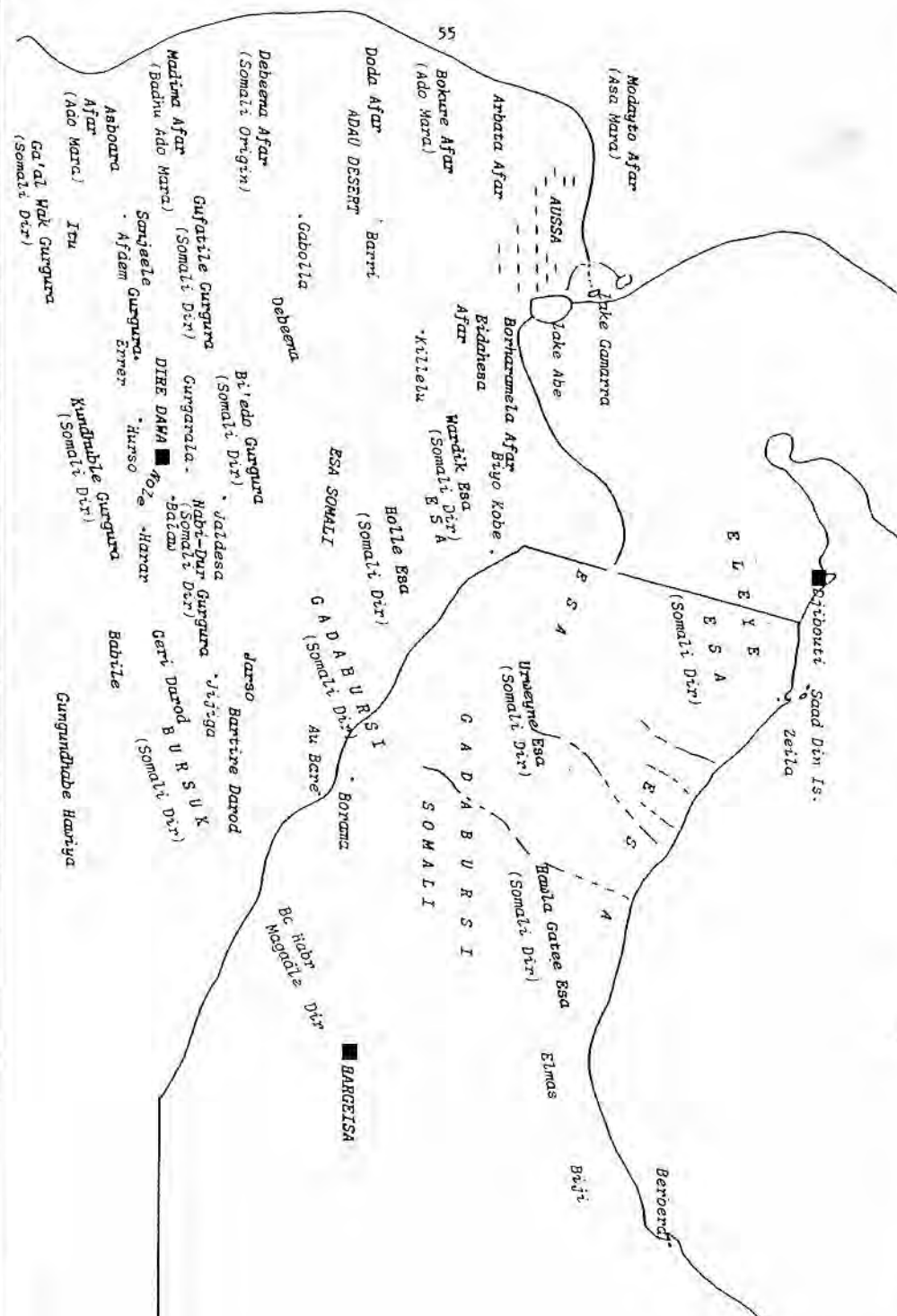
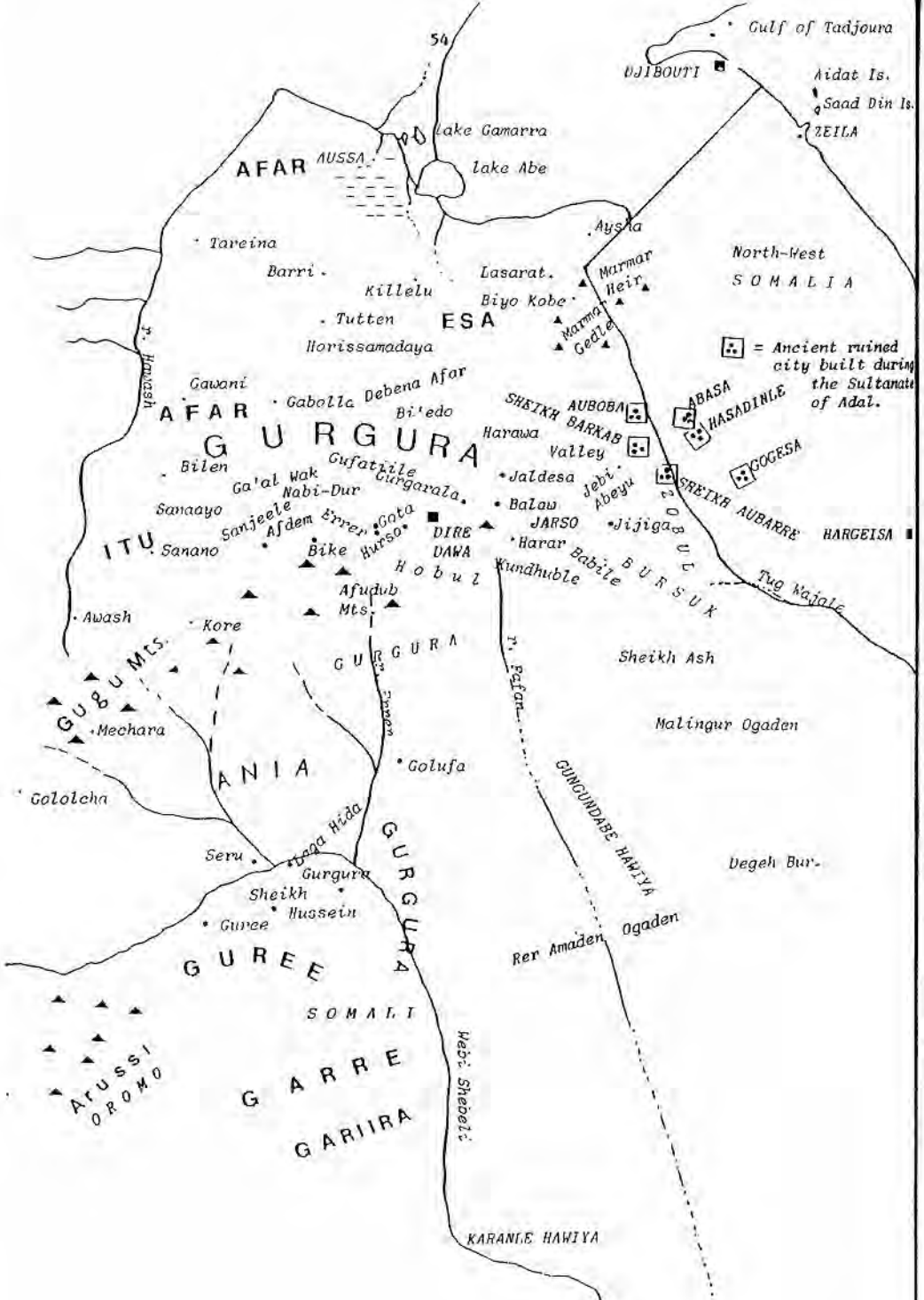
Haile Sellassie's Division
of Eastern Ethiopia





The Madaxweina Dir include the Gurgura (the largest and oldest section), the Ali section, and the Gariira. The Ali Madaxweina Dir are a small group found between Harar and Jigiga. While the Gariira live the with the pre-Hawiya Garre in Arusi province.





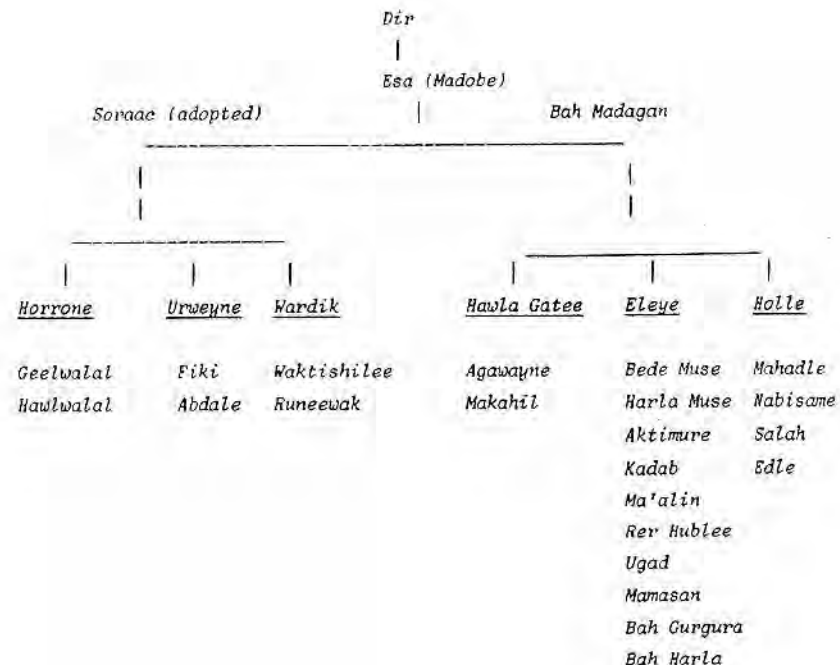
The Esa (Madobe Dir)

The Esa Dir migrated from Erigabo about 300 years ago. They pushed westwards accompanied by the Gadabursi and later by the Ishaq. Proof that the Esa lived further east, around Erigabo, comes from the fact that one section of the Esa claim to be descended from the Habr Toljaala - a clan that still inhabits the Erigabo region. When the Esa first reached Zeila they came across the Gurgura Dir, with whom they fought a number of battles. The Gurgura defeated the Esa at a place called 'Iafa-Esa' (Esa bones) near Zeila. According to the Esa the descendants of Sa'ad Din (d.1403), the ruler of Adal, now live between the Afar and the Abyssinians. Major Rayne, the district commissioner of Zeila, was told the following story -

"The sheikh (Sa'ad Din) married a woman from the Dawa people, who live between the Danakils (Afar) and the Abyssinians. When he was killed his progeny found their way back to their mother's town, where their descendants are still to be found."

The descendants of Sa'ad Din are associated with a town called Dawa, between the country of the Afar and Abyssinians. The only town with this name is Dire Dawa, in Gurgura province. The Gurgura are the only Somali clan that border both the Afar and the Amhara Abyssinians.

The Esa are divided into two groups; one group are descended from a woman of the Madagan Dir clan (Bah Madagan), and the other group, 'Soraac' were adopted. Esa had three sons by his Madagan wife - Holle (Furlabe), Hawla Gatee (Ali or Walaldon), and Eleye. The adopted Esa or the Soraac consist of three sections - Horrone, Urwayne, and Wardik. The Eleye and the Urwayne are referred to under the common name Abgal; the descendants of Holle, Hawla Gatee, and Horrone are known as the Dalol.



The adopted (Soraac) sections are believed to have the following origins :

The Horrone are believed to be Ishaq -

The Urwayne are thought to be Habr Toljaala -

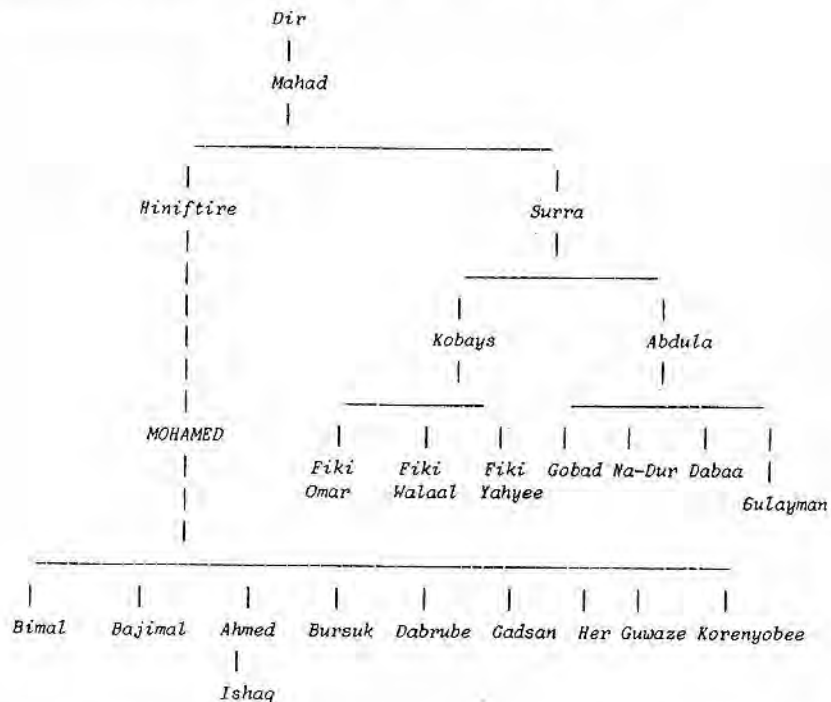
The Wardik are said to be Afar.

Note : the above genealogy does not show all the subdivisions of all the six Esa sub-clans.

Mahad Dir (Ishaq, Bimal, Bajimal, Bursuk etc.)

The Mahad Dir are divided into two section - the Hiniftire and the Surra. The section known as Surra are divided into the Kobays and Abdula branches. The Kobays are found in south-western Somalia among the pre-Hawiya Garre.

The Hiniftire are widely dispersed and consist of 9 large clans :



The Hiniftire clans are so widely scattered across the Horn of Africa, that they are completely independent of each other. That the Ishaq are descended from a man of the Dir clan called Mohamed occurs frequently among Dir and Hawiya genealogists. It has often been noted that the Somalis of north-western

Somalia claim that the Bursuk and the Ishaq are related. This appears to be correct since they are both descended from Mohamed Hiniftire ibn Mahad Dir. The other sections of the Hiniftire are found many in southern Somalia and among the Ogadeni Darod.

The Bimal are found between Kismayu and Mogadishu. They have a reputation for being fierce warriors. When the Italian began to colonize southern Somalia, the greatest resistance came from the united Bimal clan. Cassanelli quotes a interesting poem about the Bimal :

*"When (the colonials) came and occupied it (Afgoye)
 And the compound of Shaamow Amid was taken by force,
 The people met and conferred at Weliyow Adde.
 The Bimal are holy fighters of whom I need say nothing:
 For five years and five months they fought.
 Let the foul infidels be castrated!"*

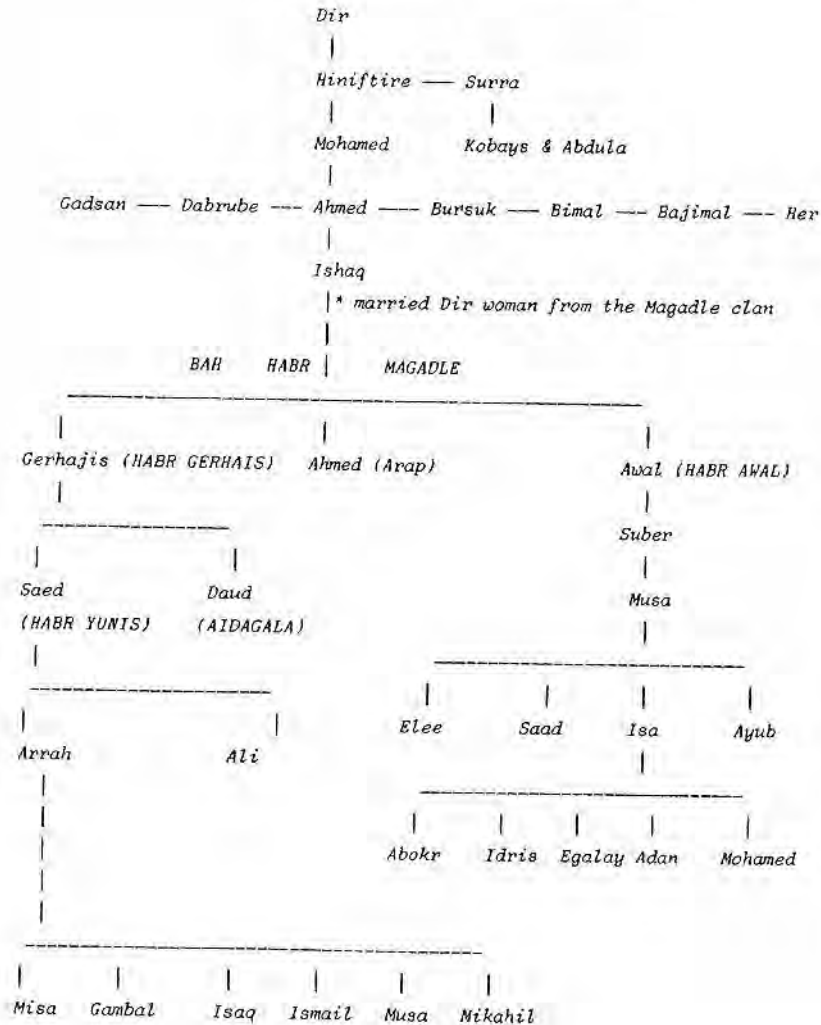
The Bajimal are found along the Shebelle river, the Dabrube live with the Bimal, the Her and Gadsan are found among the Ogaden, while the Ishaq and Bursuk are found in northern Somalia.

The Bursuk live in the Haud and near Jijiga. When Burton visited Harar in 1854 he noted the following :

"The Bursuk number 5,000 shields, own no chief, and were at war with the Geri, the Bertiri, and especially the Oromos. In this country, the feuds differ from those of the plains; the hill men fight for three days and make peace for three days."

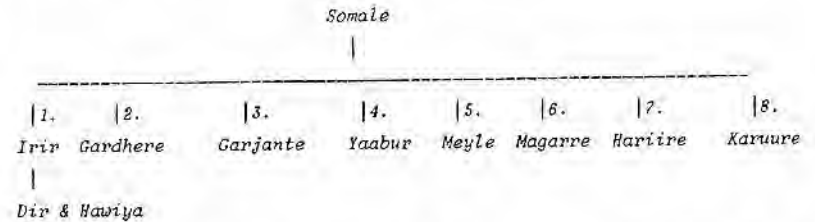
Thus from Burton's account the Bursuk were at war with both the Darod Somalis and the Oromos.

Genealogy of the Habr Magadle Ishaq



The pre-Hawiya Tribe

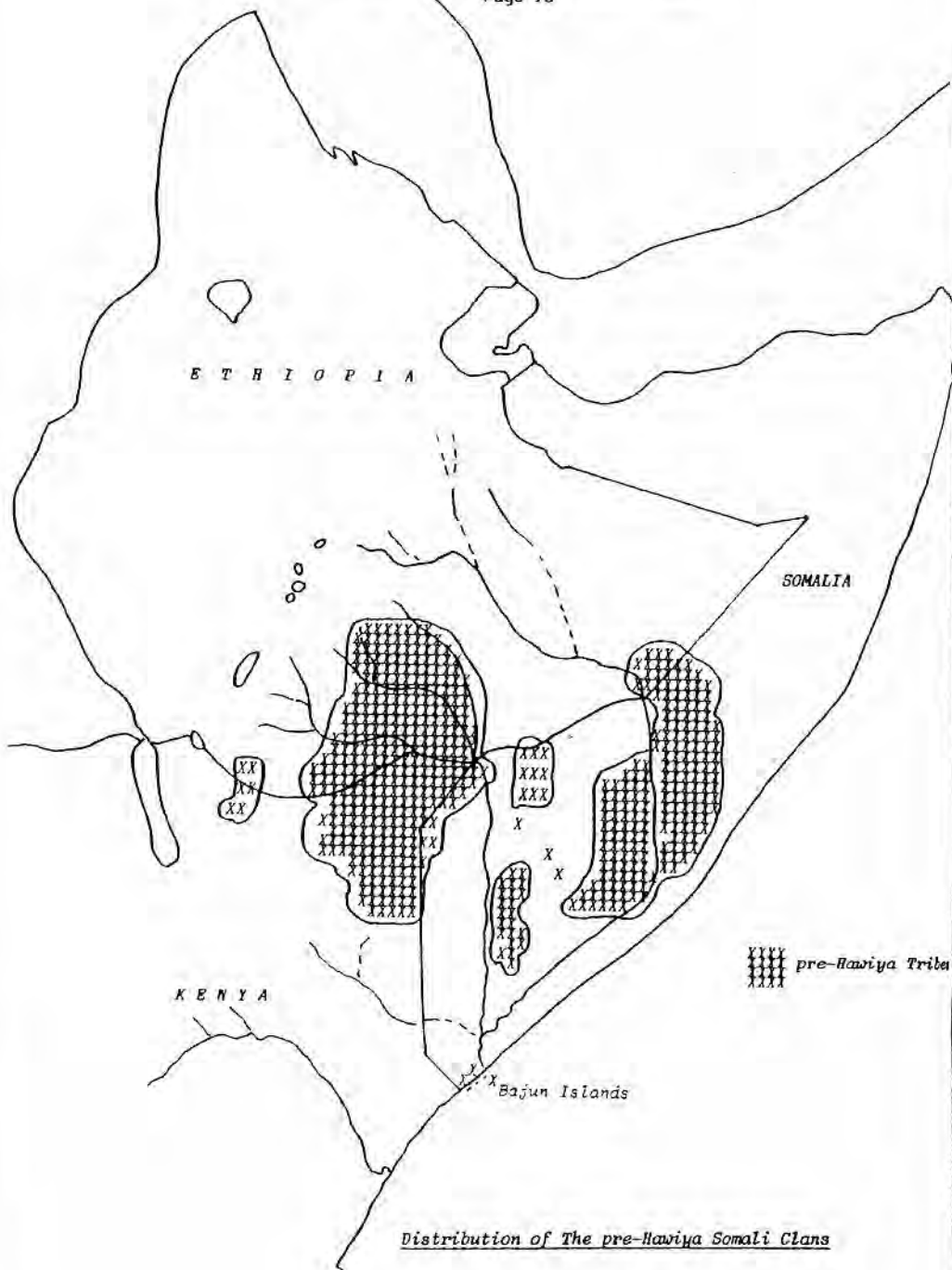
The term pre-Hawiya, invented by Colucci, is used to describe any clan that is descended from one of the brothers of Irir i.e :



The term pre-Hawiya is useful since there is no Somali equivalent; the Somali people divide the ancient Somalis into Dir and Hawiya - the Dir are universally regarded as being the oldest Somali stock, thus the pre-Hawiya Garre, for example, regard themselves as more closely related to the Hawiya than to the Dir. The largest pre-Hawiya clans are the Garre, Hawadle, Degodia, Galjaal, and the Garre are the most ancient of all the pre-Hawiya clans. There are a number of different spellings for this tribes : Garre, Garreh, Gerra, Gurre, Gurra etc. They occupied most of southern Somalia before the arrival of the Digil/Rahanwein confederacy. Also Bale province and Kenya's N.F.D. was inhabited by the Garre before the Oromo Boran and Warday entered the region. According to the Garre that inhabit southern Ethiopia their ancestors originally came from Merca, on the Somali coast. Evidence for this comes from the fact that Garre tribesmen are found on the islands of Bajun, just off the southern Somalia coast, and they are also found in strength near Merca.

Examination of ancient muslim graves found in Garre country were found to be identical to those found in north-western Somalia; A.F. Curle made the following observation in 1933 :

"...around the mosque at Au Bakadleh in the Hargeisa District of British Somaliland, there are many graves of this type, exact replicas of those on the Dawa some found some 500 miles distance in Garre country."



Distribution of The pre-Hawiya Somali Clans

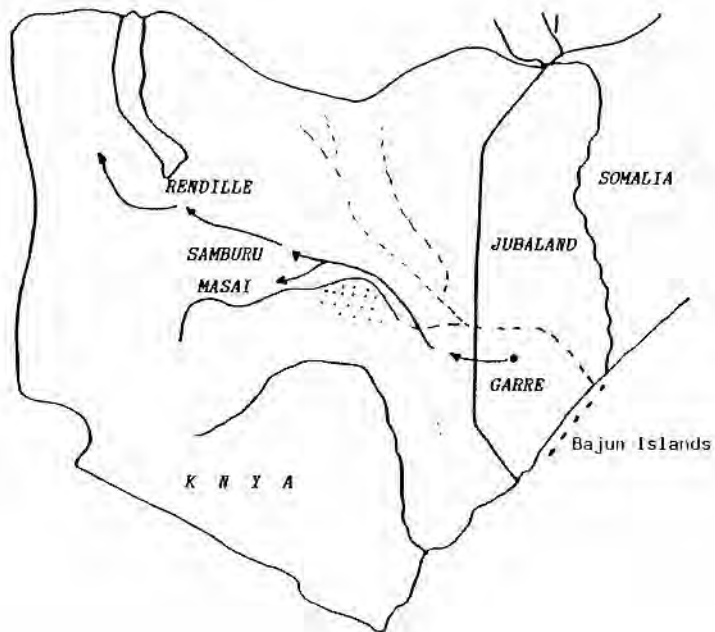
The history of the Garre appears to be similar to that of the Gurgura. Both of these tribes were involved with trade; the Garre traded products from southern Ethiopia to the Bajun Island and Merca, while the Gurgura brought goods from the Hawash region to Zeila.

Gerald Hanley's description of the Somalis is extremely accurate. During the Second World War Hanley was in charge of Somali troops. His description of Mohamed, a Garre from El Wak, is fascinating :

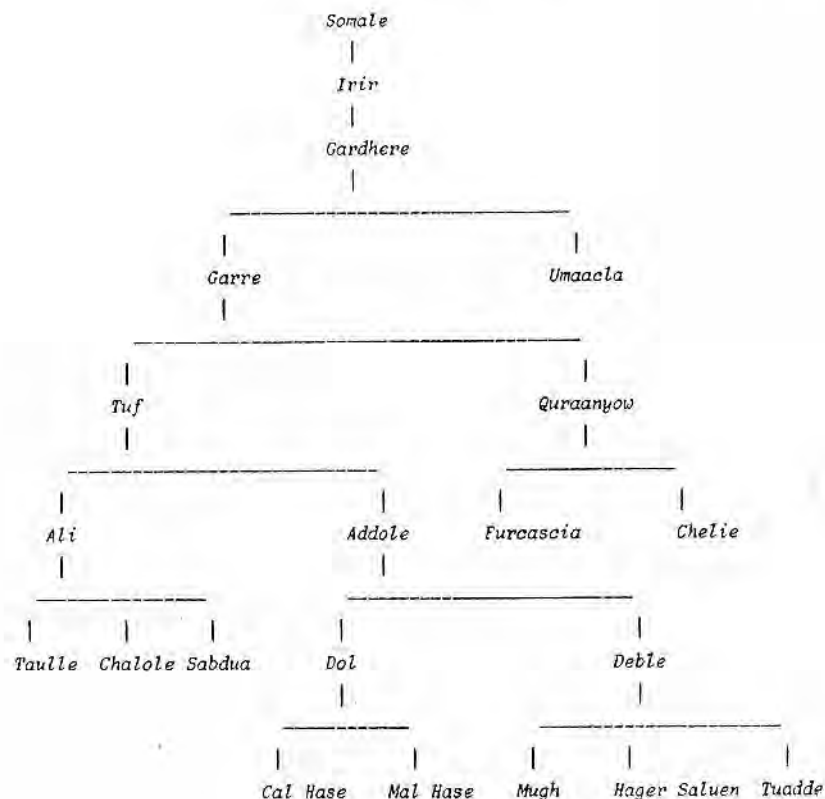
"The Garre are even harder, fierce, more emotional than the Somalis (to whom they are related through the Hawiya tribal group), but this lad, Mohamed, was like a quivering black harp which burst into flames during emotional stress. He turned out to be the most savage, hysterical, loyal and dangerous human being I ever had with me in the bush. If he felt rage he acted upon it at once, with a knife, or with his nails and teeth; if he felt generous he gave everything away in sight, most of it yours."

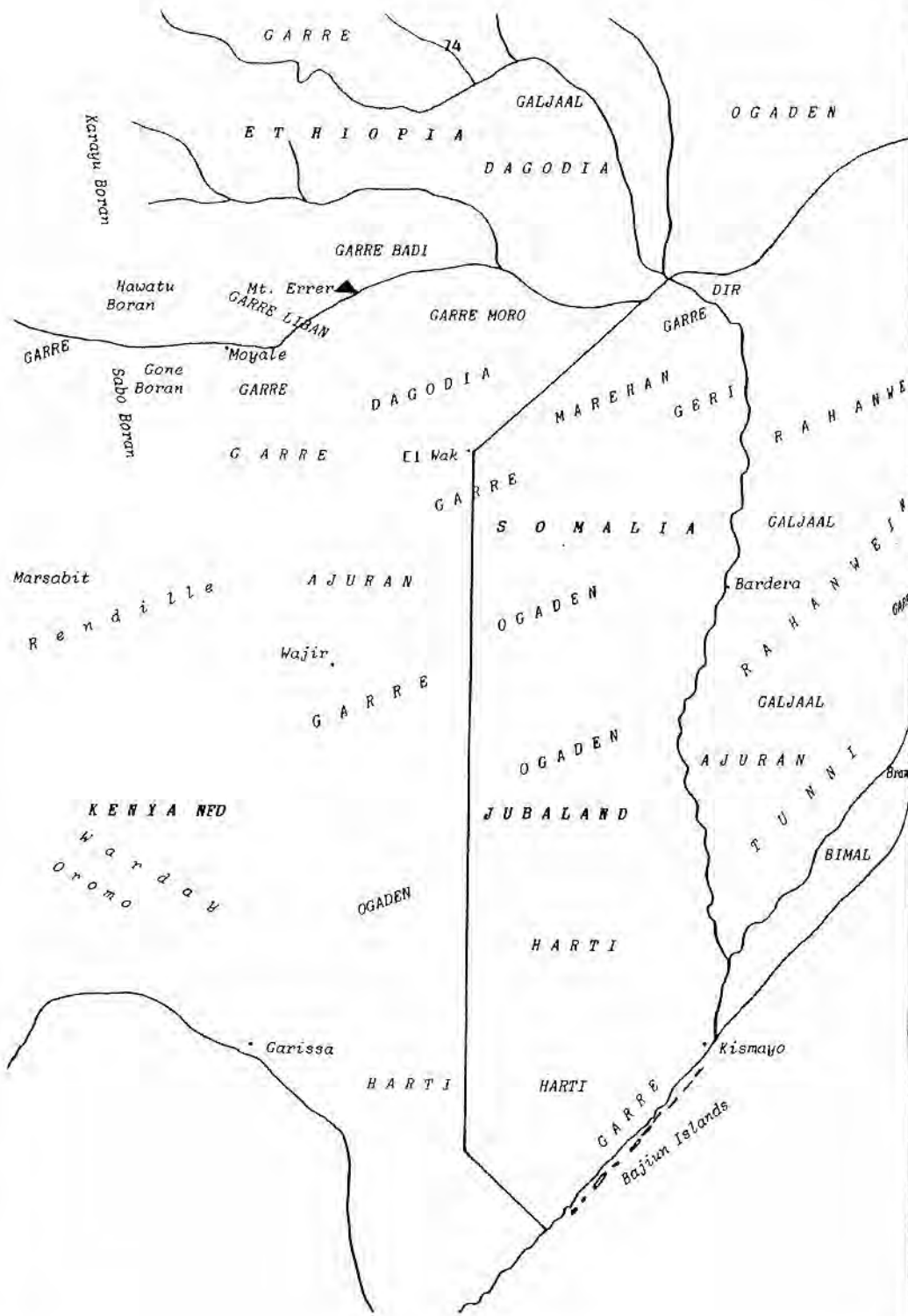
The decline of the Garre and Gurgura sultanates was a direct result of the invasion of the Oromo during the 16th century. The Garre lost control of most of southern Ethiopia when the Boran and Warday drove them out; it was only with the assistance of pre-Hawiya tribes from southern Somalia that enabled the Garre to recover some of their territory from the Oromos. The Boran maintain that when they entered southern Ethiopia the original inhabitants were Muslims, and that they were pushed eastwards. Remnants of the original Muslim population of southern Ethiopia are still found there today. Small numbers of Somalis are found among the Boran Oromos. 100 years ago European travellers came across many pre-Hawiya tribes completely isolated from other Somalis; in 1894 Dr. A. Donaldson Smith mentioned muslim Hawiya Somalis in 100 villages in Karayu Boran country, under the rule of king Abofolato, chief of all the Boran. Somalis are also mentioned living with the Gabbra; Somalis belonging to the pre-Hawiya and Hawiya clans inhabited most of southern Ethiopia before the arrival of the Boran and Warday Oromos. Further evidence for this come from Rendille and Masi traditions which mention the Somalis. According to the Rendille their eponymous ancestors were 2 Somali warriors. Analysis of the Rendille language indicates that Rendille became separated

From the Somali language about 1000 years ago. Rendille traditions mention how 9 muslim Somali warriors became separated from their own people. After wandering through the desert these 9 Somali warriors reached a Masai village. The Masai agreed to allow the Somalis to settle among them only if they threw away their holy books. Thus the Rendille firmly believe that their Somali ancestors were once muslim. It would seem that sections of the Garre and pre-Hawiya clans migrated, over 1000 years ago, from the Somali coast into a region inhabited by the Masai; some of the Somalis became isolated from their kinsmen and subsequently mixed with Masai nomads. The Rendille have retained their Somali language. Culturally they are identical to the Somali neighbours; the only difference being that the Rendille are no longer muslim.

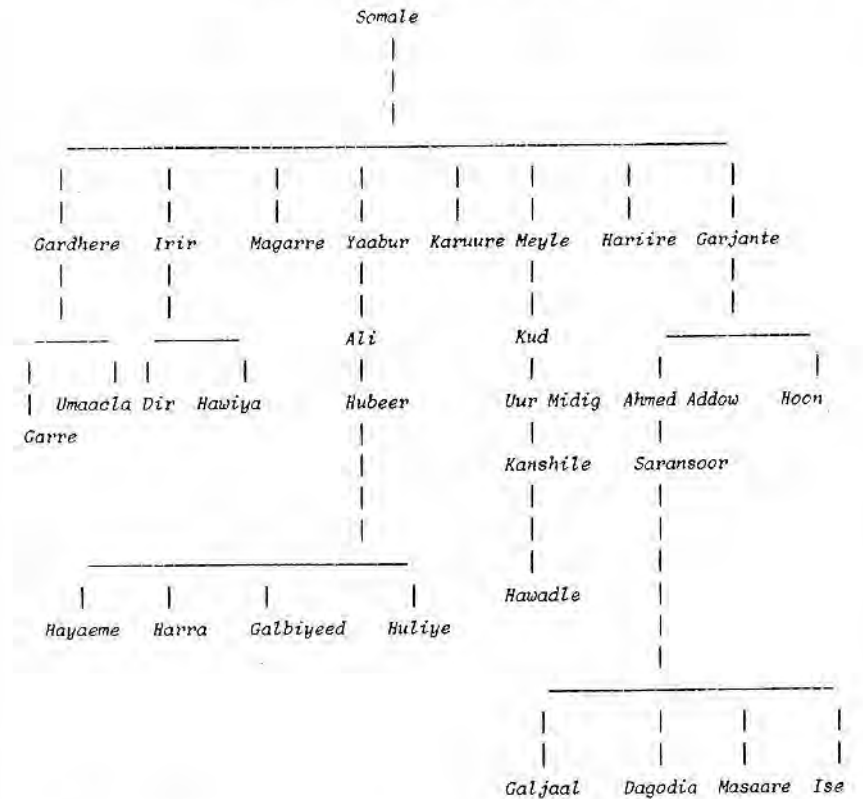


Genealogy of The Garre





Complete Genealogy of The pre-Hawiya



The Hawadle live north of the river Shebeli, adjacent to the Marehan Darod and just north of the Abgal Hawiya. The Galjaal live next to the Hawadle; they are also found further south near the river Juba. The Degodia inhabit northern Kenya and south-eastern Ethiopia. The Garre are the most widely scattered of all the pre-Hawiya tribes. They are found on the Bajun Islands, the Merca-Mogadishu region, El Wak, Wajir and Moyale in Kenya, and also in Arusi province in Ethiopia.

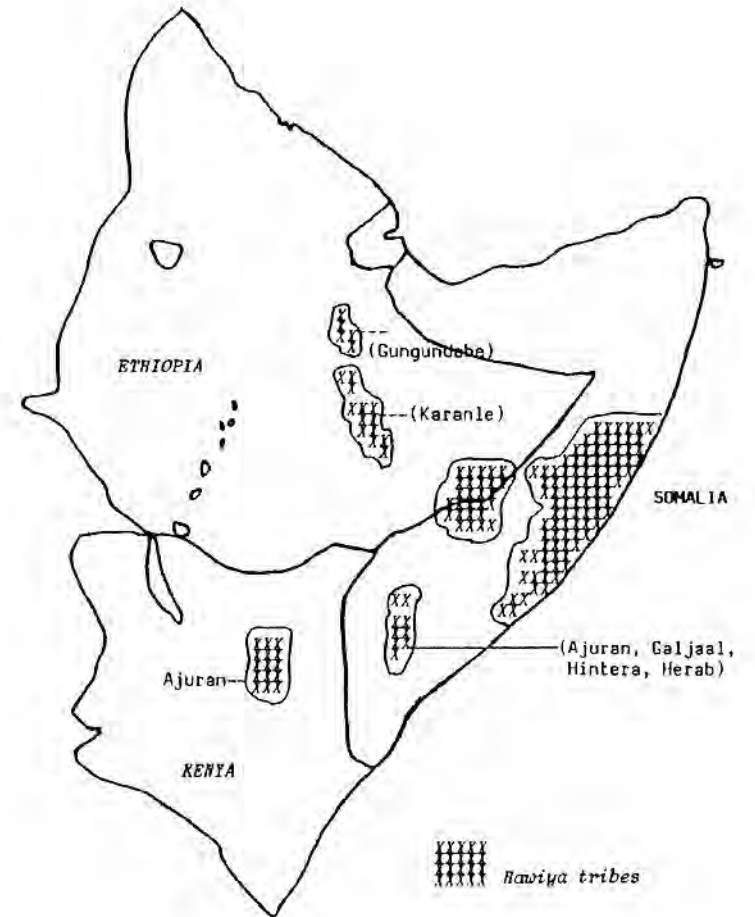
The Hawiya

The Hawiya are descended from Irir, and in Somali folklore, Hawiya was the younger brother of Dir. All Somali tales concerning these two characters take place in north-eastern Somalia. Somalis believe that Hawiya and Dir live somewhere in Bari province (Mijertain country). The coastal towns of Elayu and Bosaso are mentioned in Somali folklore as the place where Hawiya and Dir once lived. Early Arab geographers like al-Idris (1154) mention the Hawiya as one of the tribes of Bilad al-Barbara; they were associated with the northern port of Hafun, Qarnua (Garowe?), Merca, and several other towns along the Somali coast. It seems that Somali folklore is correct in asserting that the Hawiya originally lived in north-eastern Somalia - in the 12th century the Hawiya still lived as far north as Hafun (near cape Guardafui); also sections of the Hawiya (or more correctly pre-Hawiya) lived at Merca and Mogadishu.

Whereas Dir had an extremely large number of children, Hawiya had only six sons : Raranle, Haskul, Karanle, Gambelle, Gurgate, and Gungundabe. The Hawiya are divided into two section - the Bah Gerey and Bah Arab -



Raranle, Haskul, and Karanle are collectively known as Bah Arab, because their mother was Arab. The remaining three sons, Gambelle, Gurgate, and Gungundabe are known as Bah Gerey. Most Hawiya clans are found in southern Somalia. Some sections such as the Gungundabe and Karanle are also found in the Ethiopia.

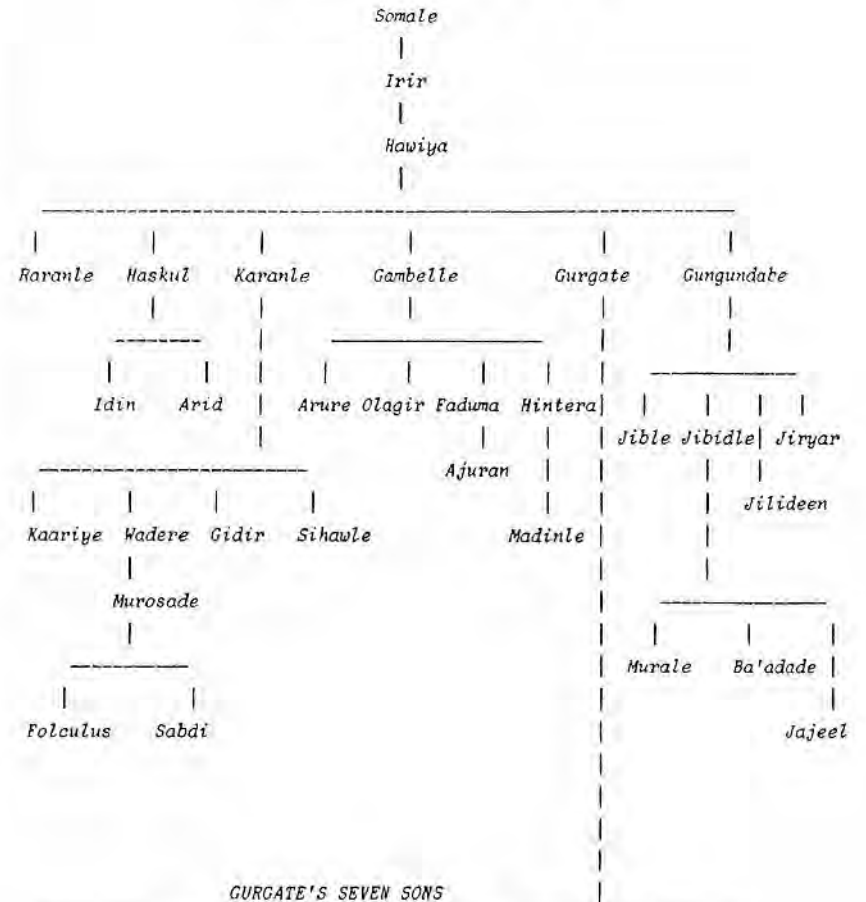




Irir
|
Hawiya

| Raranle | Haskul | Karanle | Gambelle | Gurgate |
|-----|
Gungundabe

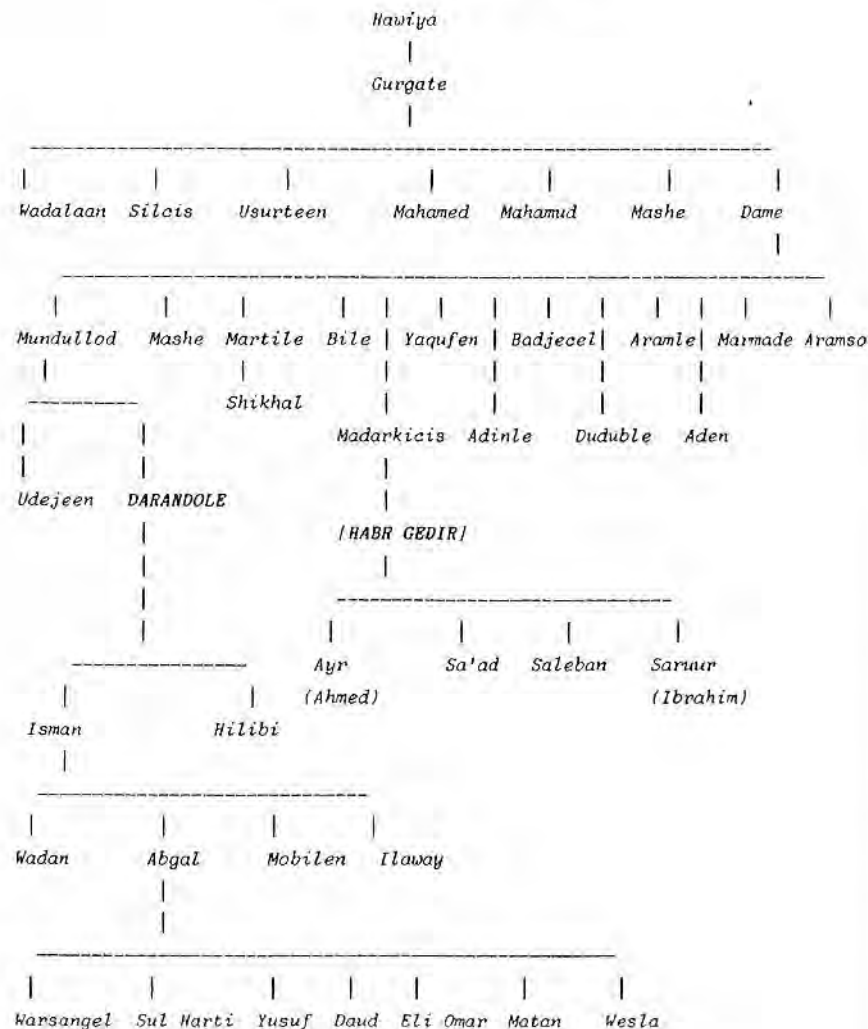
Complete Genealogy of The Hawiya



GURGATE'S SEVEN SONS

- | | | | | | | |
|----------|--------|----------|---------|---------|-------|------|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. |
| Hadalaan | Silcis | Usurteen | Mahamed | Mahamud | Mashe | Dane |

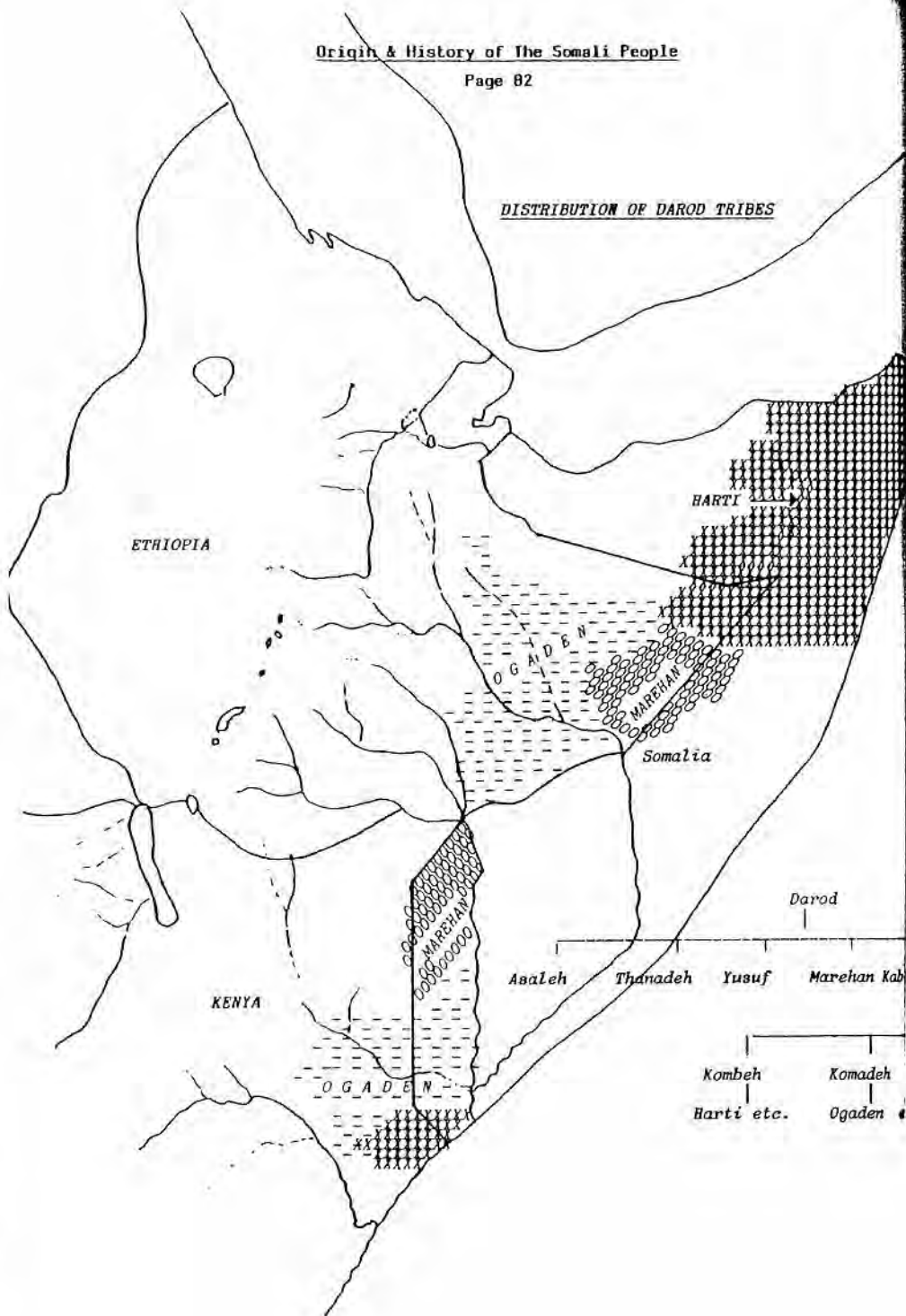
Genealogy of Gurgate Hawiya



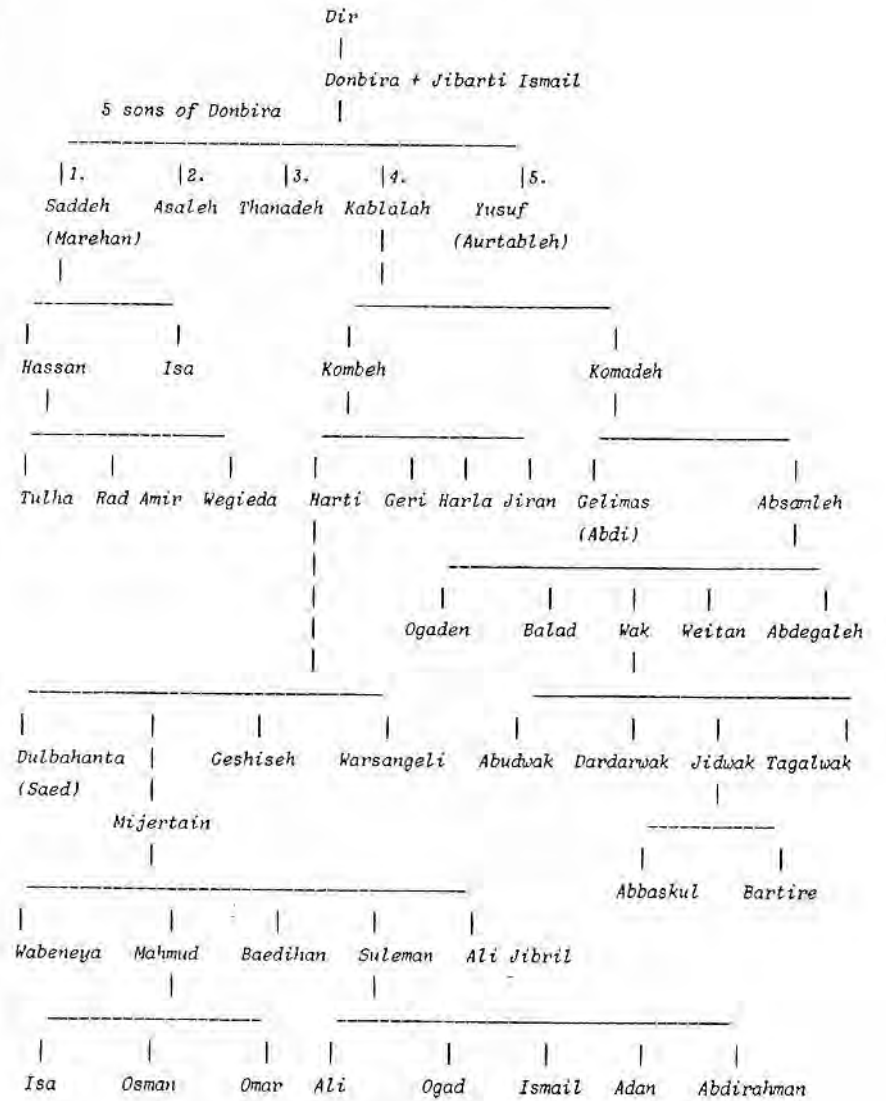
The Darod

The Darod tribe are descended from the union of Dombiro, a woman from the Dir clan, and Jibarti Ismail (Darod). Although there are many versions of the story of Darod's origin, most agree that events concerning this mysterious man took place in north-eastern Somalia. The full folklore about Darod's origins will be discussed later. According to Somali legend, Dir and Hawiya found a stranger in a tree. Somali clans such as the Esa, Gadabursi, Ogaden, Ajuuran (and many more) - even sections of the Afar (Danakil) recall finding strangers either up a tree or in the bush - these strangers were then adopted by the local tribe, thus giving rise to a new clan. For example the Ajuuran clan are descended from Faduma Gambelle (a granddaughter of Hawiya) and a stranger found in a tree. When this stranger climbed down from the tree, Raranle Hawiya assisted him by allowing him to rest on his shoulders. The meaning behind this story is quite clear. The creation of the Ajuuran was only possible by the absorption of sections of the Raranle Hawiya. The same can be said of the Darod. Sections of the Dir (the Dombiro clan) decided to break free from the others and form a new clan called the Darod. Since Arab geographers in the 12th century A.D. mention the Hawiya tribe as living around Hafun, in north-eastern Somali; it would be impossible for the Darod clan to be descended from a single individual who was supposed to have landed in Somalia between the 12th and 14th century A.D. The only feasible explanation would be that sometime after the 13th century, some Somali clan (mainly sections of the Dir) regrouped and formed new alliances thus creating the Darod tribe. There is no evidence that Arabs settled in northern Somalia. In fact Arabs writer (700 to 1500 A.D.) describe the Somalis or Barbara as a fierce warlike race. The Arabs wrote (1100 A.D.) that the people of Bilad al-Barbara, kill and castrate any foreigners that enter their country without permission. The Barabara that live near Hafun, Merca, etc. were known by the name Hawiya. As early as the 8th century the Chinese observed that the people of Somalia (Popali) had never in their history been ruled by any other nation; they also had a massive army and were not on friendly terms with the Arabs. This would clearly indicate that Arabs never colonized northern Somalia and that all the ports from Zeila to Barava were originally founded by Somalis. The port of Zeila for example is described by Ibn Battuta (14th century A.D.) as belonging to the Barabara, a non-Arab people. Battuta also noted that the Barabara also controlled Mogadishu.

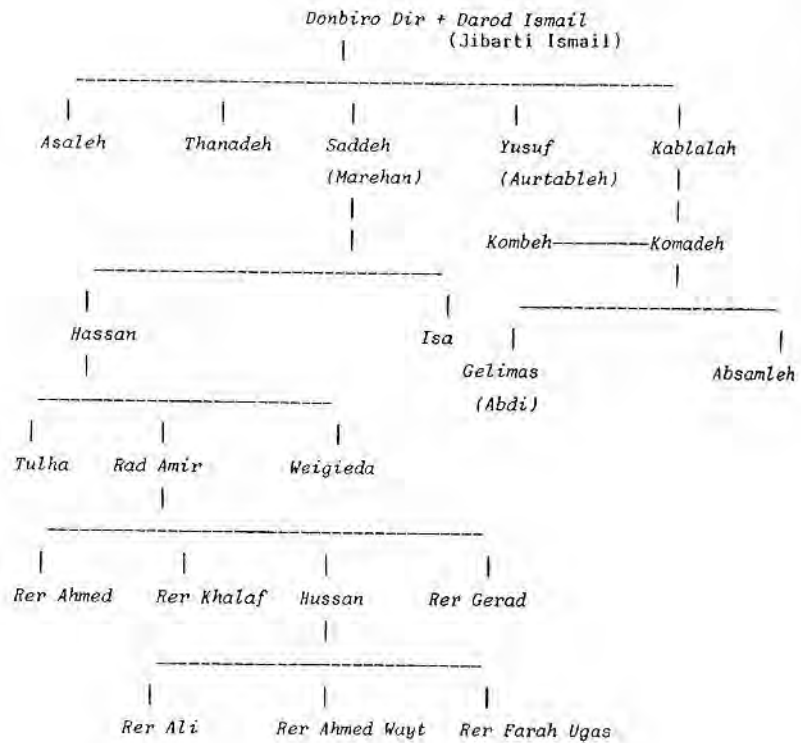
DISTRIBUTION OF DAROD TRIBES



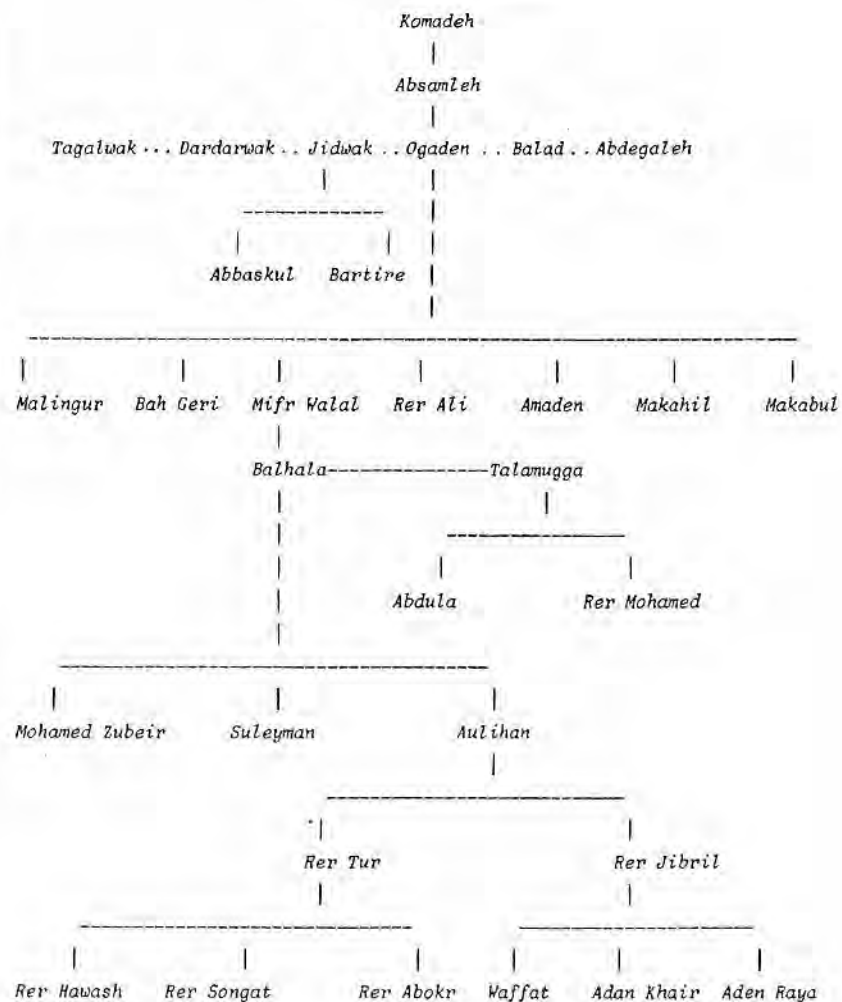
Genealogy of The Darod



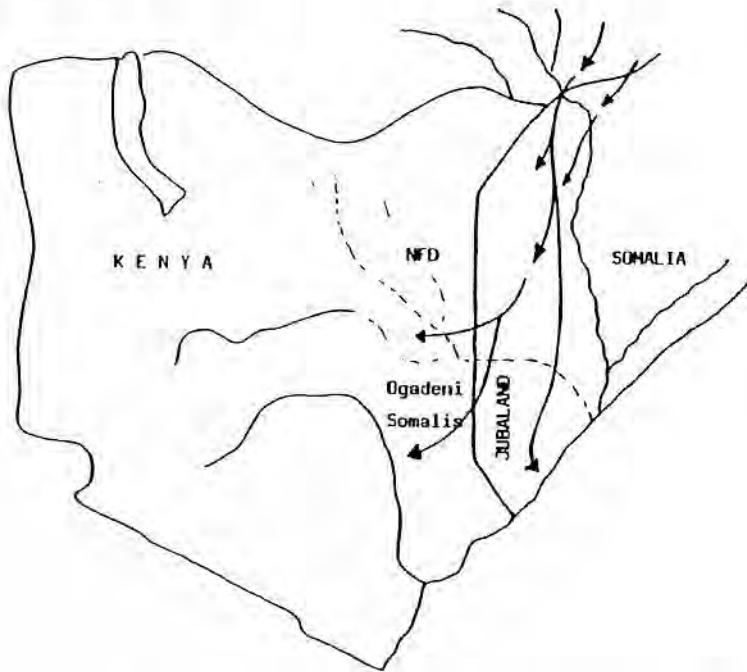
Genealogy of The Marehan



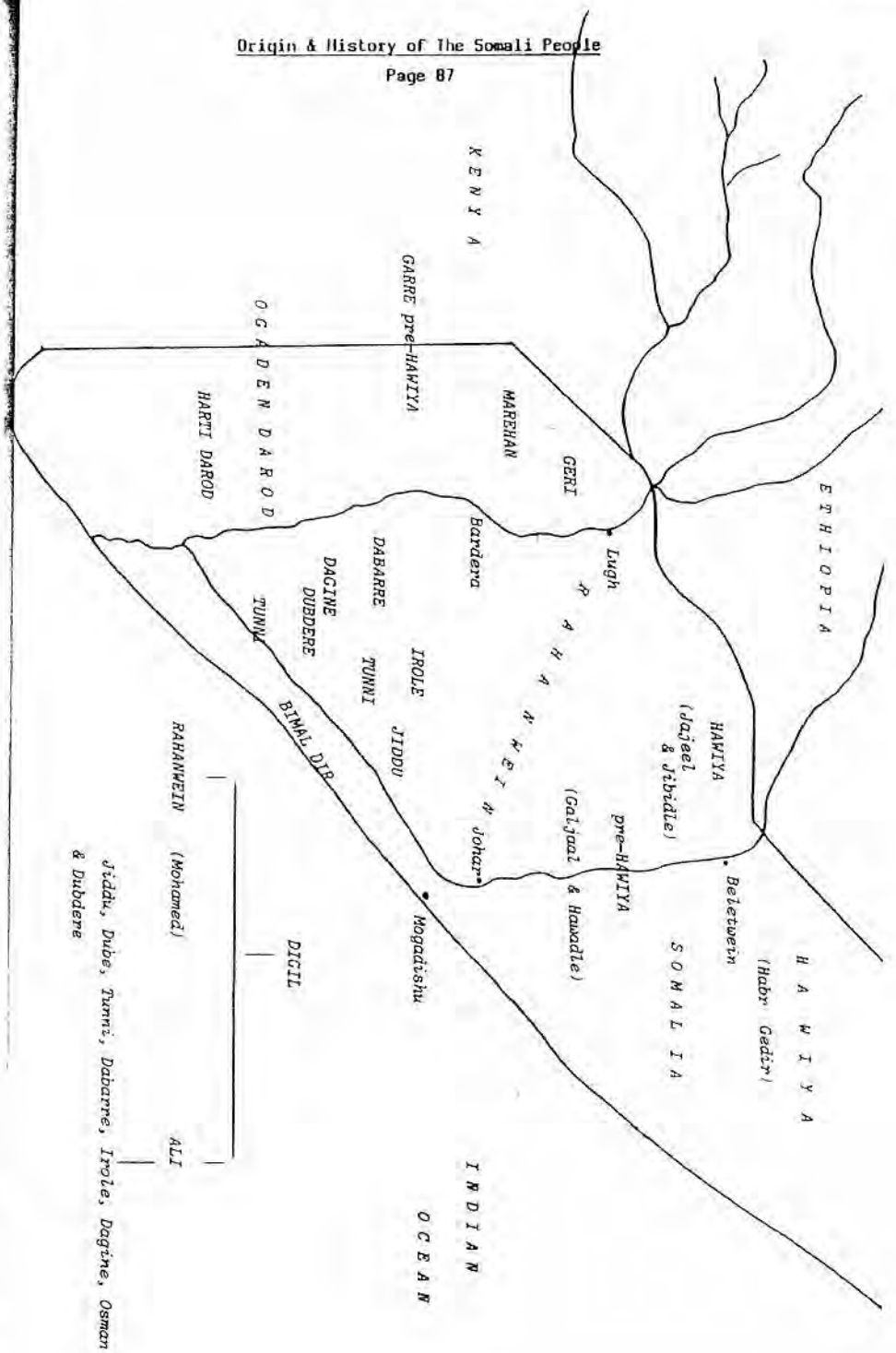
Genealogy of The Ogaden



For many centuries the Darod tribe inhabited a narrow stretch of land, which included the eastern part of the Ogaden, the Sawl Haud, and the Nogal Valley. When they increased in numbers, they succeeded in capturing land from the Hawiya. The eponymous ancestor of the Harti confederacy, Harti Kombeh, was killed in battle by the Hawiya. The main movement of the Darod tribes was through the southern Ogaden; they crossed the Juba in the 1800's - and colonised most of Kenya's NFD Province. When the Marehan entered the NFD, they came into conflict with the Garre and Dagodia pre-Hawiya. The Ogadeni clans (Mohamed Zubeir, Aulihan etc.) took control of the southern parts of the Jubaland; the Oromo clans (Warday or Orma) were eventually forced to across the river Tana - leaving the entire southern Jubaland in the hands of the Ogadeni clans.



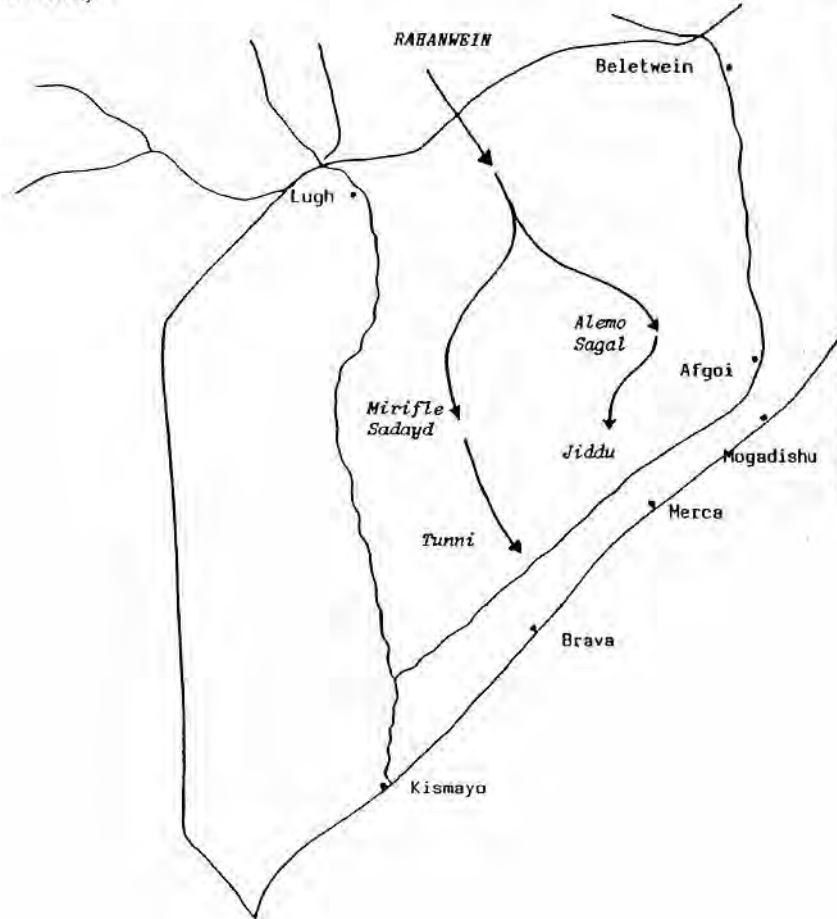
Invasion of Jubaland by Ogadeni Somalis during the 19th cent.



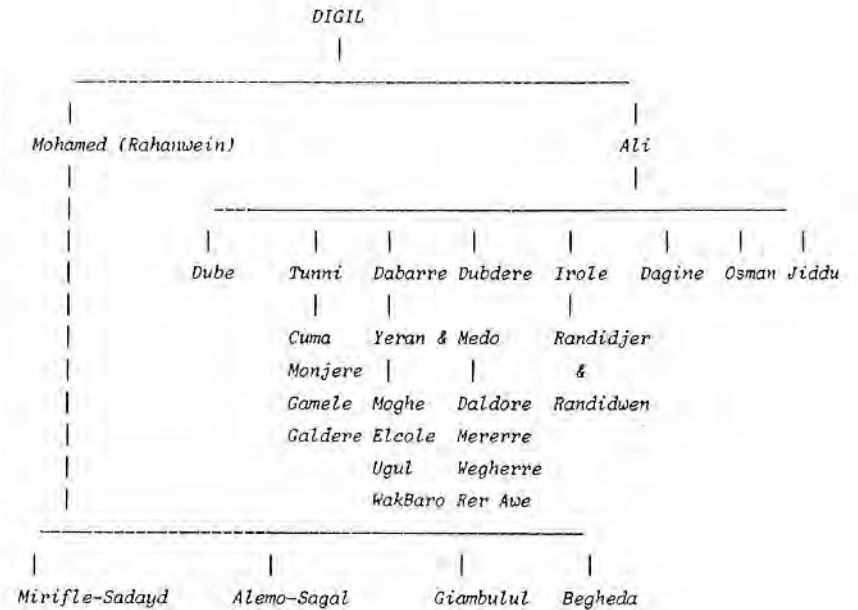
Jiddu, Dube, Tunni, Dabarre, Irole, Dagine, Osman & Dubdere

The Digil-Rahanwein Tribes

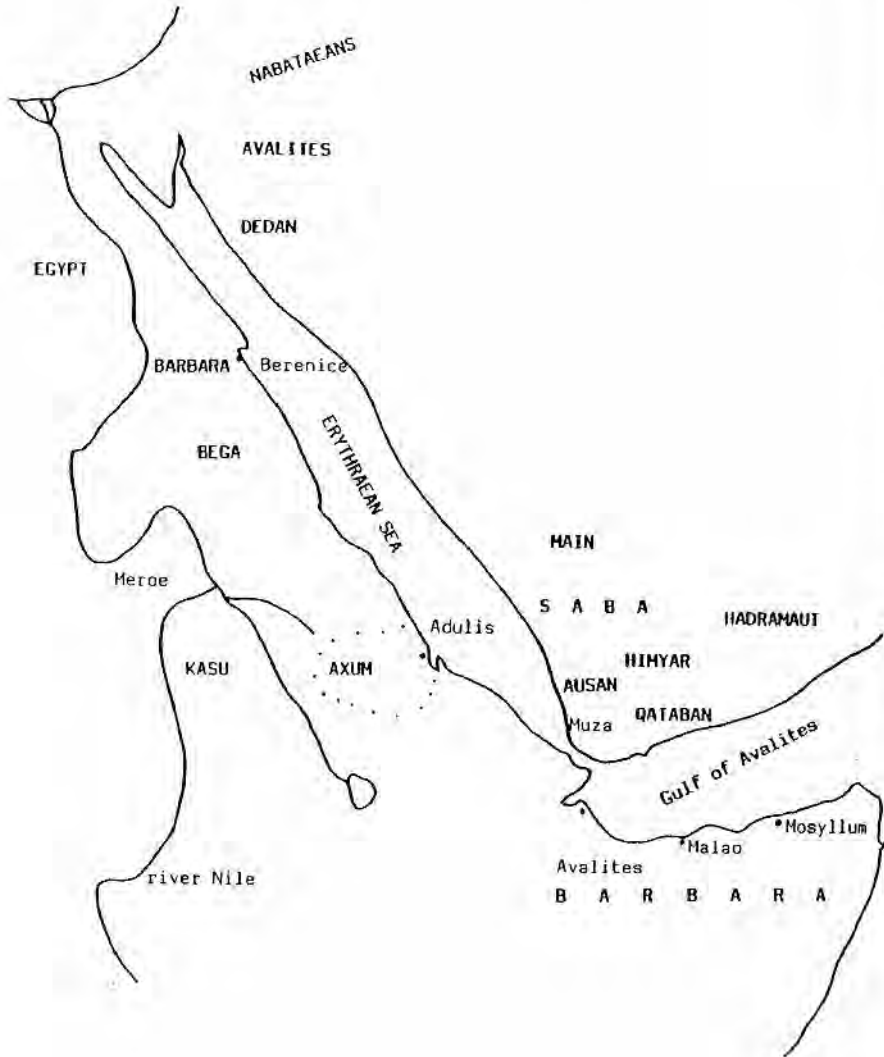
The Digil and the Rahanwein are found between the Shebeli and Juba. They are not descended from Somale, instead they trace themselves back to an eponymous ancestor called Sab. The tradition that Sab was from Arabia occurs frequently among this tribe. However, it is more likely that the Sab are the same as the Sabo section of the Dromo Boran. The Digil and Rahanwein tribes originally lived in the western part of the Ogaden, near the Arusi. The folklore of the Digil and Rahanwein mention ancient wars with the Arusi and Boran Oromos. The Digil arrived in southern Somalia before the Rahanwein. The latter tribe pushed southwards destroying the Ajuran Sultanate at Kalfo (Ogaden). The Rahanwein then pushed further southwards attacking the pre-Hawiya, Hawiys, and the Warday.



Genealogy of the Digil-Rahanwein



Somalia were traders. Although they were related to their neighbours, ancient writers linked the people of Somalia with a tribe that lived in the Aswan region of Egypt. In the periplus, the people that lived near Aswan and the tribes that were found along the Somali coast were regarded as being the same. It would seem that a colony of Somalis settled among the Aswan Nubians. The main objective of this movement being to safeguard the trade routes.



Description of Troquodytica

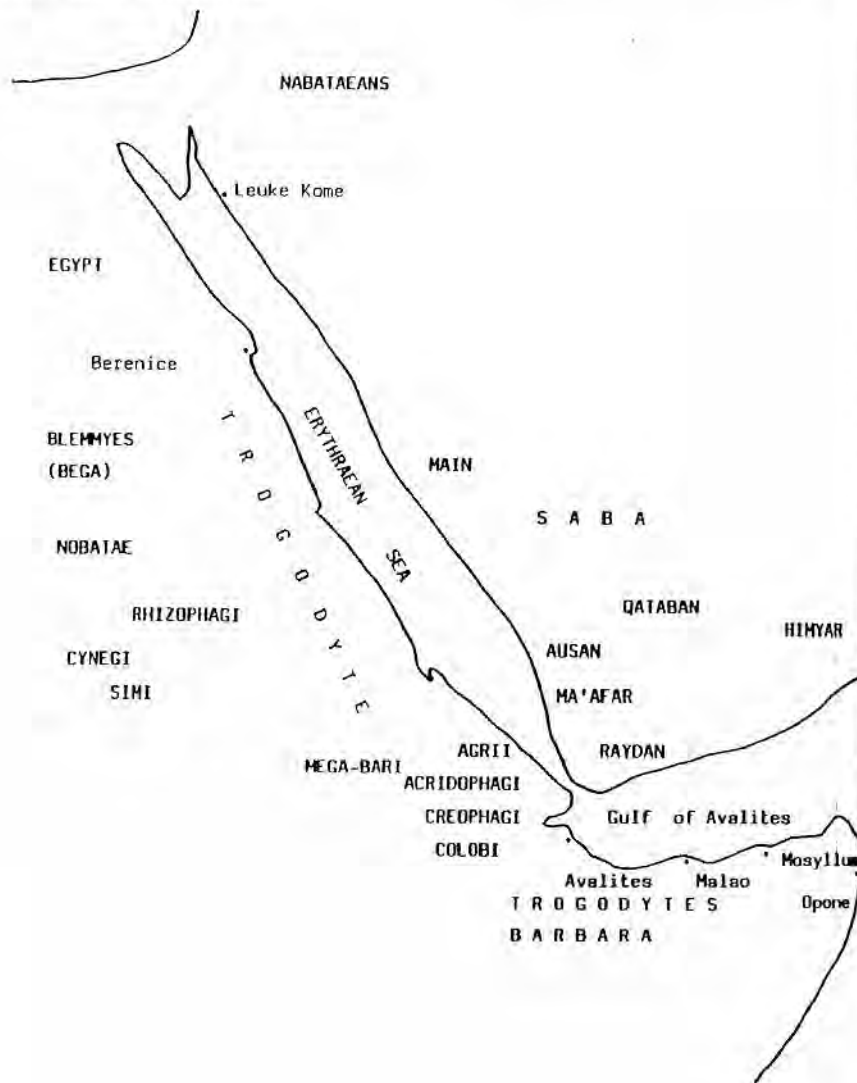
Eritrea / Sudan Border Zone

Northern Eritrea was under the authority of the Egyptians during the Ptolemaic period (323 B.C - 30 B.C.). The city of Philotera, named after the sister of the second Ptolemy, was founded by Satyrus. The Eritrean coast to the north of Massawa was dominated by the Egyptians. A number of cities called Berenice existed along this coast. These cities were named after Berenice the mother of Ptolemy Philadelphus. The port of Adulis (Massawa) and the city Ptolemais were both built by Ptolemy Philadelphus (285-246 B.C.). The latter city was built for the purpose of hunting elephants and was known as 'Ptolemy's Hunting Lodge'.

Adulis, the present port of Massawa, was originally under the control of the Egyptians. During the Ptolemaic period the inhabitants of the Massawas region became influenced by Greek culture. From the pottery, architecture, and coinage, the influence of Greek and southern Arabian cultures can be clearly seen. The famous conquest of this region by Ptolemy Euergetes (247-223 B.C.) is recited in the inscription called the 'Adulis Script'.

Some tribes found on the coast were called Ichthyophagi or fish-eaters. These people made their homes among the rocks and caves along the coast. As their name suggests, the Ichthyphagi survived on a diet of fish. The neighbours of the Ichthyophagi were the Rhizophagi or root-eaters. This tribe lived beside the river Atbara (east of Khartoum). Next to these people were the Hylophagi or wood-eaters and the Spermatophagi or seed-eaters. The Cynegi or the hunters and the Simi are mentioned next. The Acridophagi or the locust-eaters dwelt near the edge a large desert; they are described as being smaller than the rest, lean of body, and exceedingly dark. They lived along the Afar coast, north of the Assab. This tribe used smoke to capture locusts, which formed their diet. Further south lived the Cynamolgi or Agrii. They are described as having long hair and great beards; they used wild dogs to hunt cattle. The tribes that lived near Assab and on the island just off the coast

were the Chelonophagi or Turtle-eaters, Creophagi, and Colobi. Ancient writers place these three tribes near the port of Deire, probably the modern town of Raheila, on the straits of Bab al Mandab. Further south, from Zeila onwards, the country produced frankincense and myrrh; the people of this country, Strabo noted, 'do not undergo any mutilation in any part of their body'; Diodorus gives an account of all the tribes mentioned above and then ends his list with the Trogodytes.



Diodorus Siculus (1st century B.C.) :

"The Trogodytes, we may state, are called Nomads by the Greeks.... At the time of the etesian winds, when there are heavy rains in their country, they live off blood and milk which they mix together and seethe for a short while. But after this season the pasturage is withered by the excessive heat, and they retreat into the marshy places and fight with each other for the pasturage of the land. They eat the older animals of their flocks and such as are growing sick and maintain themselves on them at all times. Consequently they give the name of parents to no one human being, but rather to a bull and a cow, and also to a ram and a sheep.....Following after their herds and flock they move about from one land to another, avoiding any stay in the same regions. All the Trogodytes are circumcised like the Egyptians. As for the arms of the Trogodytes, those who bear the name Megabari have round shields covered with raw ox-hide and a club with iron knobs, but the rest have bows and arrows and lances. Again the burials practised by them differ from all others; after binding the bodies of the dead with withes of thorns they tie the neck to the legs, and then place the corpse upon a mound they cast at it stones as large as can be held in the hand, making merry the while, until they have built up a heap of stones....They fight with one another for pasture as it comes up one time and another. In their quarrels they first hurlstones at each other, until some are wounded, and the rest of the time they resort to the struggle with bows and arrows. And it is a moment before many are dead, since they are accurate shooters by reason of their practice in archery. The fighting is terminated by the older women, who rush into the fray, and are the object of respect; for it is the custom with these people that they shall in no wise strike one of these women, and so at their appearance they cease shooting."

Some of the customs by the Irogodytes are still practiced by some Cushitic and Nilo-Hamitic tribes. The drinking of blood mixed with milk is a practice of Rendille, Masai, Nandi, Bari, the Iraqw (Southern Cushites of Tanzania), and many other tribes in north-east Africa. It is no longer practiced by the muslim nomads such as the Afar, Saho, or the Somali; the Rendille, who are of Somali origin, still drink blood mixed with milk - this is not surprising since they are no longer muslim. All the Irogodyte tribes practiced circumcision. This then excludes the inclusion of the Nilotes (Dinka, Nuer, Turkana etc.) as Irogodytes. All the Cushitic tribes (Somalis, Afar, Saho, Oromos, Iraqw etc.) practice circumcision; the Nilo-Hamitic Masai, Nandi, and Bari also practice circumcision. The Bari, who live in Eritrea, speak a dialect similar to Masai. The Mega-Bari are mentioned as one of the Irogodyte tribes - this clearly indicates that the Nilo-Hamitic Bari were regarded as being part of the Irogodytes.

Sir Harry Johnson (1902) noted some striking lexical similarities between the Somali language and the Nilo-Hamitic languages such as Masai and Bari. Other linguists have discovered Somali words in the Nilotic languages i.e. Turkana, Nuer, Dinka etc. Although some borrowing from Somali took place in northern Kenya; this does not explain how the Nilotes of Sudan acquired Somali words in their language. The periplus mentions the Barbara (Somalis) as inhabiting the coast, from Zeila to Cape Guardafui. The writer of the periplus noted that some of Barbara also lived below Berenice (near Ras Banas), in Egypt. Since the Bari still live along the Sudan/Eritrean border, and the Masai remember migrating from the Red Sea coast - this indicates that the initial contact between the Nilo-Hamites and the Somalis took place somewhere between Eritrea and southern Egypt. The Masai are found in Kenya and Tanzania; the Samburu live next to the Rendille, while the southern Masai (Ilpurko, Ilmatapato, Isira, Isikirai etc.) are found in northern Tanzania. The traditions of the Masai surprisingly mention the Somalis - no mention is made of the Oromos or any other Cushitic tribes. The Masai say they originated in a land far to the north. In this land their lived a woman. This woman gave birth to two children; one was a beautiful girl called Somali and the other child was the eponymous ancestor of the Masai. The connection between the Somalis and the Masai will be discussed later.

The Somali Barbara

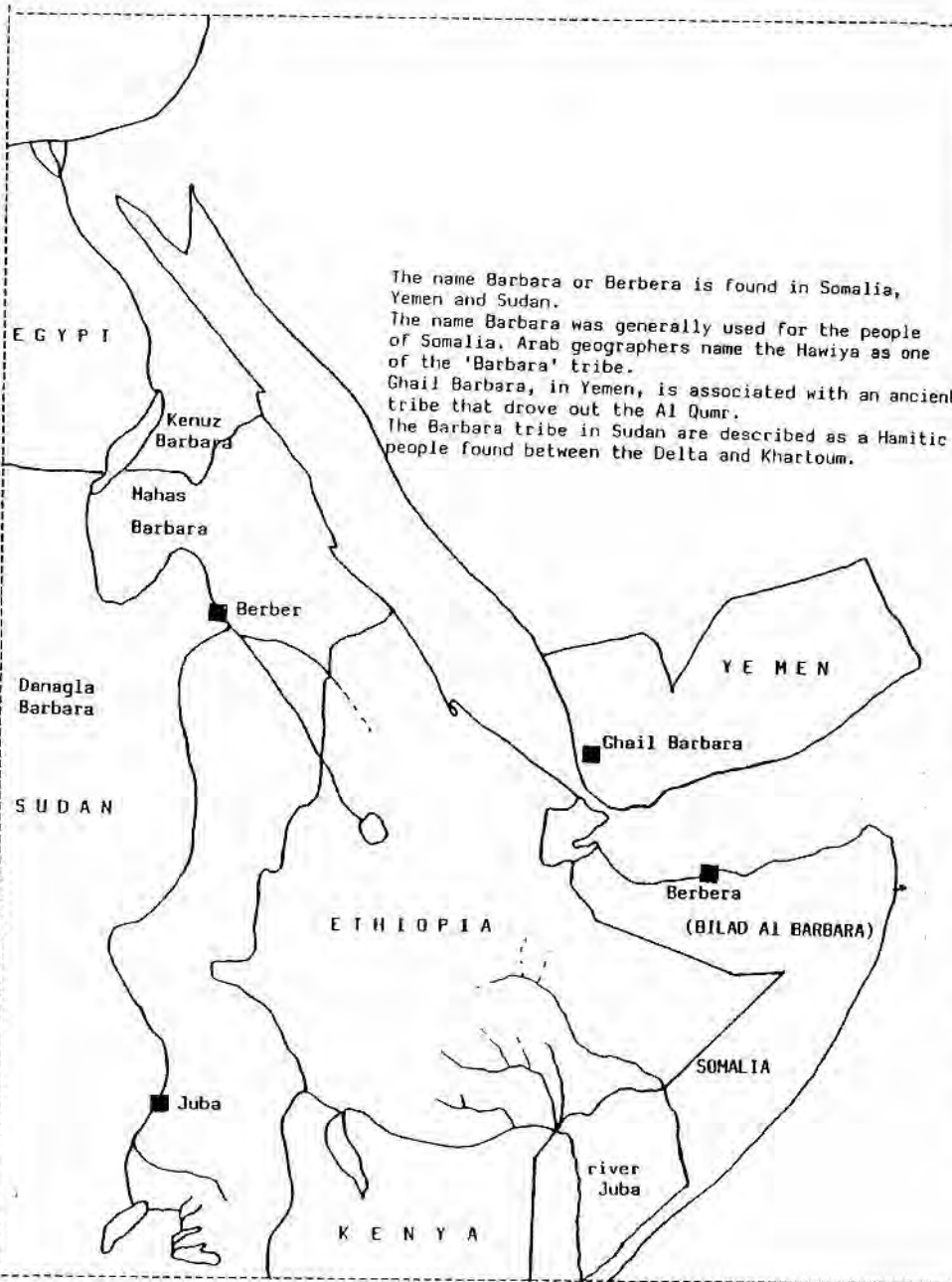
Ibn Battuta, the Moroccan traveller, visited Zeila in 1331 A.D. he described the inhabitants as the 'black Barbara'. They were neither Abyssinian nor Arab; they belonged to a separate, aggressive nomadic race that engaged in trade. From Zeila Ibn Battuta travelled to Mogadishu - he noted the following:

"The sultan of Mogadishu is called by the title of the sheikh. His name is Abu Bakr, son of Omar; by origin he is of the Barbara and he speaks in Mogadishi (Somali), but he also knows Arabic."

Ibn Said (1214), in his account of the Barbara, mentions the Hawiya as inhabiting the Somali coast from Hafun (Mijertainia) to Barava in the south. When Ibn Battuta visited Zeila, the city was controlled by the Gurgura Dir. There is no evidence of an Arab presence in Zeila; European historians are completely incorrect in presuming that Arabs colonized Zeila. During the Rasulid dynasty (13th century A.D.), the Arabs of Yemen attempted to gain some influence over the people of Zeila - this failed completely. Mufazzal recorded the events of that era :

"The king of Yemen sent some people to build a big mosque in Zeila so that they (the Somalis) would hold public prayer in his name. He sent all the pieces of stone as well as items required for the construction from Aden. But a number of the tribes of Zeila collected the stones and threw them into the sea. In retaliation for this insult, the king of Yemen imposed an embargo on their (Somali) ships sailing to the port of Aden for a period of a whole year."

Although the Arabs colonized parts of Eritrea and the Zeng coast (Kenya and Tanzania), they failed to gain any control over areas inhabited by the Somalis. Iuan Ch'eng-Shih (863 A.D.) wrote that the people of Poplai (Somalia) had never been subject to any foreign power.



Origin of The Name Barbara

The word Barbara seems to have passed from ancient Egyptian into the Greek language (Barbaros); it then passed into the Arabic (Berberi/Brabri/Barabra). Barba was a name given by the Egyptians to all the temples and ancient monuments. The Arabic word Barba is a transcription of the Coptic 'Perpe' i.e a temple. The meaning of this word was changed by the Greeks, who translated it to mean a foreigner. The Arabs then adopted this meaning from the Greeks. The name Barbara or Berber was first applied only to Somalia - the land of Barbaria started at Zeila and stretched along the Somali coast. When the Arabs colonized North Africa, they gave the Tuaregs, Algerians, Moroccans etc., the name Berber or Barbara. The name Berber is new in North Africa; it was not used before the muslim conquest of that region by the Arabs. The people of Somalia in pre-Islamic times were the only people to be called Berbers or Barbara. Muslim writers later differentiated the Barbara of Somalia from the Barbara of North Africa by calling the Somalis 'the Black Barbara' or 'the Black Berbers'.

The name Barbara or Berber is found in Somalia in the form of Berbera (the northern Somali port); a city called Berber is also found on the river Nile in northern Sudan - a tribe with the same name live in that region. Evidence that some Somalis settled in Sudan comes from the discovery of Somali words in Nilotic and Nilo-Hamitic languages. The Somalis or Barbara as they were then called settled along the trade routes. In ancient times Somalia was the centre of the trade in frankincense, myrrh, and cinnamon. While the South Arabians fought each other for the control of the frankincense producing areas of Yemen and Oman (Dhofar), the Somalis maintained full control over of all the frankincense and myrrh produced in the Horn of Africa. Although Somalia was famous for frankincense and myrrh, Somalia was also regarded as the 'Land of Cinnamon'. The ancient Egyptians, Greeks, and Arabians believed that cinnamon was produced in Somalia. However, cinnamon does not grow in Somalia at all - it was secretly imported from Indonesia and the Far East by the Somalis. The Roman writer Pliny (24-79 A.D) was first to discover that cinnamon was not grown in Somalia. He wrote that the brave men from Irogodytica sailed across the ocean to the Far East to collect cinnamon - it took them five years to complete a single journey.

The Somali Market Towns

In ancient times Somalia dominated the trade in spice and incense. The Barbara or Somali market towns exported vast quantities of frankincense, myrrh, ginger, cinnamon and many other products. Modern European writers have failed to recognise the Somalis domination of the trade routes. Instead credit is given to the Arabs. However, Roman and Greek writers believed that cinnamon grew in Somalia, because it was exported only from the Somali port - such as Berbera, Mait, Hais etc. Cinnamon was exported from Somalia to Arabia and Egypt. The Arab did not know where cinnamon came from; the price of this product, the Romans complained, was exceptionally high because the angry Barbara (Somalis) claimed that their farms had been by damaged a fire.

Description of The Somali Market Towns - A.D.100 toa) Zeila - the land of the Avalite Barbara

The ancient Somalis controlled all the ports along the entire Somali coast. The Periplus gives a detailed account of the Somali (Barbara/Berber) ports - the description starts with Zeila or Avalites:

"There are other Berber market towns, known as the "far-side" ports; lying at intervals one after the other, without harbours but having roadsteads where ships can anchor and lie in good weather. The first is called Avalites, which must be reached by boats or rafts. There are imported into this place, flint glass, assorted; juice of sour grapes from Diospolis; dressed cloth, assorted, made for the Berbers; wheat, and a little tin. There are exported from the same place and sometimes by the Berbers themselves crossing on rafts to Ocelis and Muza on the opposite 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."

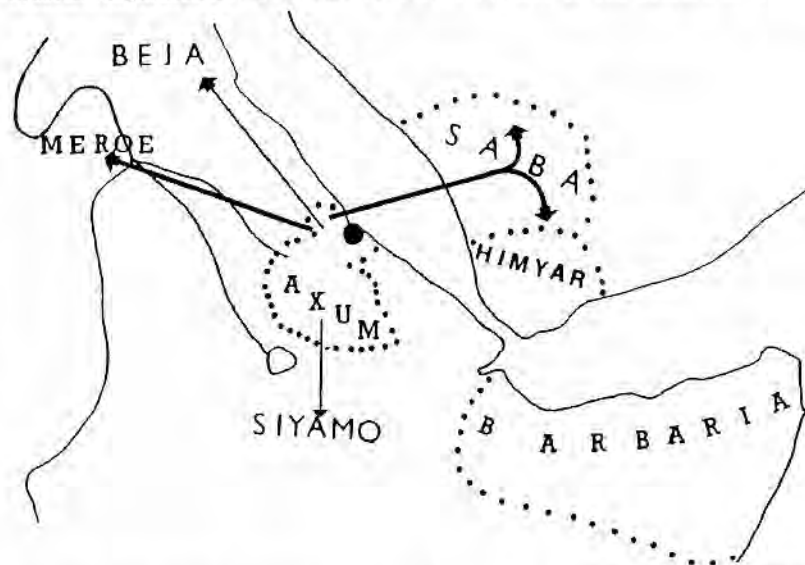
Zeila is the only port belonging to the Esa and Gadabursi. These two Somali tribes began to settle in this region during the 16th and 17th century A.D. Before the arrival of the Esa, Zeila was inhabited by the Gurgura tribe. This tribe is now found in the Hawas region in Ethiopia, and in Arusi province. The folklore of the Gurgura, and examination of the ancient ruined towns which the Gurgura built in northern Somalia indicate that this tribe inhabited this region from a very early date - the ruins of Gurgura towns built during the Sultanate of Adal, such as those found near Borama, have been found to date back even further than the muslim era. Excavations of these sites have unearthed some items dating from the Romano-Egyptian era. The Gurgura maintain that they came to north-western Somalia in search of frankincense and myrrh; they were the first Somali settlers of Zeila. According to Gurgura legends, their eponymous ancestor was famous for his ability to trade; the name Gurgura is derived from the Somali word 'gur' which means 'to collect' - thus they are

know as the collectors. One source traces the Gurgura from Yemen to Zeila. Ethiopian chronicles confirm that the Muslims from Dire Dawa region, or the Moors as they are usually called by the Abyssinians, had also settled in parts of Arabia. Curle has the following:

"There are many references in early chronicles to the penetration of the Moor or Mohammedans, and one account describes these immigrants as a people pre-eminently commercial who had at an early date settled along the coast of the Mediterranean and Indian Ocean and established centres of commerce for the transport of merchandise from and to India."

The Ethiopian chronicles are correct in suggesting that the Muslims from the Dire Dawa region (the old sultanate of Adal) traded with both India and the Mediterranean lands. In pre-Islamic times the people of north-western Somalia, the ancient Avalites, also colonised northern Arabia. Pliny (A.D 23-79A.D) lists the Avalites as one of the tribes neighbouring the Nabataean Arabs of Jordan. This confirms that the Somalis established colonies in Jordan and along the Lebanese coast. The name Aval is found all over Arabia - the island of Aval, a Phoenician island, is situated off the coast of Lebanon. The Avalites (Somalis) held the northern Arabian towns of Domata and Haegra. Pliny's tribal list is as follows: Nabataeans, Timanei, Taueni, Suelleni, Araceni, Arreni, Hemnatae, Avalites, Tamudaei, Cariati, Acituali, and the Minaei. The latter tribe, the Minaeans developed a state based entirely on trade. Minaean trading colonies existed in Dedan in northern Hijaz and in southern Arabia. The kingdom of Minaei or more correctly Ma'in, was destroyed by the Sabaeans in the 1st century B.C. The nomadic Nabataeans secretly traded with the Somalis through the port of Leuke Kome. The connection between the Nabataeans and the Somalis was first noticed by Pliny - "from the borders of the cinnamon country there were imported into Egypt, by Nabataean Trogodytes who settled in Trogodytica, two spices known as cancamum and tarum." Pliny was the first classical writer to learn that cinnamon was imported by the Trogodytes of Somalia from across the Indian Ocean. These Trogodytes also settled in northern Arabia among the Nabataeans - the direct sea route was successful because the alternative land route across Arabia would have involved paying taxes to

various tribes such as the Sabaeans, Qatabanians etc. The trade route connecting Egypt and Somalia was free of any problems. Even the Axumites did not venture southwards - they relied on the Agau tribe for supplies of gold and ivory. The Axumites acknowledged that the Barbara controlled the export of frankincense and myrrh. The kings of Axum sent many military expeditions against the people of Sudan and across the Red Sea into Yemen. There is not single mention of an Axumite campaign against the Barbara of Somalia. Ezana, a ruler of Axum in the 4th century A.D., claimed to have conquered the Beja, Nuba, and also the Arabian Himyarites and Sabaeans. No mention is made of the Barbara of Somalia.



The only pre-Islamic records we have of any wars involving the Somali Barbara date from the 1st century B.C.; a unknown southern Arabian king conquered the Geez (Axum), Beja, Himyarites, and Sabaeans. When Cosmos, a Greek traveller, visited Axum in the 525 A.D., he copied two Greek inscriptions, one on a throne and one on a stela standing behind it. The stela text belonged to the reign of Ptolemy III Evergeted (246-222 B.C.), but the inscription on the throne belonged to an unnamed ruler. This ruler was not a king of Axum, since he sent his army across the Ethiopian highlands; the Geez, progenitors of the Abyssinian Axumites, are mentioned as being one of the tribes conquered.

According to A.F.L. Beeston this ruler, who conquered Arabia, Sudan, and Ethiopia, was Yasduq'il Fari Sharah'at, king of Awsan. Sir Laurence Kirwan came to the conclusion that the author of the throne text was a king of Himyar. The only thing that is clear is that this king was based in Eritrea. This inscription is of interest since it mentions the Barbara who traffic in incense. The text begins with a campaign against the Ethiopian mountains tribes:

...and having commanded the peoples who lived near to me to keep the peace, I waged war fiercely and overthrew the following peoples. I fought the Gaze people, then the Agae and the Siguen, and when I had vanquished them I set apart the one half of their possessions and of their inhabitants as my share. Having crossed the Nile I overthrew Ana and the Ziggabene, and Aggabe, and Tiama, and the Athagaous, and the Kalaa, and the Semene, a people who live on the other side of the Nile, among inhospitable mountains that are covered deeply in snow....Then I overthrew the Lasine, and the Zaa, and the Tabala, who live in a range of mountains, from the sides of which springs of hot water gush forth and pour down the sides of the mountains. Then I overthrew Atalmo, and the Bega, and all the people who camp round about them. And having overthrown the Taggaitun, who occupy the country as far as the frontier of Egypt, I turned away from my own territories and marched to Egypt. Then I fought with the Annine and the Metine, who live on precipitous mountains, and the people of Sesea, who fled to a very high and impassable mountain. I camped round about them and made them prisoner, and I took what I wished for of their young men and young women, and their youths and maidens, and all their possessions. I overthrew the peoples of Rhauson, who live in districts in the interior with the Barbara who traffick in incense on vast waterless plains, and the people of Zolate, and I commanded them to keep guard over the sea-beaches. When I had fought and overthrown in battles, wherein I myself took part, all these peoples who were protected by mighty mountains, I permitted them all to keep their lands as

greater number of these people submitted to me voluntarily and paid tribute. I sent a naval force and soldiers against the Arabigas and the Kinaidokopitas, who live on the other side of the Red Sea, when I had overthrown all their kings, I commanded them to pay tribute for their country, and go about their business by sea and land in peace. I made war from Leuke Kome to the land of the Sabaeans....And having established peace in all the world which has been conquered by me I have come to Adulis to offer up sacrifices to Zeus and Ares, and Poseidon on behalf of the sea-faring folk. And having collected and gathered together my troops, I established this throne on this spot and offer it to Ares as a pledge in the twenty-seventh year of my sovereignty."

From this inscription, probably written in the 1st century B.C., the king of Adulis (Massawa in Eritrea) conquered and enslaved the people that lived in the high mountains of Axum. Many of the place-names mentioned in the text have not been identified: however, Semene is the mountainous Simien region near Gondar, northern Ethiopia; the Agae are the Geez of Axum; the Bega are the Beja tribe of Sudan; Sesea is probably the same as Zasay of Abyssinian chronicles; the Barbara are the ancient Somalis. Whether an army was sent against the Barbara is not clear. Another translation of the same text is as follows:

"Then I subdued the people called Rhauson, who live inland from the frankincense producing Barbara, in the midst of vast waterless plains."

This king claims to have overthrown the Rhauson, but there is no indication of troops reaching northern Somalia. The kings of Axum never mention any wars against the Barbara - all the inscriptions of Ezana, king of Axum in the 4th century A.D., begin with the statement that he was king of Axum, Himyar, Raydan, Saba, Salhen, Siyamo, Bega, and Kasu. No mention is ever made of being king of the Barbara. Tuan Ch'eng-Shih's (d.A.D.863) claim that 'from old this country [Somalia] has not been subject to any foreign power' seems to be correct.

b) Malao - the port of Berbera

The port of Berbera was in ancient times called Malao. It is described in the Periplus as a port sheltered by a narrow point of land extending out from the east. In the 1st century A.D. the products exported by the Barbara of Malao were myrrh, frankincense known as 'the far-side', the harder cinnamon, duaca, Indian copal and macir, which were exported to Arabia. The people of Malao are described as being more peaceable than those from Avalites (Zeila).

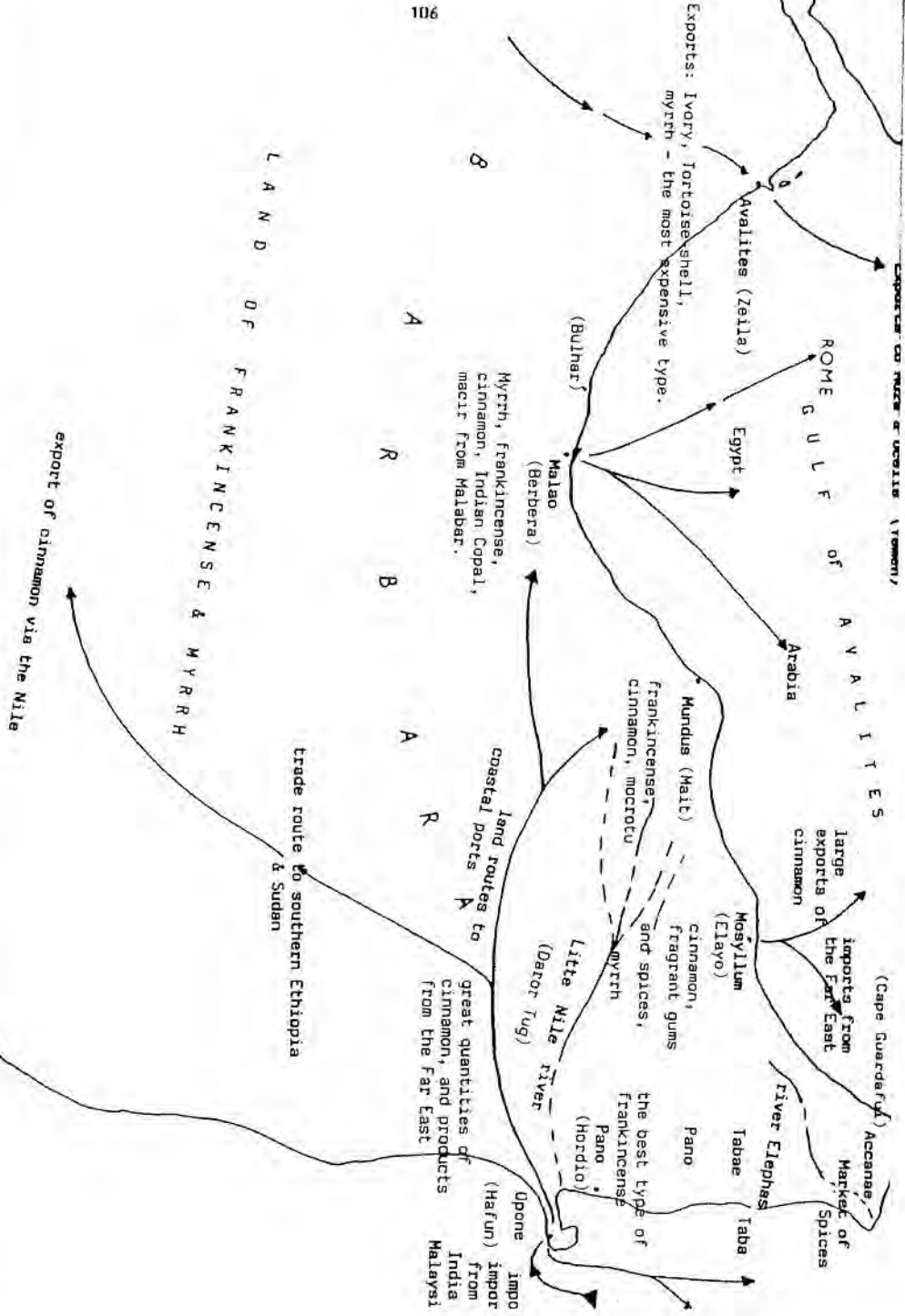
Berbera is the main port serving the Hargeisa-Burao region and the Haud. The port of Berbera has changed hands many times: the Habr Awal and the Habr Gerhajis now compete for ownership; the Gadabursi occupied the port during the 16th century A.D.; while the Esa were before them.

c) Mundus - the port of Mait

The Barbara town of Mundus has been identified as Mait since the Periplus states that ships lie at anchor safely behind a projecting island close to the shore. Mundus is identified by Schoff as Hais, but since the island of Mait lies closer to the town of Mait, a distance of only 30 miles, it is more likely that the ancient port of Mundus is the modern Mait. The people of Mundus are described as quarrelsome. The exports from this port were the same as those from Malao (Berbera).

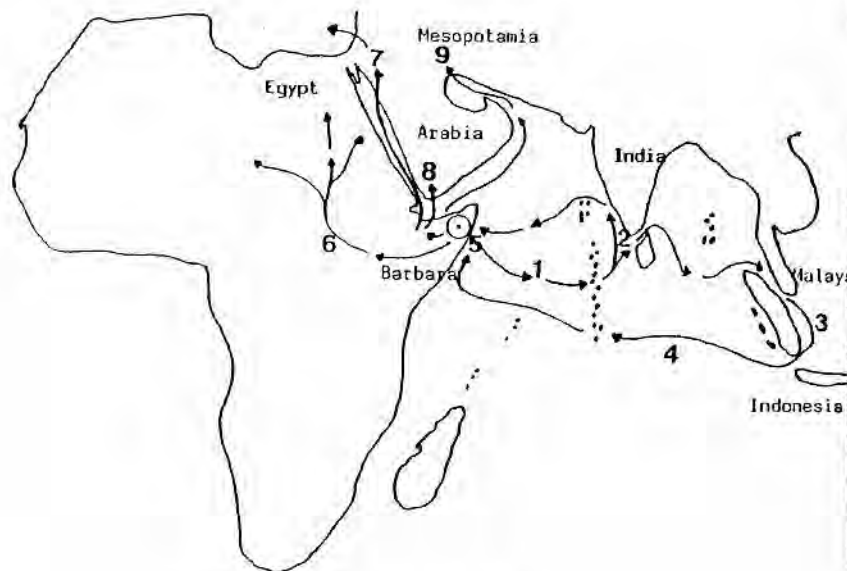
c) Mosyllum - the port of Elayo

The author of the Periplus places Mosyllum two days sail from Mundus. Mosyllum is placed by most commentators at Ras Hantara. However, it is more likely to have been the Elayo - a very ancient port; a mile from the present town of Elayo there are very ancient ruins belonging to an early civilization. The legendary brothers Dir and Hawiya are frequently associated with the Elayo and Bosaso (Bender Kassim) region. An ancient queen of Somalia, is believed to have been buried near Bosaso - this place seems to have been a favourite burial site of the ancient people of Somalia. The largest burial site in East African is found in the Baladi valleys near Bosaso. Larger ships were required at Mosyllum because vast quantities of cinnamon were exported.



e) The Cape & Market of Spices - the port of Alula and Cape Guardafui

Two days sailing from Mosyllum, the Periplus continues, is the Little Nile River, a fine spring, a small laurel-grove, and Cape Elephant. The identification of this river is uncertain, but it was most likely either the Daror Tug or one of its tributaries. During the rainy season this river reaches the sea near Hafun. The town of Bosasa is famous for its hot spring. While Cape Elephant is the present Ras el Fil 40 miles, west of Cape Guardafui. Further along the coast comes the Market and Cape of Spices - i.e the present Cape Guardafui. This Cape was regarded as dangerous because of the frequent storms. During such storms ships took shelter near the promontory called Tabae, most likely to be Ras Binnah; others identify it as Ras Chenarif, but this is unlikely since the Periplus states that it was a large promontory. The village of Pano was located about 40 miles south of Tabae - this village could be Hordio or Handa, the two main villages north of Hafun. The connection between the names Pano and Opone with the Egyptian Land of Punt was noted by Glaser.



Somali trade routes (see page 109)

1 Somali traders followed a secret route to Ceylon via the Maldives. It was only during the Roman era that the trade route to Ceylon became widely known. Somali traders had been travelling across the Indian Ocean as early as 3000 B.C; cinnamon was one of the products exported from the Land of Punt (Somalia).

2 Somalis colonized parts of Ceylon and southern India. The Somali ports of Berbera, Mait, Elayo, Hafun etc. exported products from India - macir, Indian copal, rice, and a variety of spices were sold by the ancient Somalis.

3 Although Somalia was known as the 'Land of Cinnamon', no species of cinnamon grow in Africa. The only ports to export cinnamon were those along the Somali coast (from Berbera to Hafun). The Somalis collected cinnamon from Malaysia and Indonesia. The southern Somali ports, Mogadishu (Sarapion) and Brava (Nicon), did not export cinnamon.

4 According to Pliny, it took the Tragodytes (Somalis) 5 years to complete a single journey from the Far East.

5 The Hafun region was the centre of the trade in cinnamon and spices. The name Hafun (Opone) is derived from the name Punt or Puni.

6 The Greeks and Romans believed that cinnamon grew in the marshland of southern Sudan. The ancient presence of Somalis in Sudan is indicated from the large number of Somali words borrowed by the Nilo-Hamites.

7 The Somali Avalites from the Zeila region settled in Jordan. Pliny names Haegra and Domala as two towns inhabited by the Avalites. Somalia also exported vast quantities of ginger directly to Rome.

8 The ancient Somalis exported directly to Yemen. The Periplus mentions rafts being used by the Barbara of Avalites (Zeila).

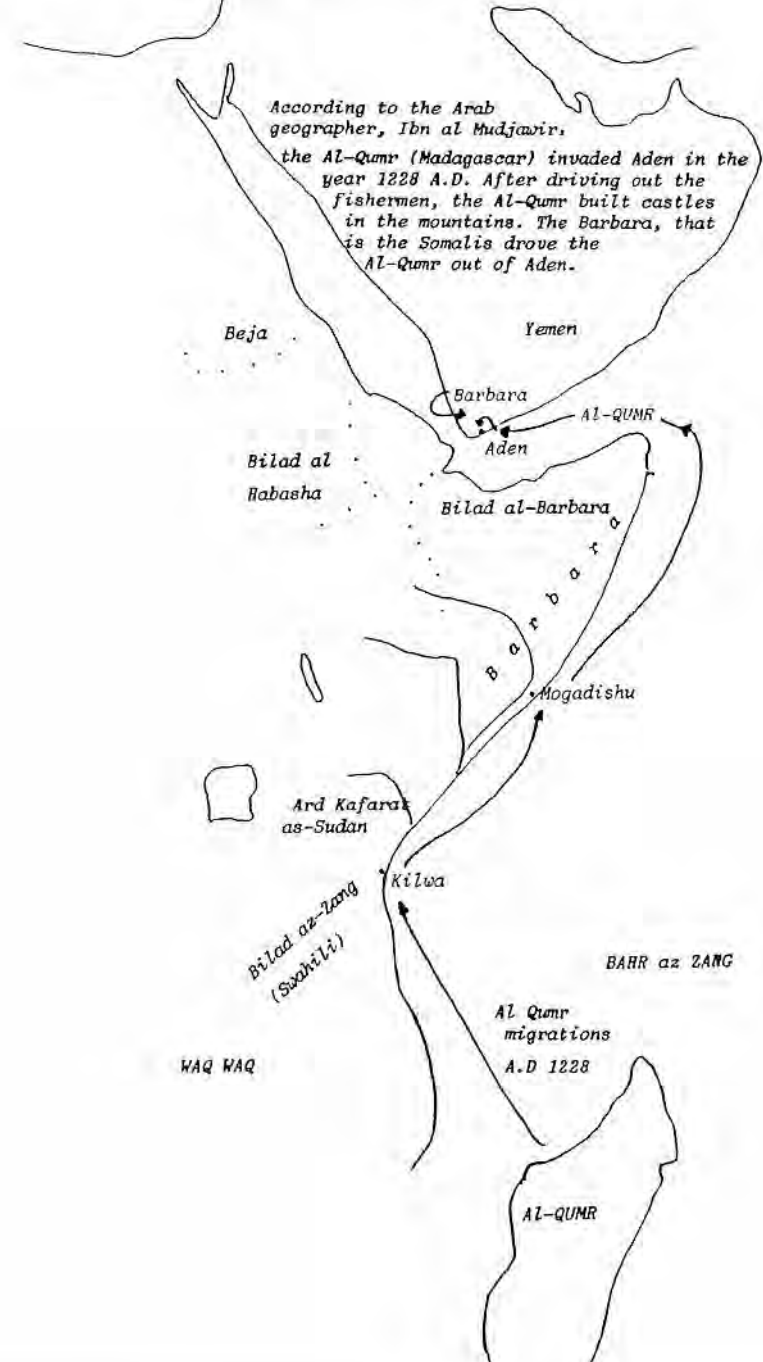
9 Trade between Somalia and the Persian Gulf is of great antiquity. The Somali festival 'dabshid' is the same as the ancient Elamite (Iraq) festival. The syntax of the Cushitic languages (Somali, Afar etc.) is similar to Elamitic (ancient Iraq/Iran).

f) Sarapion & Nicon - the ports of Mogadishu and Brava

12 days sail from Opone, along the Azania coast, was Sarapion and Nicon, i.e. Mogadishu and Barava. Further south, the last port along the East African coast was Rhapta. The identity of Rhapta is uncertain; somewhere along the Tanzanian coast - Pangani, Bagamoyo, Kilwa and many other places have been suggested. This port was held by Muza in Yemen. The Periplus states that "the Arab and the natives of this area (Zanzibar?) intermarry, and the Arab understand their language." This seems to be the first mention of the Swahili people. The people of Zanzibar, Lamu, Pemba, etc. have strong links with Arabia - in particular Oman. All these people speak Swahili, a Bantu language with a large number of Arabic words. Thus the contact between the people inhabiting the Swahili coast began to assimilate Arabs before the rise of Islam.



Why did the Arabs settle along the Swahili coast and not in Somalia? The answer to this question is simply. All the descriptions of the ancient Somalis indicate that they were an aggressive race that controlled the export of cinnamon and other Far Eastern products. The Barbara are mention in an Arab document (1228 A.D.) as a people who drove out the Al Qumr from Aden. The Al Qumr, that is the people of Madagascar and neighbouring isles, sailed from Al Qumr to Kilwa, and then moved from Mogadishu to Aden. Ibn al Mudjawir account of the events of this era reflect the war-like nature of the Somalis.



Mokhtar has the following translation :

"The site of Aden was inhabited by fishermen after the fall of the empire of the Pharaohs [the Roman Empire]. The people of Al Qumr [Madagascar] invaded Aden and took possession of it, driving out the fishermen and setting up stone buildings on the mountains. They all arrived during a single monsoon. Now these people are dead and their migrations are finished. From Aden to Mogadishu there is one monsoon, from Mogadishu to Kilwa there is a second monsoon, and from Kilwa to Al Qumr there is a third. The people of Al Qumr had made use of these three as one, and a ship from Al Qumr had arrived this way in Aden in Hejira 626 [1228 A.D.]: it had been on its way to Kilwa and had arrived in Aden by mistake. Their ships have outriggers because their seas are dangerous and shallow. But the Barbara [Somalis] drove them out of Aden, and now no one knows of the sea voyages of this people, or can tell how they lived and what they had done."

The Barbara (Somalis) drove the Al Qumr out of Aden. This signifies that the Barbara occupied Aden; a further indication of the presence of the Barbara in Yemen comes from the place-name Ghail Barbara - which means the ignorant Barbara. There are numerous inscriptions and ruins at Ghail Barbara.

If one compares the products exported from Axum, Yemen, and Somalia during the 1st and 2nd century A.D.; the only conclusion that one can reach is that the ancient Somalis were better sea-farers and traders than the Arabs and Abyssinians. European writers continuously claim that the Arabs controlled the Somali ports. This clearly was not the case. The Arabs never settled along the northern Somali coast; when Persian traders (863 A.D.) wished to trade with the Somalis, they formed a caravan (of ships) of several thousand men - obviously for their own protection since the people of Somalia were regarded as dangerous - when the Portuguese visited Zeila, the Capital of Adal, they noted that all the male Muslims (even young boys) wore curved daggers. The Afar, Esa, and Gurgura still wear the traditional curve dagger.

Export Products From Axum (Abyssinia), Yemen, and Somalia - 100-200 A.D.

Abyssinia

<u>Port (Ancient Name)</u>	<u>(Modern Name)</u>	<u>Products Exported</u>
1. Adulis	Massawa	Ivory, Tortoise shell, & Rhinoceros horn.

Yemen (North & South)

1. Muza	Mocha	Myrrh (Gebanite-Minaean), Alabaster.
2. Cana	Hisn Gharab	Frankincense, Aloes.
3. Mascha	Khor Reiri	Frankincense
4. Dioscorida Island	Socotora Island	Tortoise-shell, Cinnabar

Northern Somalia

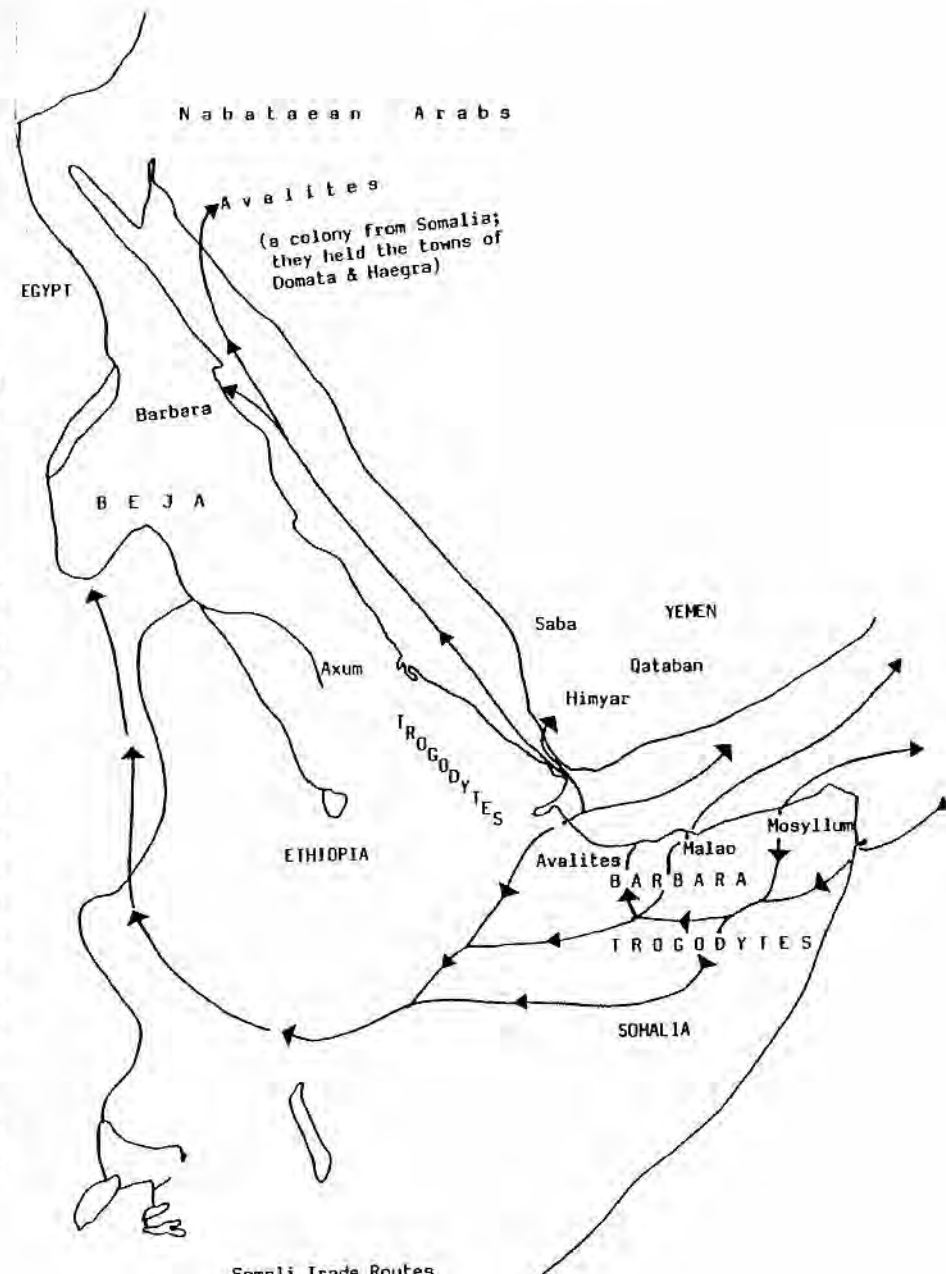
1. Avalites	Zeila	Ivory, Myrrh (Most expensive kind), Tortoise-shell.
2. Malao	Berbera	Myrrh, Frankincense, Cinnamon, Duaca, Indian Copal, Macir from Malabar
3. Mundus	Mait	All the above, plus mocrotu incense

<u>Port (Ancient Name)</u>	<u>(Modern Name)</u>	<u>Products Exported</u>
4. Mosyllum	Elayo	Cinnamon, Fragrant gums and spices, Mocrotu incense, Tortoise-shell, Ivory, Myrrh, Frankincense.
5. Elephant River	Daror River	Frankincense the best type.
6. Market of Spices	Cape Guardafui	Cinnamon many varieties, Frankincense
7. Opone	Hafun	Cinnamon in great quantity and the best kind, Tortoise shell, Also many products from India such as Rice, Cotton etc.

The Arabs imported cinnamon from the Somali ports. This is firmly stated in the Periplus. The Egyptians, Greeks, Romans, and the Arabs believed that cinnamon grew in Somalia. No species of cinnamon is native to Somalia or Africa. It was imported from Indonesia and Malyasia by the Somalis, and then exported from the Somali ports directly to Egypt and Arabia.

Modern historians refuse to believe that the ancient Somalis were a seafaring race. Neville Chittick, in his contribution to the Unesco Project on the General History of Africa (1980), writes "the reference in the Periplus to the export of cinnamon from the Horn is puzzling. Cinnamon would seem to be a substance only produced in South-East Asia, and there appears here to be evidence of trade from that region to the Horn. However, this reference may be an ill-informed reflection of the fact that cinnamon from Asia was probably transshipped in southern Arabia." But if the Arabs knew where cinnamon came from they certainly would have imported it directly, and not have bought it from Somalia.

Miller in his analysis of the ancient trade in cinnamon came to the conclusion that the Indonesian carried it to the East African port of Rhapta, from here,



Somali Trade Routes

he argues, it passed into the hands of the Arabs, and then to the Somali ports. There is no evidence for this imaginative theory. Evidence against this theory is overwhelming; firstly, the Indonesian-Madagascans arrived on the island of Madagascar sometime during the 5th century A.D., and secondly, the port of Rhapta, under Arab control, did not export any cinnamon. The Indonesians arrived during the Christian era. Cinnamon, however, was listed as one of the products from Punt during the reign of Queen Hatshepsut 1503-1482 B.C - over 2000 years before the first Indonesians arrived in Madagascar.

Somalia and The Cinnamon Trade

Pliny (1st century A.D.) was the first ancient writer to discover the true source of cinnamon. He wrote that "cinnamon was imported by brave men on rafts from over vast seas." These men took five years to complete a journey. Who were these men? The answer is simple. Products from Indonesia, Sumatra, Malayasia, and Indian were exported from Berbera, Mait, Elayo, and Hafun. However, the author of the Periplus believed these products to be indigenous to Somalia. The ancient Somalis kept the source of these Far Eastern products secret.

The Periplus mentions sewn boats or rafts at Rhapta. Miller uses this observation to enforce his theory of Indonesian carrying cinnamon and other products from the Far East first to Tanzanian coast (Rhapta) and then to the Somali ports, via Arab middle men. Chittick made an important observation when he visited north-eastern Somalia (1975). He noted the survival of an ancient mode of boat building at Hafun, Mordio, and Bender Beyla. The Somalis from these ports brought wood from Mombassa and Tanga, and used them to build sewn boats and rafts. Much has been written about the Indonesian influence in East Africa; the Somali influence in the Far East has never been fully explored. The Somali word for king, Bogor, is related to the Indonesian word for a palace. Musa H.I. Galaal noted that the Somali Sheikh Yusuf el Kawmeyn, better known as Sheikh Au Barkhadleh, introduced Islam to the people of the Maldives (in A.D. 1153). He is remembered by the people of Maldives as Sheikh Abu Barakath Al Barbari. Ibn Battuta also noted the connection between Somalia (Barbara) and the Maldives.

Ancient Pre-Islamic Ruins, Graves, and Rock-paintings in Somalia

There are so many ancient monuments and ruins in Somalia that a full description is not possible here. Northern Somalia is covered with ancient cairns called 'Ialo' or 'Maguur' by the Somalis. Historians have, incorrectly, attributed these ruins to the Oromo (Galla). I.M. Lewis (1961) noted that the Somali do not attribute these graves to the Oromo: "The Somalis often loosely refer the cairns to the 'gaalo' (sg. gaal), a word which means primarily pagans or nonMuslims....thus while the Somalis today consider the graves to be nonMuslim or pre-Islamic, since they differ markedly in construction from Somali burials today, this is not evidence that they are Galla (Oromo) graves." The custom of building large stone cairns or Talos is practiced by the Afar (Danakil) and Somalis; there is no record of it being practiced by the Oromos.

Only a brief list of the ancient pre-Islamic monuments in Somalia is possible here:

1. MUDUN

(valley of Scushuban)

Massive ruins of an ancient town - 2000 tombs, with high towers - these towers are shaped like African huts.

2. BALADI

(near Bosaso)

Largest burial sites in East Africa, said to be 2 miles long - the burial place of an ancient Somali queen (the queen of Punt was Ati; Somalis remember Arweilo a powerful, ancient Somali queen).

ELAYO

(N.E. Somalia)

Ruins of an ancient town, 1 mile from the present town.

GAAN-LIBAH

(near Hargeisa)

Pre-Islamic cave paintings.

KAL-SHEIKH

Numerous cave paintings.

GELWEITA

(near Las Khoreh)

Stone-age rock paintings

KARINHEGANE

(70km N.W. of Bosaso)

Rock paintings depicting long-horned cattle, human figures, weapons (bows and arrows); some figures are shown with swords and shields.

GUBYALEY

(near Las Anod)

Stone-age inscriptions and drawings.

GULHARFA

(east of Hudun)

Stone-age rock paintings depicting animals, humans and weapons.

HUG

(mountainous region east of Borama)

Ancients path-ways constructed up the hill, numerous pre-Islamic graves.

BERBERA REGION

Large stone structure covered in inscriptions or drawings.

MADERA & NFD

Numerous talo or cairns. Those at Mandera, in Garre country, are attributed to the Madinle and the Banu Yahud. One talo is described as 36ft in diameter and 6ft high. Also the ancient wells at El Leh are said to have been built by the Madinle.

HERIRAT & HORE

(Esa Country)

Ancient graves with head-stones of a distinctly phallic character, also a number of carved stones of various types. Cairns 18ft high, remains of a building - the foundations of which are dressed slabs of corallian limestones. Curle gives the following description: "Another carved type which resembles a winged nut on a bolt; two other carved stones were found leaning up against the headstone of another grave; they each have four square prongs on the tops. A raised ring is carved round all the stones."

Agatharchides (2nd century B.C.) described the burial practises of the Trogodytes: "Some of the Trogodytes bury their dead, binding the neck to the feet with cords; then they cover the body with stones, and then they place a goat's horn on top of the grave." Many of the headstones found in Herirat and Hore have the shape of horns. These graves were constructed in pre-Islamic times, when the Somalis were known as Trogodyte. Curle noted that some of the Esa still built graves in this style.

The Afar also build Talo or Cairns, which they called Das. The Afar build different forms; they vary from a single ring of stones to elaborate and carefully constructed double circle 5ft high and 50ft across. Among the Southern Afar, i.e the Ado Mara clans, another type of Das is constructed. The dead are commemorated by large hollow cones formed of stacked tree trunks; shaped like African huts. These Ado Mara graves are similar to those found in northeastern Somalia; at Mudun, in the Scushuban Valley, there are 2000 tombs with high lowers, shaped like African huts. This suggests that the Somali people are more closely related to the Afar than to any of the other Cushites.

THE ORIGIN OF THE SOMALIS

Many articles have been written about the origin of the Somali people. Turton's article on 'Bantu, Oromo, and Somali migrations in the Horn of Africa' (1975) convincingly argues that the Garre Somalis controlled the area between the Juba and the Iana rivers before the arrival of the Oromos. Other writers, namely Flemming (1964), Heine (1978), and H.S. Lewis (1966), have put forward the theory that the Somalis originated in southern Ethiopia. Cerulli and I.M. Lewis believed that the Somalis originated in northern Somalia, and that they expelled the Oromos. This theory has now been abandoned in favour of locating the ancient homeland of the Somalis in southern Ethiopia. However, this theory contradicts Somali folklore which places the ancient Somali homeland in north-eastern Somalia.

The real origin of the Somali people is infact more simple than the theories put forward so far. A number of simple observations help to understand the origin of the Somalis:

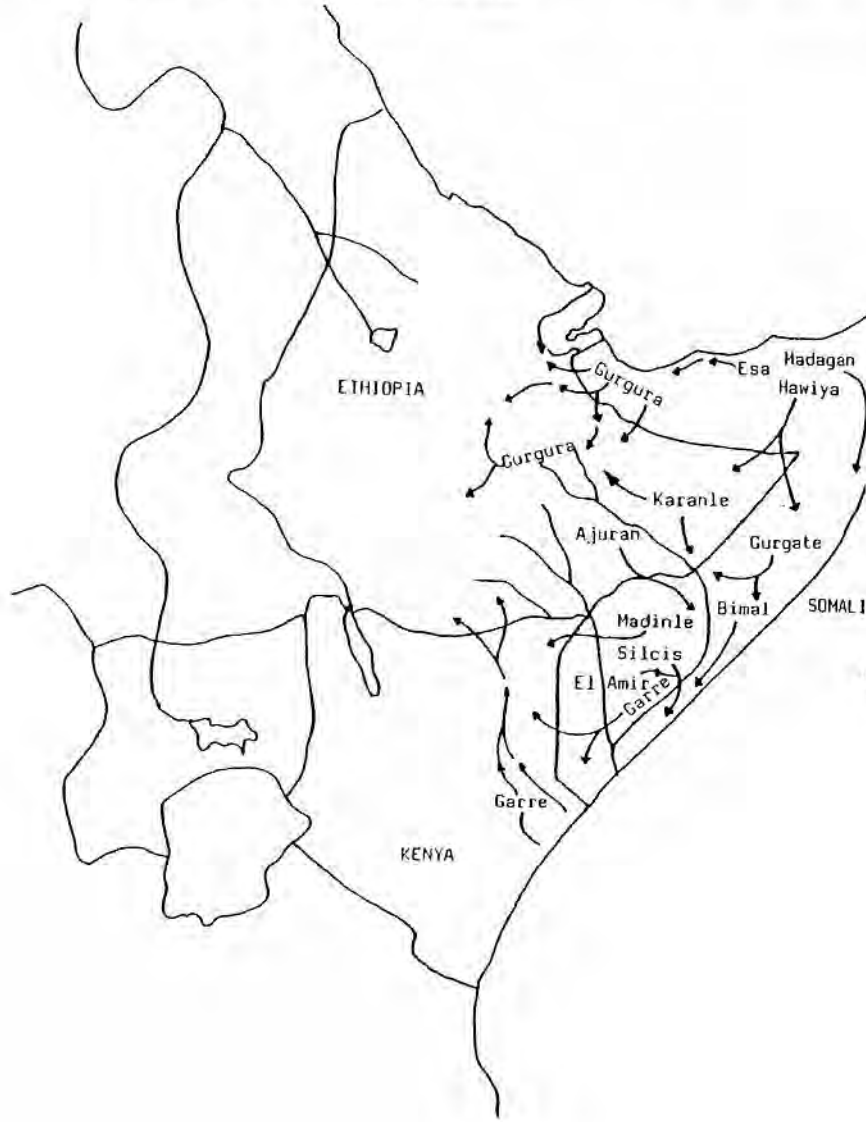
1. The Gurgura Somalis inhabited Zeila, the Hargeisa-Borama region and the Hawas Valley in Ethiopia before the arrival of the Eastern Oromo. Gurgura folklore mentions wars with the Afar, and later with the Turks - but no mention is made of the Oromos until the fall of the Muslim Sultanate of Adal. When Ibn Battuta visited Zeila (A.D. 1331) it was inhabited by the Gurgura; this tribe also founded a number of cities in the interior - e.g. Au Barre, Au Boba, Amud, Abasa, Gogesa etc.

2. The Garre Somalis colonized the Barava-Bajun region, the NFD of Kenya, and Bale province in Ethiopia before the Boran and Warday Oromo. Both the Boran and Rendille believe that the original inhabitants of this region were Muslim Somalis; this is proven by the existance of ancient Muslim graves in Garre country which are identical to those found in northern Somalia.

3. Arab geographers place the Hawiya near Hafun in north-eastern Somalia (Nijertainia), and along the Somali coast as far as Merca in the 1154 A.D.

4) The Bayso (Gidicho), an isolated tribe living on the islands in lake Abaya, speak a language derived from Somali. This tribe today is found in south-central Ethiopia, surrounded by Oromo and Sidamo tribes.

5) Some of the Nilotic languages spoken in the Sudan and Kenya have borrowed heavily from Somali. This observation lend support to the idea that the Somalis are the oldest inhabitants of the Horn.



The Garre and the Gurgura have strong traditions of migrating from the coast; the Garre migrated from Merca, while the Gurgura migrated from Zeila. These migrations started before the 10th century A.D. Both tribes now inhabit areas far away from the coast; the Garre are found in strength in southern Ethiopia, and the Gurgura live to the west of Dire Dawa. From the evidence available, it can be concluded that the first Somalis to reach southern Somalia belonged to the pre-Hawiya tribe. The Afar and Madaxwena Dir were the earliest inhabitants of north-western Somalia. Some of the Afar claim to be of Somali origin; the same can be said of many Oromo tribes.

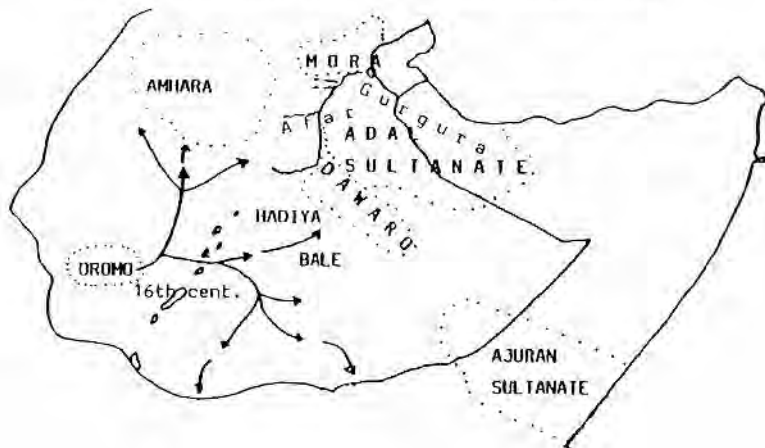


THE MUSLIM SULTANATE OF ANFAT, MORA, AND ADAL

A vast amount of literature has been written about the Muslim Sultanates that flourished in Ethiopia and north-western Somalia. The origin of the people that inhabited these sultanates has not been properly investigated. Trimmingham, Cerulli, I.M. Lewis, and many others have incorrectly interpreted the history of this region: the theory of an Arab origin for these sultanates is completely unfounded. These authors have failed to reconstruct the early movements of many Dir and Afar tribes.

The Dir are regarded as the oldest Somali tribe. From the distribution of the Somali people, the oldest clans are found in the far west. The Gurgura are the most westerly Somali clan; they are the only Somali clan found in the Hawas Valley. The name Gurgura is found over a wide area:

- 1) 40 mile from Zeila, near Hensa, there is a village called Gurgura.
- 2) Biyo Gurgura and the valley of Biyo Gurgura are found in the Hargeisa region,
- 3) The area between Arto river and Jaldesa river is called Gurgura.
- 4) Katama-Gurgura a town in the Awash Shaloke, is inhabited by the Gurgura - this area was known as Awfat or Ifat.
- 5) 50 miles from Sheikh Hussein, near the Webi Shebeli Arusi, there is town called Gurgura; the Garira, Gare, and Gurgura Somalis are found here. This area formed part of the Sultanate of Dawaro.
- 6) 20 miles south of Gidole, in south-western Ethiopia (the old Muslim Sultanate of Hadiya), there is a village called Gurgura.



The Gurgura are the only Somali clan found near the Hawas river. Gurgura traditions asserts that their ancestors came from Zeila; Elmas (near Bulhar), Au Boba (north of Borama), and Au Barre (south of Borama) are frequently mentioned as areas previously inhabited by the Gurgura. The only tribe neighbouring the Gurgura when they arrived in the Zeila region were the Afar. Both the Afar and Gurgura share many similarities: the men wear, strapped across the stomach, a very large curved knife with a blade at least 16 inches long.



The Gurgura tribe gradually moved inland settling at various places. The main reason this tribe migrated into this region was to control the trade in frankincense, myrrh, and other products found in the interior. These products were collected by Gurgura tribesmen and taken to the port of Zeila. The early settlements founded by the Gurgura were Jaldesa, Balaw, Harar, and the towns west of Hargeisa i.e. Abasa, Au Barre, Amud etc. Two routes were then taken by this tribe. One group penetrated further west, coming into conflict with the Ado Mara Afar - west of Dire Dawa; they settled at Erer, Hurso, Gota. Others pushed southwards and settled along the Daror river; here they formed religious settlements and cultivated the land. Most of the Gurgura settled in fertile areas and began to practice farming. This distinguishes the Gurgura from the Afar and Esa: the Ado Mara and Asa Mara Afar, and the Somali Esa are purely nomadic; whereas the Gurgura have both settled and nomadic sections.

With the decline of Axum, the Abyssinians began to move southwards, away from the coast which was controlled by hostile Bega tribes. The gradual conversion of the Bega and other Eritrean tribes resulted in further conflicts with the Christian Abyssinians. The once powerful kingdom of Axum collapsed. Ethiopia became stable under the Zagwe Dynasty, a series of Agau kings that ruled Ethiopia for 343 years. During this period the Muslim Sultanates flourished. In 1270 A.D. the Amhara overthrew the Zagwe, and then transferred the capital from Roha in Lasta to a place called Taguelat in Amhara province. Taguelat, the new capital of Abyssinia, was located just north of Ankober near the river Hawash. The movement of the Abyssinians southwards, near the lands inhabited by the Muslims, eventually resulted in the start of a series of wars between the Christians and Muslims. These Muslims inhabited all the land between the Hawash river and the Zeila coast: Awfat, Mora, and Zeila were three Muslim Sultanates. A fourth Sultanate was situated south of Dire Dawa, in the region now called Arusi. Not much is known about this Sultanate except that it occupied a narrow strip of land, and it had a large army. The population of this region is mixed. Oscar Neuman, who passed through this area in 1902, has the following:

"South of Bio-waraba we entered the country of the Ennia (Ania). This people is a mixed race of Galla (Oromo) and Somal; they speak a Galla dialect, but have followed the nomadic manner of living of the Somal....We crossed the river called Webi by the Somal. We were now in Arusi....near a place called Gurgura we struck the route of Donaldson Smith, the first explorer of these countries, and followed it as far as the holy Muslim town of Sheikh Hussein."

Sheikh Hussein originally came from Merca, on the Somali coast. Andrzejewski interviewed Sheikh Muhamed of the Usmaan mosque in Merca, a descendant of Sheikh Hussein. According to Sheikh Muhamed his ancestor lived 29 generations ago. The custodianship of the tomb of Sheikh Hussein is held by a Somali family. Trimmingham noted that these Somalis hold various offices: "one is the Imam who is the head of the whole sanctuary; another is al-Hajj Mahmud, teaches Islamic law in the school attached to the chief mosque; a third, Sheikh Abd al-Qadir, is the qadi of the sanctuary."

The region where the river Webi branches off to form the Error river is inhabited by the Gurgura, who grow various crops. Further south, just north of Ginir, there are the Guree or Guri Dir. This clan is descended from Ali Madaxwena Dir, and are related to the Gurgura (Mohamed Madaxwena Dir). Near the Auata mountain another Somali clan called the Garrira are found. The pre-Hawiya Gare are also found in this region. The Arusi inhabit areas west of Ginir; they do not grow any crops but have large herds of cattle. Dawaro, the old Muslim sultanate, contained a large Somali population. During the wars between the Muslims and Amda Seyon, Dawaro was ruled by a Jarad called Haydara. This Jarad formed an alliance with the Sabradin, the ruler of Awfat.

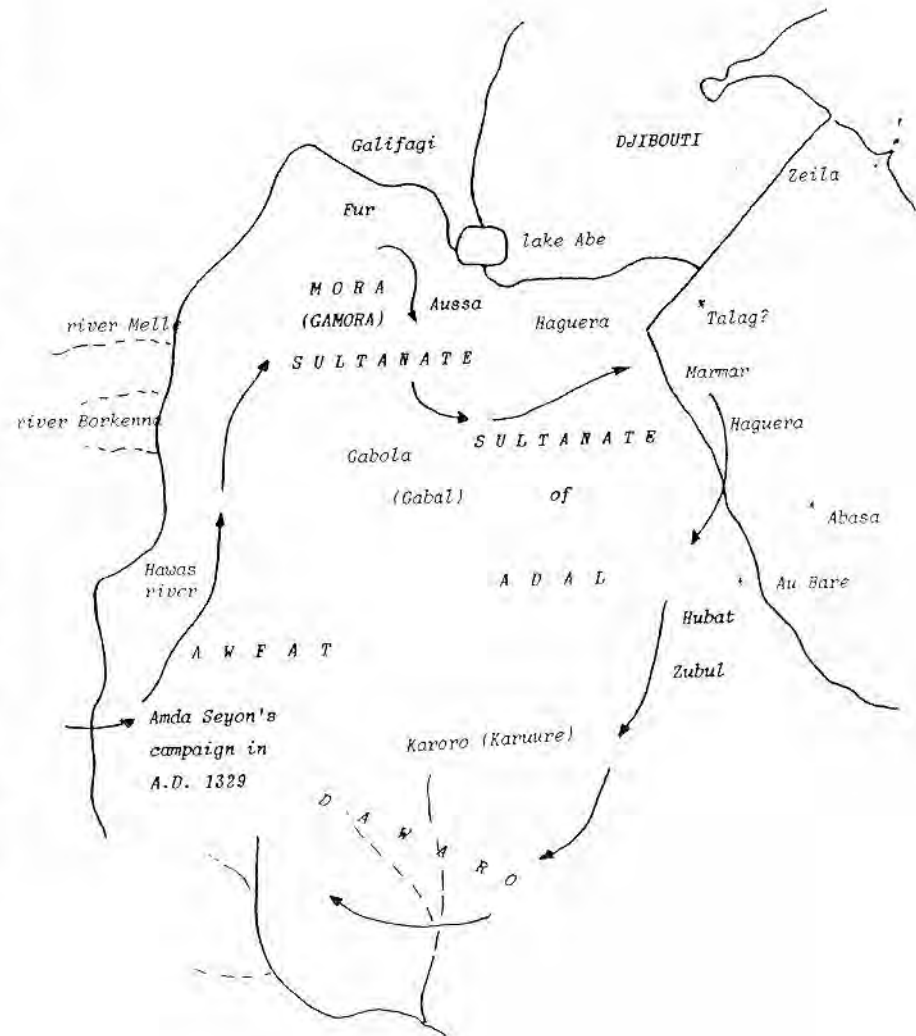


The first account of the wars between the Abyssinians and the Muslims comes from the reign of Amda Seyon. This Ethiopian king fought a series of wars in 1329 A.D. - his campaign was directed against the Afar and Dir. The first people to attack the Abyssinians were the Gabal herdsmen. The Gabal and the Warjeh attacked the Abyssinian town of Bequlzar. These tribes were skilled in warfare. The town of Gabola supplied 5 chiefs for the campaign against the Abyssinians. This town is located 80 miles north of Dire Dawa, in the country inhabited by the Debena Afar. The traditions of this tribe are interesting. Although they are now part of the Ado Mara section of the Afar, they still remember their Somali origin; they were originally part of the Gurgura but gradually merged with the Afar. The Debena and the Gurgura are on good terms. The same cannot be said of the relationship between the Afar and the Esa. The Afar and the Esa do not intermarry and they continuously fighting each other.

Sabradin, ruler of Awfat, was captured and imprisoned by the Abyssinians. His brother Jamaladin was placed on the throne by Amda Seyon. The Abyssinians then concentrated their efforts against the people of Adal and Mora. Amda Seyon led his troops to a place called Gala in Afar country. Seven muslim towns joined together against the Abyssinians: they were Adal (near the Somali border), Mora or Gamora (this is Gamara near Aussa), Tico (Tehu an Afar town), Labakala, Wargar, Zaguma, and Gabala (Gabolla town in Debena Afar country).

Amda Seyon's description of this part of his campaign clearly indicates that they were in Afar country. The region of Mora is described as having no water and the stones of this country were like thorns. A camp was made at Das near the river Fur. This place is the same as Fursi, the seat of the sultan of Aussa. It is located near Galifagi the mountainous region surrounding Aussa. The chronicles also mention Galifagi; this area provided 10 chiefs for the jihad. Amda Seyon was the first monarch to reach this far into Muslim territory. After defeating the muslims from the seven towns, the Abyssinians decided to attack Adal in the east. From the description so far it is quite evident that the Afar played an important role in the wars between the Abyssinians and the Muslims in 1329 A.D. The Sultanate of Mora or Gamora was Afar, the name Gamara is Afar and is used for the mountains south-east of Hadarikuma mountains. The Sultanate of Adal was inhabited by the Gurgura Dir. This sultanate was more prosperous than Mora because of the fertile nature of the country. The ancient

ruined towns in north-west Somalia formed part of the Gurgura Sultanate of Adal. This Muslim Sultanate included the Hargeisa-Borama region, the coastal areas around Zeila, and the regions around Dire Dawa. The capital of Adal was at Ialag. The exact location of this town is not known. Huntingford places it at Datalq Ali, near Aussa. It is more likely to have been further east near the Somali border.

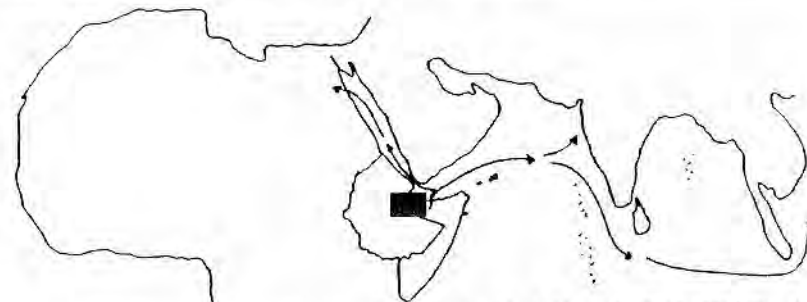


In 1329 A.D. a religious leader from Adal called Saleh brought together 15 Muslim kings: they were as follows - Adal, Mora, Haguera, Harla, Hubat, Zeila, Dawaro, Gadad, Eym, Nagab, Zuba, Tarsa, Elbero, Fadse, and Labakala. He also gained the support of numerous chiefs or governors; in total 2,722 was the number of leaders who pledged their support. The chronicles state that the number of mosques the Muslims possessed was 12,048. The identity of many of the towns are unknown. The most important town was Karoro which supplied 1000 governors; the Karoro or Karuure are pre-Hawiya.

Adal supplied 99 governors while Lehen volunteered 110 governors. The other towns supplied on average 1 governor. After assembling a massive army Saleh led his troops against the Abyssinians. The men of Adal are described as being tall with plaited hair. The custom of these people was to tie their clothes to each other in battle so that no man could flee. Saleh was killed, and the Abyssinians continued to march eastwards into Adal. Amda Seyon's army then destroyed the towns of Ta'arak, Zasay, Abalgi, and then the capital Talag was burnt. The king of Haguera refused to submit. These people were located near a place called Marmagub. This could be the mountainous Marmar region north of the Libahle mountains in N.W. Somalia. Both the men and women of the Haguera fought against the Abyssinians. The women fought with sticks, while the men used bows and arrows. After a intense battle the king of Haguera was killed. It took the Abyssinians 40 days to reach this far into Adal. Amda Seyon's army then began their journey home. They crossed the river Zarat, and came to a place called Arate. The description of this tribe is interesting. The tribesmen of this country cut off the ears of men and castrate enemy. They were regarded by the Abyssinians as the most savage of all the people they encountered. Ihesiger described a similar customs among the Afar. "The great ambition of every Danakil (Afar)," Ihesiger discovered," is to collect more trophies than his neighbours, and they invariably castrate the dead and dying and most usually their prisoners. It is difficult to exaggerate the importance attached by them to this custom, and many raids are undertaken solely with the object of collecting trophies." The Afar are not the only tribe to practise this custom, the Esa frequently do the same. Before returning to Abyssinia, Amda Seyon's army fought against the Harla, and then launched an attack against the Sultanate of Dawaro. It is not certain whether the Esa Harla (a division of the Abgal) or the pre-Hawiya Harla are ment here.

ANCIENT GURGURA TOWNS IN NORTH-WESTERN SOMALIA

The Sultanate of Mora and the western region of Adal was inhabited by nomadic tribes. The eastern part of Adal was densely inhabited. Numerous cities and several castles were built throughout the country. The people of this region practised cultivation; the large number coins and pottery found in this area all indicate that the ancient inhabitants were a cultured people carrying on trade with Egypt on the one hand to China on the other.



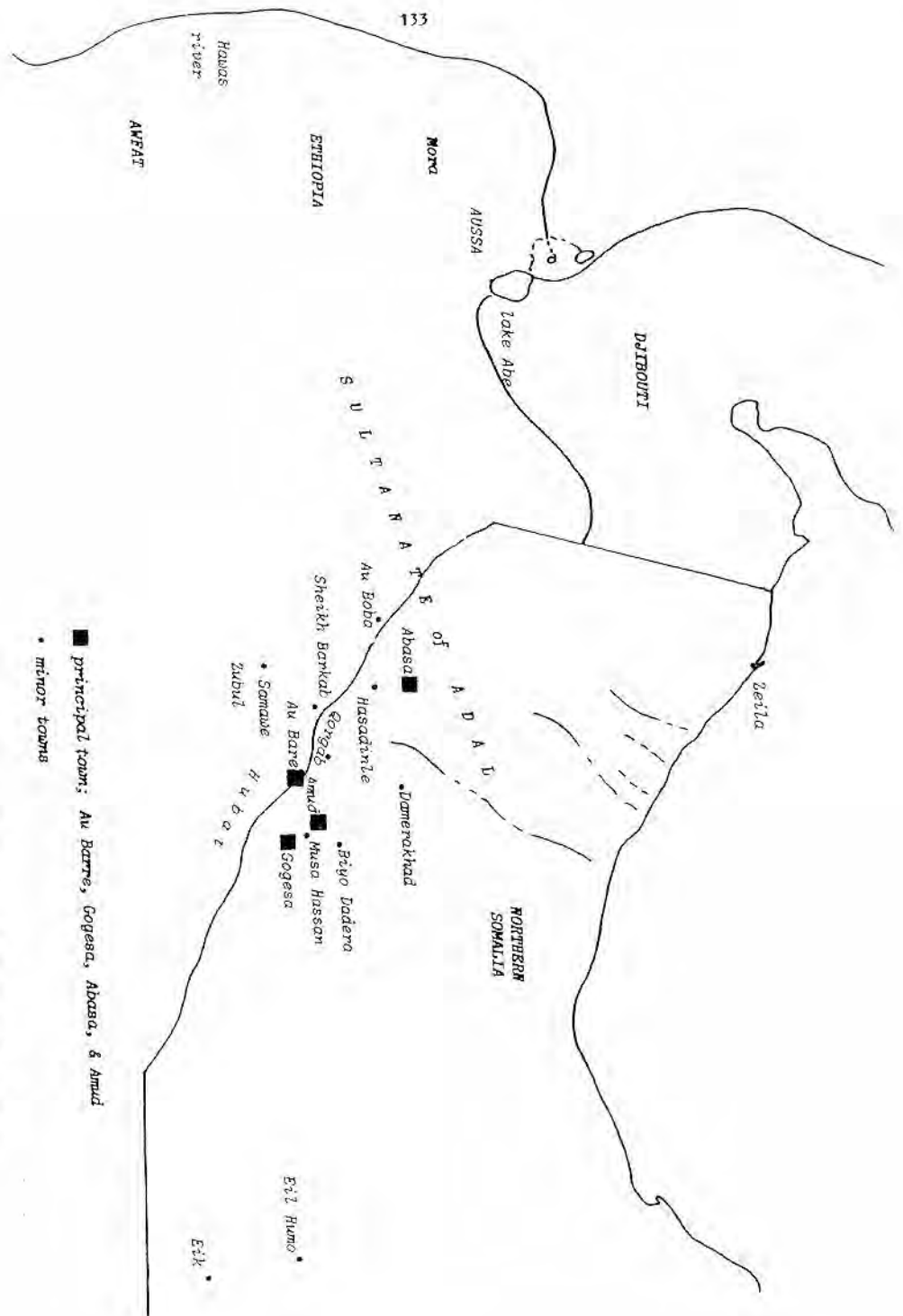
In 1854 Burton, on his way to Harar, travelled through this region. His Gadabursi guides could not throw any light on the origin of the people who had built the ruined towns between Borama and Hargeisa. At the time when these ancient towns flourished, Burton noted, the Gadabursi still lived further east - near Bulhar. Thus the Gadabursi acknowledge that they were not the builders of these towns. In 1934 A.I. Curle and Captain R. Taylor carried out a brief excavations in what was then British Somaliland, and also across the border in Ethiopia. A total of 20 sites were examined; the 4 principal towns of this group are AU BARRE, AMUD, ABASA, and GOCESA. Each of these towns consisted of at least 200 well constructed stone houses. The wall of these ruined towns were 20 feet high. The minor towns consisted of only 20 houses, and walls remain only to a height of about 2 feet. The people who built these towns, that is the Gurgura, now live further west. Au Barre was a Gurgura Sheikh belonging to the Nabi Dur section. This confirms Gurgura traditions that they once inhabited Zeila and north-western Somalia. Only small numbers of Gurgura can be found today in north-western Somalia; mainly at Ijara, Teiso, and other small villages west of Hargeisa. The major areas inhabited by the Gurgura today are in Ethiopia - i.e Dire Dawa, Gota, Erer, Bika, Hurso, Gurgarala etc.

The 20 ancient towns examined by Curle are as follows:

1. Saad Din Island
2. Zeila
3. Amud
4. Abasa
5. Au Bare
6. Gogesa
7. Au Boba
8. Derbiga Adad
9. Biyo Dadera
10. Damerakhad
11. Derbile
12. Qorgab
13. Hasandinle
14. Kabab
15. Musa Hassan
16. Sheikh Barkab
17. Eil Humo
18. Eik
19. Fugayi
20. Aroqolab (a single house)

Numbers 3 to 17 are found in the Borama region. Although Eil Humo and Eik are situated some distance away from the main towns, Curle included them with the others because of the similarity in the techniques of construction.

The first Somali clan to occupy the region between Margeisa and Zeila was the Gurgura Dir. The early history of the Gurgura consists of numerous jihads against the Abyssinians. Ugas Tur, one of the early Gurgura rulers was based near Biyo Kobe, near the town of Abdel Qadir. The capital of Adal was also in this region during the 13th and 14th century. The Abyssinians frequently sent expeditions against the Afar and Gurgura. During such conflicts the Afar and the Gurgura joined together against their common enemy. Ethiopian chronicles frequently mention the rebellion of Mora, an Afar Sultanate based around Aussa,



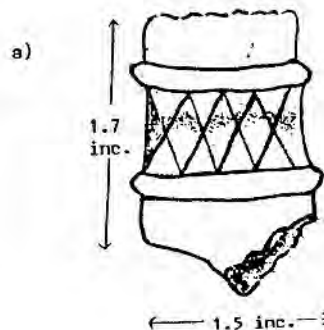
and Adal, the area between Zeila and Dire Dawa - which corresponds to Gurgura Country. After examining the ancient ruined towns of N.W. Somalia, Curle came to the conclusion that towns such as Au Barre and Abasa formed part of the kingdom of Adal that was burnt by the Abyssinians under Lebna Dengel. The Gurgura date the arrival of the Esa clan in the region of Zeila during the wars between the Turks and the Gurgura. In 1517 the Turks under Selim I attacked Zeila and established a custom house. The Gurgura immediately waged war against the Turks. At a place called Araso, the Gurgura assembled an army. The mountains surrounding the town of Balaw was used as a base to attack the Turks. Although the Turkish troops had the advantage of firearms while the Gurgura had only spears and shields, they still decided to resist the invaders. Ugas Mohamed, the leader of the Gurgura, led his army against the Turks near Harar (Adari). The Turks were victorious; they captured the town Balaw and then took Harar. The Gurgura and the Turks made an alliance - the Somalis were supplied with firearms, which were used against the Abyssinians.

N.W. Somalia - Archaeology

The houses found at Abasa, Au Bare, Amud, and Gogesa, are well-built. The houses varied in size from a single room measuring 9 feet by 10 feet, to a four roomed mansion with a courtyard. The mosques at these towns were constructed with lime mortar. Curle gives the following description:

"The 'Mihrab' of the mosque at Amud has a pointed arch and outside the mosque proper was an antechamber containig a storage well 8 feet deep and lined with plaster to hold the water for ablutions. The mosque at Abasa measured some 60 feet by 54 feet and contained twelve unevenly placed pillars of varying forms; some were round and surmounted by built rectangular capitals, others rectangular with angles recessed, cruciform in plan....some of the pillars had baulks of wood built into them about 3 feet from the ground. Their purpose was probably to facilitate the attachment of drapery."

Excavations at Au Bare and other ruined towns revealed many interesting finds - e.g. lamps, stone weights, metal rings, small stone playing pieces, glass bottles, local pottery, blue and white Chinese pottery from the Sung and Ming era, Egyptian pottery, and many other items. Egyptian coins found at Derbi Adad belong to the Kait Bey, a Mameluke Sultan of Egypt from 1467 to 1495. A silver finger-ring found at Au Bare, measuring $\frac{1}{2}$ inch wide, was ornamented with a debased pattern of interlacing pattern indicate a connection with Coptic art.



A delicate pottery fragment from Saad Din island. This piece was locally produced and has been dated as probably 12th century. It is cream-coloured, 1.7inc. x 1.5 inc.,

This biscuit ware shows criss-cross patterns which resemble Coptic interlacing work; this indicates that their was a close relationship between N.W. Somalia and Coptic Egypt.

One silver ring found at Au Bare was ornamented with debased pattern of interlacing. Also one fragment of mother-of-pearl shell had a design of incised rings carved on it. This again indicates a connection with Coptic art.

b)



side view

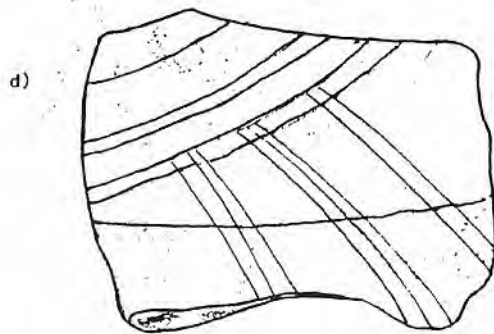
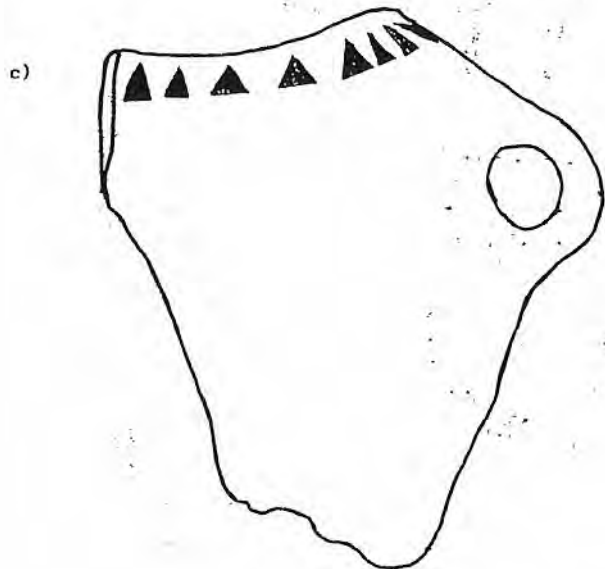
hook fragment from a vessel, hand-built, probably 15th cent.

This piece was blackened by contact with fire; indicating that these ancient towns were burnt by the Abyssinians in the 15th-16th century.

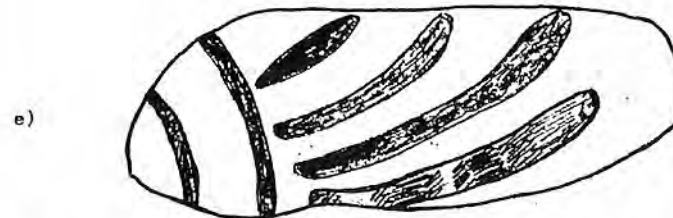


front view

Curle found burnished pottery on all sites -
The fragment below was part of a jar, and was
brown in colour. It was found 4ft below the surface
in a refuse-heap at Amud. It showed simple
incised ornamentation; probably from the 15th cent.



Interesting fragment,
pink-brown colour with
black marks indicating
contact with fire; the
rim was clearly burnt;
piece covered with
criss-cross pattern.



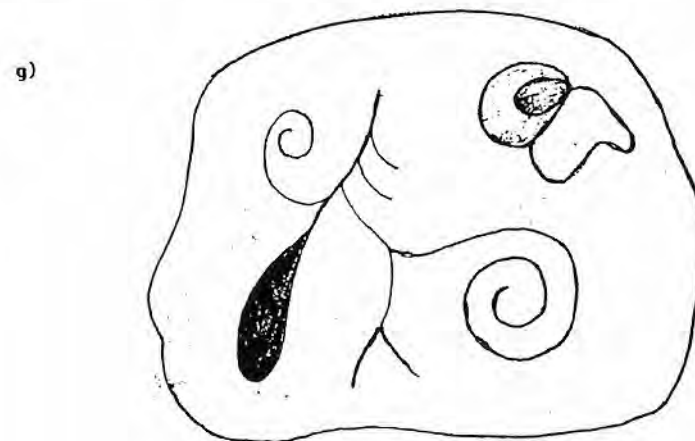
Above, sherd from Musa Hassan, sea blue with black line pattern;
higher quality than usual Near eastern ware; Curle dates it as
late 16-17th century, and of Arab origin.

f)

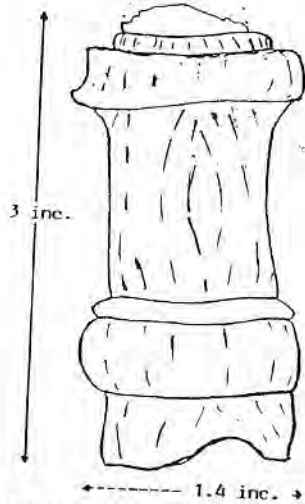
Below, metal arrow head with barb, length is 2½ in., bronze appearance,
site of origin uncertain, probably Abasa;
the Hawiya, Gurgura & Marehan provided archers for the army of Ahmed
Ibn Ibrahim (Ahmed Guray)



Below, a piece from China from Zeila; dates from the Ming Dynasty
i.e the 16th century, floral design, white and blue colour.



h)



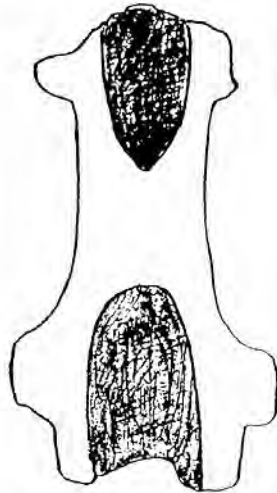
knife handle

Interesting piece, wood fragment, clearly a carved handle of a dagger or knife, more likely a dagger, excellently carved, interior has two grooves - 0.6 and 0.4 inc. respectively; the wood has become blackened by fire. Location of origin uncertain, inland site - probably from Amud.

Most of the items found in N.W. Somalia have been blackened by fire - This indicates that these ancient towns (Zeila, Abasa, Au Barre, Gogesa etc.) were burnt by the Abyssinians under Lebna Dengel (1527 A.D.)



view from above



interior grooves of knife handle

Much of the pottery fragments brought back to Britain have not been thoroughly studied. Good quality Chinese Celadon pieces were found on every site; Curle assigned them to the Sung and Ming dynasties. One piece, green with a light pattern of a floral nature, obviously part of a rim, appears to be Sung i.e. 960 A.D.- 1279 A.D.; Curle believed this piece to be Ming i.e. 12th-15th cent. Four pieces of light green Celadon ware were decorated with dark green circles with a high degree of crackle. These shards are clearly Sung. The high degree of crackle is very similar to Southern Kuan ware. The designs are slightly raised; one shard shows what might have been a dish or vase.

A 2½ inch long metal arrow head with a barb was found by Curle. The exact location of this find is uncertain. Curle originally registered it as being found at Abasa, but this has been crossed out. Bows and arrows were frequently used in warfare. The Barbaras (ancient Somalis) were according to Arab accounts highly skilled in archery. During the campaigns of Ahmed Ibn Ibrahim (also known as Ahmed Guray or Ahmed Granys), the Gurgura, Hawiya, and Marehan provided 1000 archers.

A very interesting piece, labeled 'wood fragment', appears to be a carved handle of a knife or dagger. It is beautifully carved, the interior has two grooves - 0.6 inches and 0.4 inches respectively, and the wood has become blackened by fire: a dot mark decorated vessel piece had also been partly burnt: a further indication that these towns were burnt by the Abyssinians.

Not all the pottery found at these sites were imported. Some had been produced by the local population. Both wheel made and hand-built pottery pieces have been found in N.W. Somalia. Coarse red pottery from Saad Din Island, near

Zeila, and Abasa had been wheel-made; this technique is no longer in use in Somalia. Many burnished pottery pieces showed incised decorations. One piece, a rim of a jar with a handle, has incised marks along the rim and inside the neck of the jar. Curle saw a similar jar in Harar (1935) being used to store money. Curle has the following "no burnished pottery is in use in Somaliland today, but it is in general use in Ethiopia. It should be noted that the tribes that built these ruined towns now live in the Dire Dawa region of Ethiopia.

Curle's comments indicate the sophisticated nature of the inhabitants:

"The numbers of spinning weights or whorls indicate a considerable spinning of wool or cotton, presumably for clothes. The cotton or wool came from Ethiopia where the same process of spinning is carried on today. Coffee beans found in the refuse heaps, and the grind-stones from other regions go on to indicate further that a comfortable standard of living was attained. The bones found in the refuse-heaps show that camels and sheep or goats formed items of diet; the numerous cooking pots would be used for stewing while the hammer-stones would serve to break up the bones for marrow. One can picture the food being poured from the coarse cooking-pot on the Celadon bowl and served to the family sitting round dipping their fingers into the bowl. The saddle-querms and grind-stones show that cereals were used and the product was no doubt made into some sort of bread. The finding of coffee was taken either as a beverage or fried in fat in the berry. If taken as a beverage one can picture it being served in Chinese, Arab or Egyptian cups. Cool drinking water would be available from porous jars hanging from the roof. The flat steatite platters would serve the cook as a board on which to prepare the bread or meat and although no knives were found the cuts on the steatite platters point to their use."

The ruined towns probably became abandoned after the death of Ahmed Guray (in 1543 A.D.), during the reign of the Ethiopian king Galawdewos (1540-1559).

There are a number of ancient Muslim ruins which have not been properly examined. They are as follows:

GULDU HAMED at Upper Sheikh - a very large ruined town with a graveyard consisting of 5,000 graves.

BADWEIN - a very large ruined mosque and deep well.

DUBARA - ruined buildings with Persian mortar; also remains of a Turkish watch-tower.

DUBAR HILLS - the rocks behind the spring are covered with ruins of mosques and houses. The buildings were constructed in exactly the same manner as those found at Au Bare, Amud, and Gogesa.

KURUNYALI - near Zeila remains of a building believed to have been a mosque.

YOGHOL - an ancient castle of considerable size, crowning the a detached hill west of Hargeisa.

MOGA MEDIR - numerous ancient building on this summit, located 35 miles south of Au Bare.

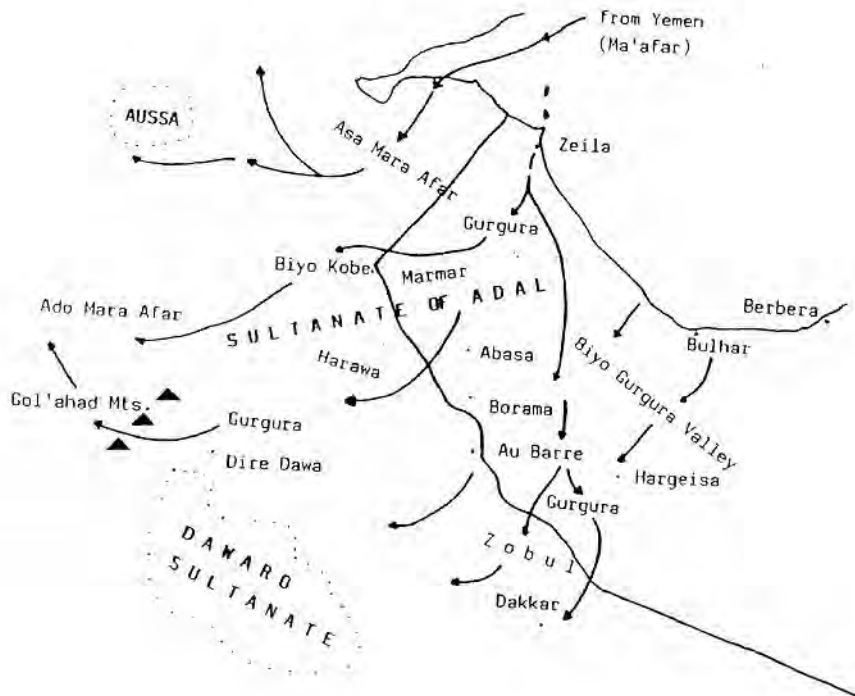
SAMAWE - remains of a massive castle which dominates the Gawa Pass. The castle is built of dressed stones rising in steps. It is located 12 miles north of the Zubul hills - the tomb of Samawe is $\frac{1}{2}$ mile from the castle.

DERBIGAH KOLA - elaborate ruins of a large town and mosque. Numerous stone cannon balls litter the area between this Derbigah Kola and Au Bare. The leader of this town, a woman called Kola, fought an intensive battle against the neighbouring town of Au Boba; the Gadabursi place this event at a time when they still lived on the coast near Bulhar.

DHOGOR - ruined town and burial place of Sheikh Au Barkhadle also know as Yusuf al-Kaunein.

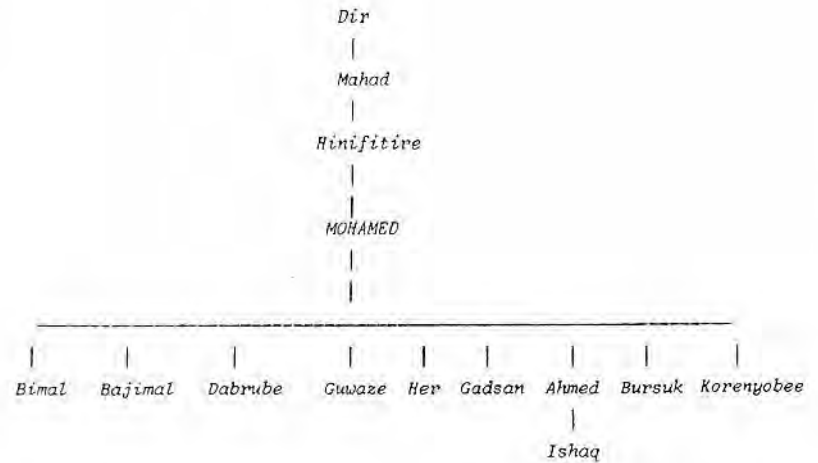
Tribal Movements of The Dir Tribe

The earliest tribal movements in northern Somalia involved a migration of the Gurgura Dir from Zeila through the Marmar plain. It appears that this Dir clan built numerous settlements between Zeila and Hargeisa. Some sections of the Gurgura, such as the Nabi Dur clan, set up a base in the Zubul highland, the Hubat, and the Harawa Valley. Other Gurgura clans took possession of the country around Biyo Kobe, and then pushed southwards to Jaldessa - driving out the Afar. The Gurgura Somalis then pressed westwards to the Col'ahad mountains, near Dire Dawa. This was the site of a large battle between this Dir clan and the Afar. The migration of the Gurgura continued until they had reached Hurso, Gota, and Erer - they then drove the Afar to the Hawas river.



The Hinifitire Dir

The descendants of Hinifitire Mahad Dir are as follows:



ISQAQ DIR

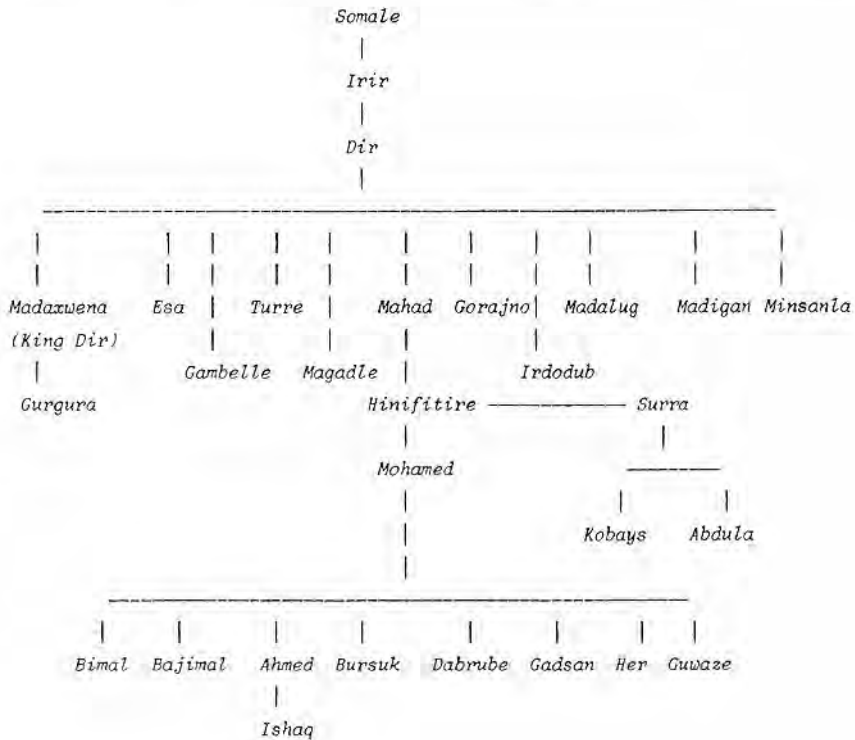
It is now fashionable for some of the Ishaq to claim an Arab origin; these claims are completely untrue; Ishaq was the son of a Dir man called Ahmed Ibn Mohamed - a descendant of Hinifitire Mahad Dir. Sheikh Ishaq married two women; his first wife was from the Magadle Dir clan, while his second wife was an Abyssinian woman. According to some sources the Abyssinian woman was called Hannifa. These two women gave rise to the two sub-clans - the Habr Magadle (Magador) and the Habr Jeleec clans respectively.

Although some Ishaq genealogists now claim that sheikh Ishaq was an Arab, there is no evidence to suggest this. Professor I.M Lewis has the following comment on the origin of the Ishaq clan: "It seems unlikely that the historical origins claimed for sheikh Ishaq are authentic." Many false genealogies have been created. However all these genealogists agree that Ishaq was the son of Ahmed Mohamed i.e Ishaq Ina Ahmed Ina Mahamed

Some genealogist from northern Somalia have changed Ishaq's genealogy from Ahmed Ina Mohamed onwards; instead of having Ahmed Ina Mahamed Ina Hinifitire Ina Mahad Ina Dir Ina Irir Ina Somale; false names have been incerted linking Ishaq with the Prophet Muhamed's (PBUH).

The true genealogy of Ishaq is still remembered by both Dir and Hawiya genealogists. All the Somali elders interviewed believed that the Bursuk and Ishaq were descendants of a Dir man called Ahmed Mohamed.

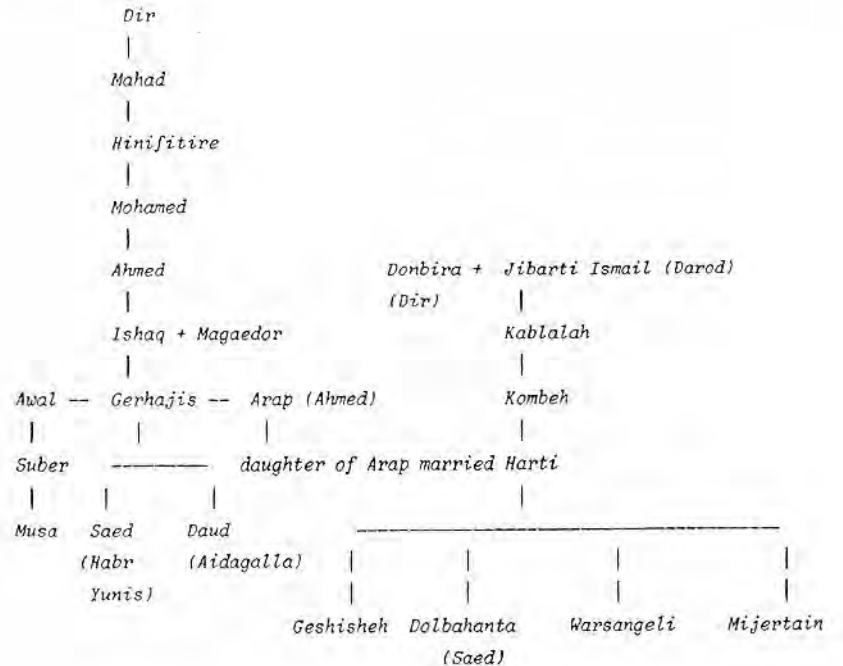
I.M. Lewis noted that the claims to an Arab origin (through the Prophet Muhamed (PBUH) is not restricted to some of the Ishaq; he discovered that some of the Isa he met in Djibouti now claim that Isa was an Arab who landed at Djibouti - however, the Isa are the descendants of Madobe Dir.



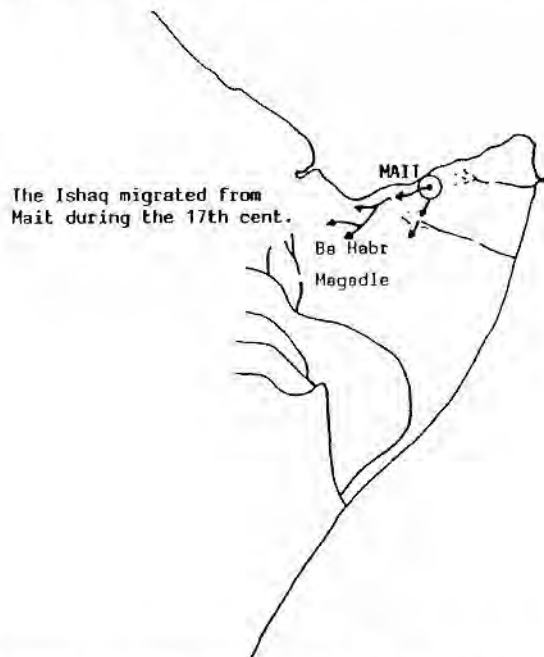
Tribal Movements of The Ishaq

The early traditions of the Ishaq focus on the coastal town of Mait; his burial place is marked by a dome-shaped mosque at the foot of the hills. Revoil observed that when Somalis sailed along the coast off Mait they invoke the sheikh's blessing by offering up prayers, accompanied by offerings of rice and some dates thrown into the water.

During the 16th century A.D. the town of Mait appears to have been controlled by the Harti; they are referred to as the people of Mait in Futuh al Habash. The genealogical relationship between the Ishaq and the Harti is of some interest:

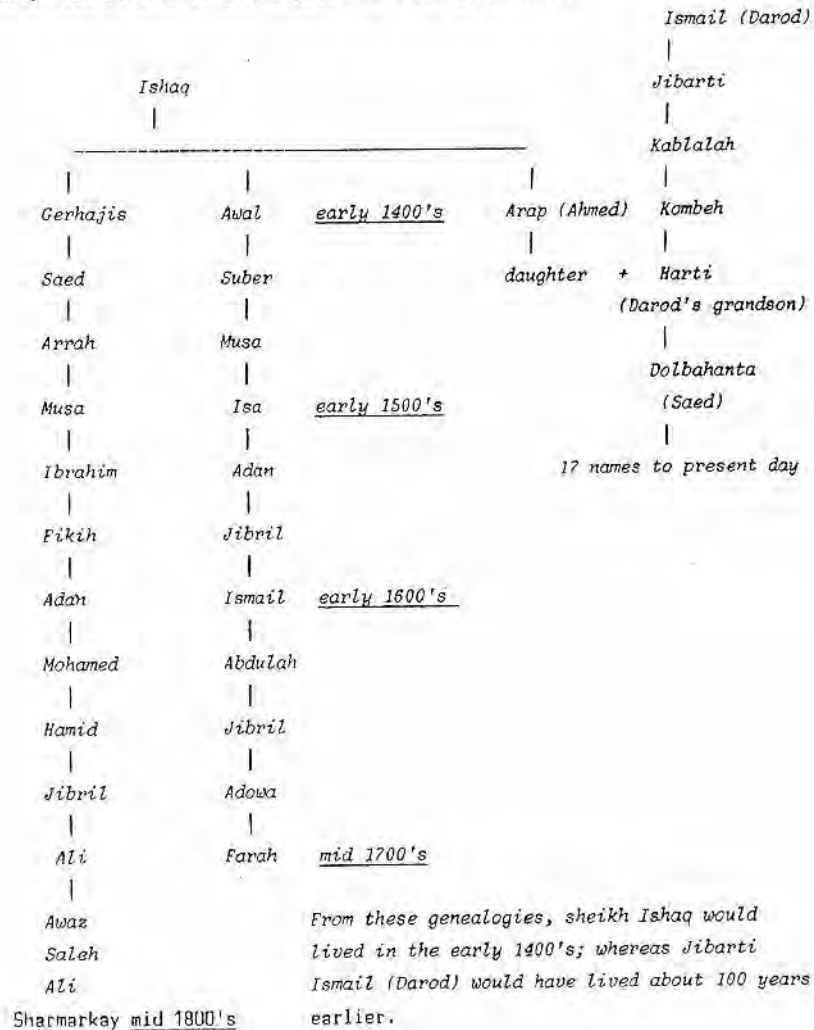


The migration of the Ishaq from Mait began in the 16th century. This movement only involved the Habr Magadle section i.e the Habr Gerhajis and the Habr Awal. The Aidagalla and the Habr Yunis, the two branches of the Habr Gerhajis clan, moved southwards into the Haud. This region was previously inhabited by the Bursuk and Geri clans. The Habr Awal moved further west, into territory held by the Gadabursi. During the 1700's the Gadabursi lived near Bulhar, on the Somali coast. They were driven from this area by the Esa and Habr Awal. The hills near Bulhar (Elmas & Biji) mark the border between the Esa and Habr Awal. The Habr Jeleee have not migrated from the Mait region; they inhabit the country between Burao and Mait.

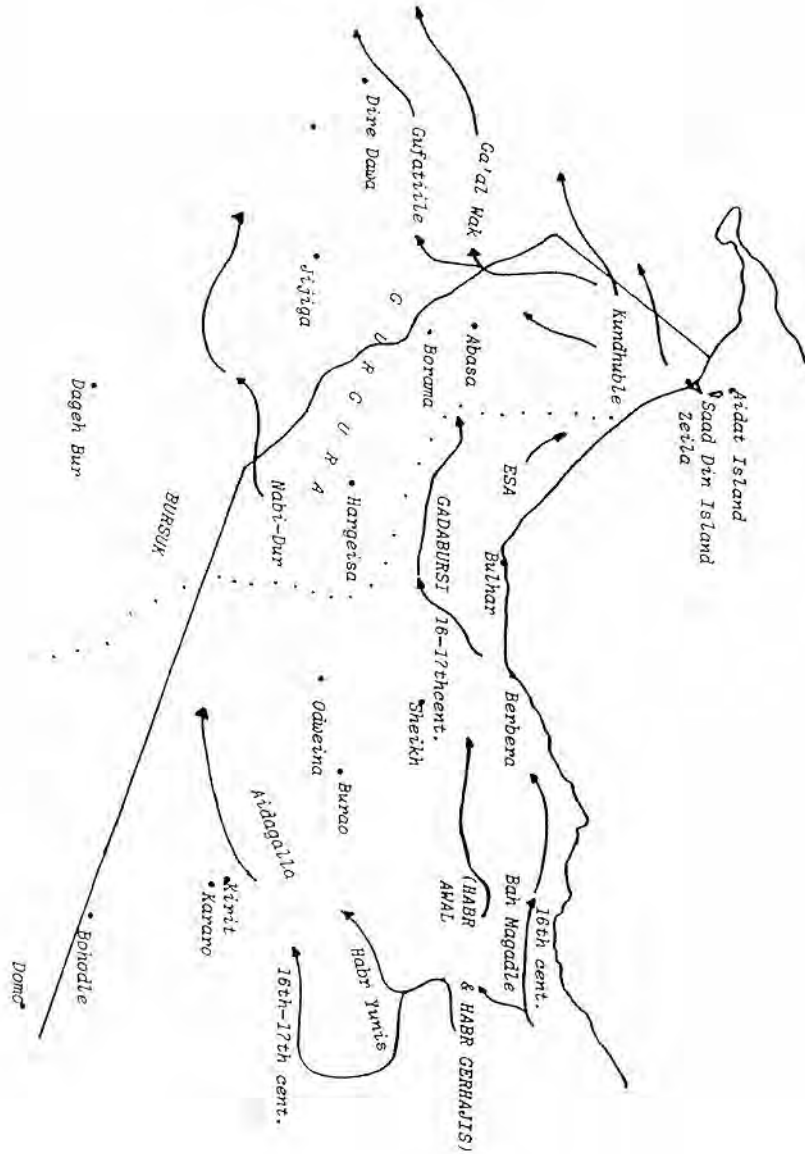


The Habr Awal began to occupy the Hargeisa region during the 1700's. This explains why many Sheikh buried in the N.W. Somalia do not figure in the genealogies of the Ishaq. For example Sheikh Au Barkhadleh, Sheikh Au Barre, Sheikh Samawe, Sheikh Au Boba, Sheikh Barkab etc. did not belong to the Ishaq clan; they belonged to other Dir clans.

This genealogy lends support to the belief that the Darod clan are older than the Ishaq. Harti, the great-grandson of Darod, married the daughter of Ahmed (Arap) Ishaq; this indicates that Darod (Jibarti Ismail) lived at least 100 years (3 generations) before Ishaq. Therefore, Ishaq must have lived in the early 1400's: each century represents three generations -



From these genealogies, sheikh Ishaq would lived in the early 1400's; whereas Jibarti Ismail (Darod) would have lived about 100 years earlier.



THE DAROD

According to Somali folklore a man called Jibarti Ismail (Darod Ismail) landed on the Somali coast, somewhere between Bosaso and Alula. The exact origin of Darod remains a mystery. The vast amount of literature written about Darod does not help in locating the country from which Darod is said to have fled; some sources have suggested that Darod was a Mahri from Oman, a Yemeni from Zabid, a Jordanian, an Iraqi, an Asiri from Hejaz, and even a Syrian.

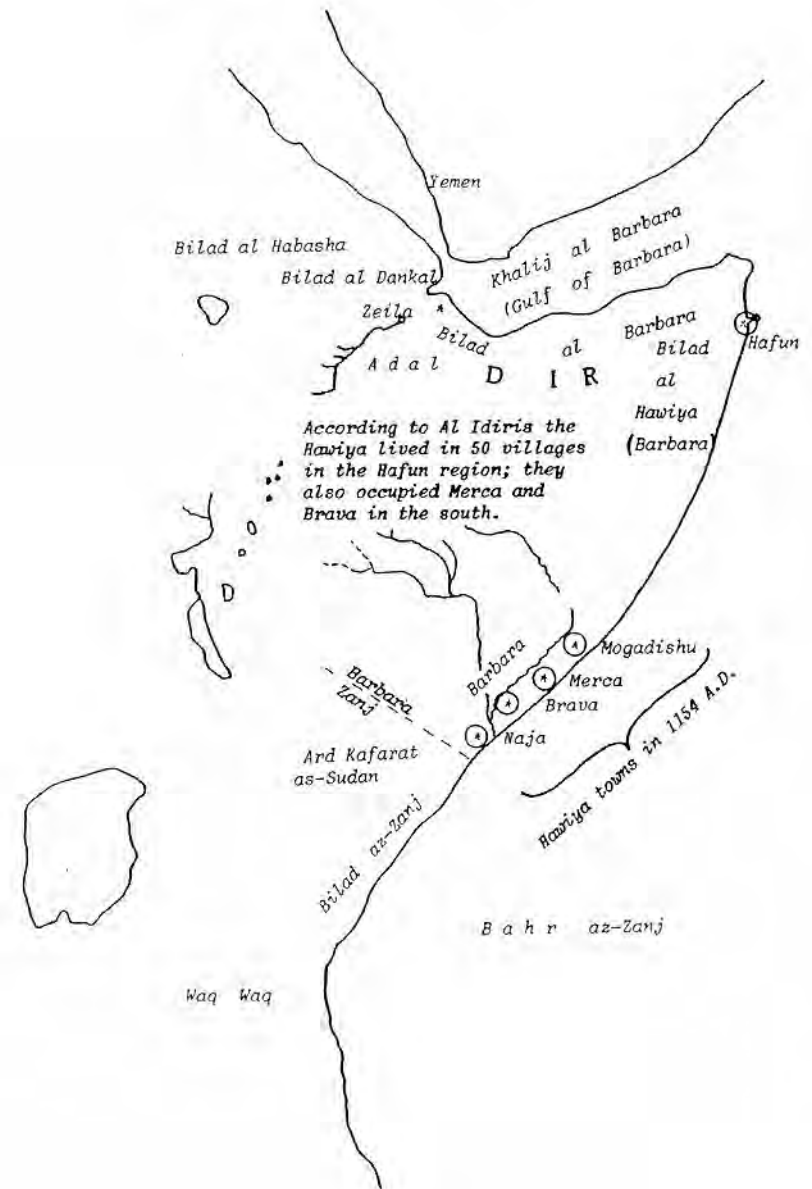
The Darod individuals I have met have suggested that Darod Ismail was related to the Mahri tribe i.e Mahri Ismail and Darod Ismail. This would make Darod and Mahra brothers. However, this genealogy cannot be accurate since Mahra Ibn Himyar Ibn Saba lived many thousands of years ago; Darod on the other hand lived only 500 years ago. The Mahra differ from the northern Arabs in that they look like the Somalis and Oromos, and also they speak a language related to Tigrean, Amharic, and Igrinya. Small groups of Mahra have settled near Binnah, in the Mijertain - however, their numbers are extremely small. In the 16th century, during the campaigns of Ahmed Ibrahim al-Curey, a small group from the Mahri took part in the Jihad.

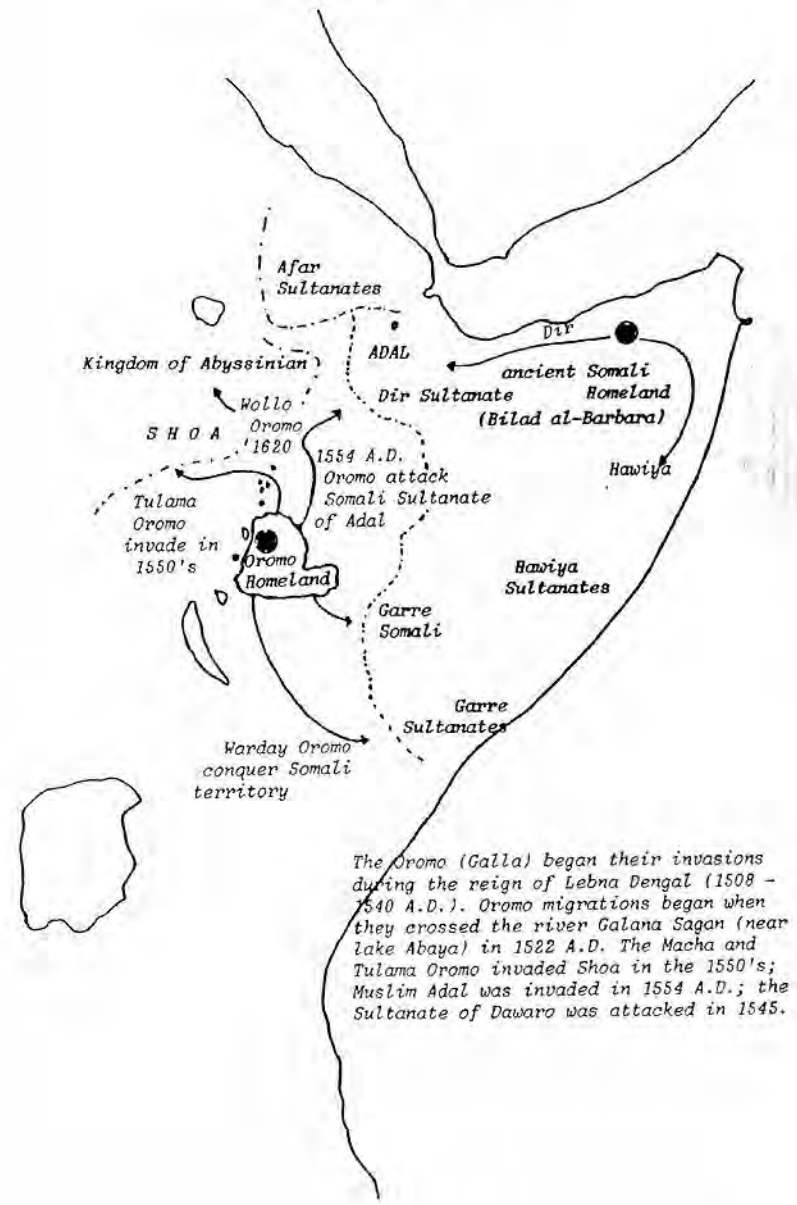
Culturally and racially the Darod are identical to the Dir and Hawiya. The examination of graves in the Jid Ali and Rhat region, Warsengeli and Dolbahanta country respectively, by Speke in 1854 indicates the influence of the Socotori. The island of Socotora, only 60 miles off the Mijertain coast, is inhabited by the indigenous Socotori and the Mahri. A branch of the Mahri, the Sa'd bin Towar, invaded this island about 400 years ago - driving the Socotri into the mountainous regions. It is quite probable that some of the Socotori sought refuge in north-eastern Somalia; this would explain the type of graves encountered by Speke at Rhat, Jid Ali, and the Kirit region - The folklore of the Warsengeli and Dolbahanta confirms the connection between the Darod and Socotori. The graves observed by Speke occur mainly in the Rhat region; this area is believed to have been the final resting place of Darod Ismail. The Muslim ruins to the east, in the Scushuban Valley, are very similar to those built by the Hawiya in southern Somalia. Other ruins in this region are attributed to the Minsanla and Madigan Dir clans.

THE STORY OF DAROD'S ARRIVAL IN SOMALIA

Their are a few variations of this story; the following account is based on the traditions of the Harti:

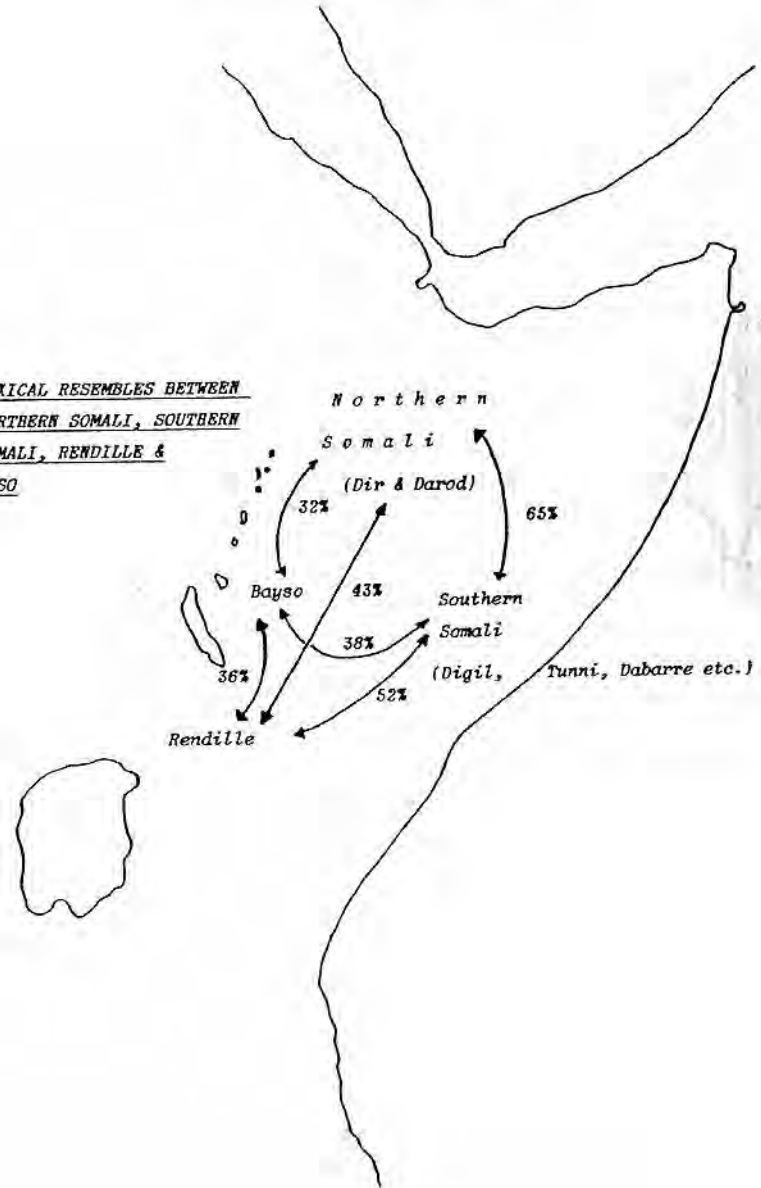
"About 500 years ago a man called Darod Ismail fled from his homeland. Some say he was unable to live with his brother, others believe that his uncle, a sultan, was planning on killing him. All we know for certain is that Darod Ismail was persecuted by his relatives and forced to flee to Somalia. Darod landed at a place near Bosaso (some say Alula) and took refuge in a cave. Because the land was dry, Darod constructed a well. One day a beautiful girl, called Donbiro, discovered his well and began to water her sheep. The father of this thought it strange that the sheep did not want to drink when she brought them back in the evening. Donbiro's father was a man called Dir, and along with his brother called Hawiya - they decided to follow Donbiro in order to find out where she was watering the sheep. The next day Donbiro was caught talking to the stranger. Darod quickly covered the well with a large stone and he then climbed up a tree. Dir and Hawiya asked Darod to come down, but he refused. Hawiya, Dir's younger brother drew his sword with the intention of killing Darod; but he was prevented from doing Darod any harm by Dir. After failing to remove the stone covering the well, Dir asked Darod what price he would accept to come down from the tree and remove the heavy stone. Darod answered that he would remove the stone, so that his tribe could enjoy the water. Darod answered that he would remove the stone provided he might have Donbiro for his wife. Dir accepted and Darod married Donbiro. Darod and Donbiro had five sons: Saddeh, Asaleh, Thanadeh, Kablalah, and Yusuf."



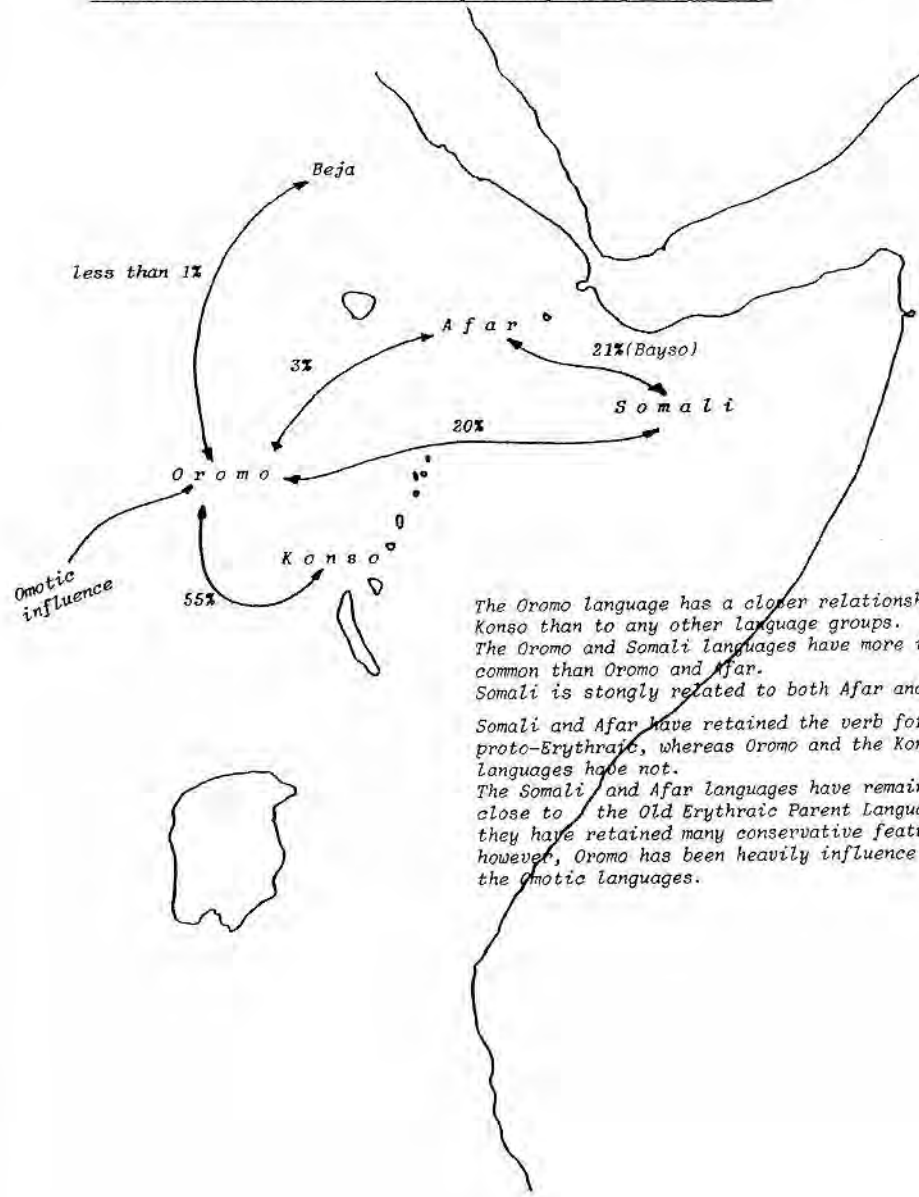




LEXICAL RESEMBLES BETWEEN
NORTHERN SOMALI, SOUTHERN
SOMALI, RENDILLE &
BAYSO

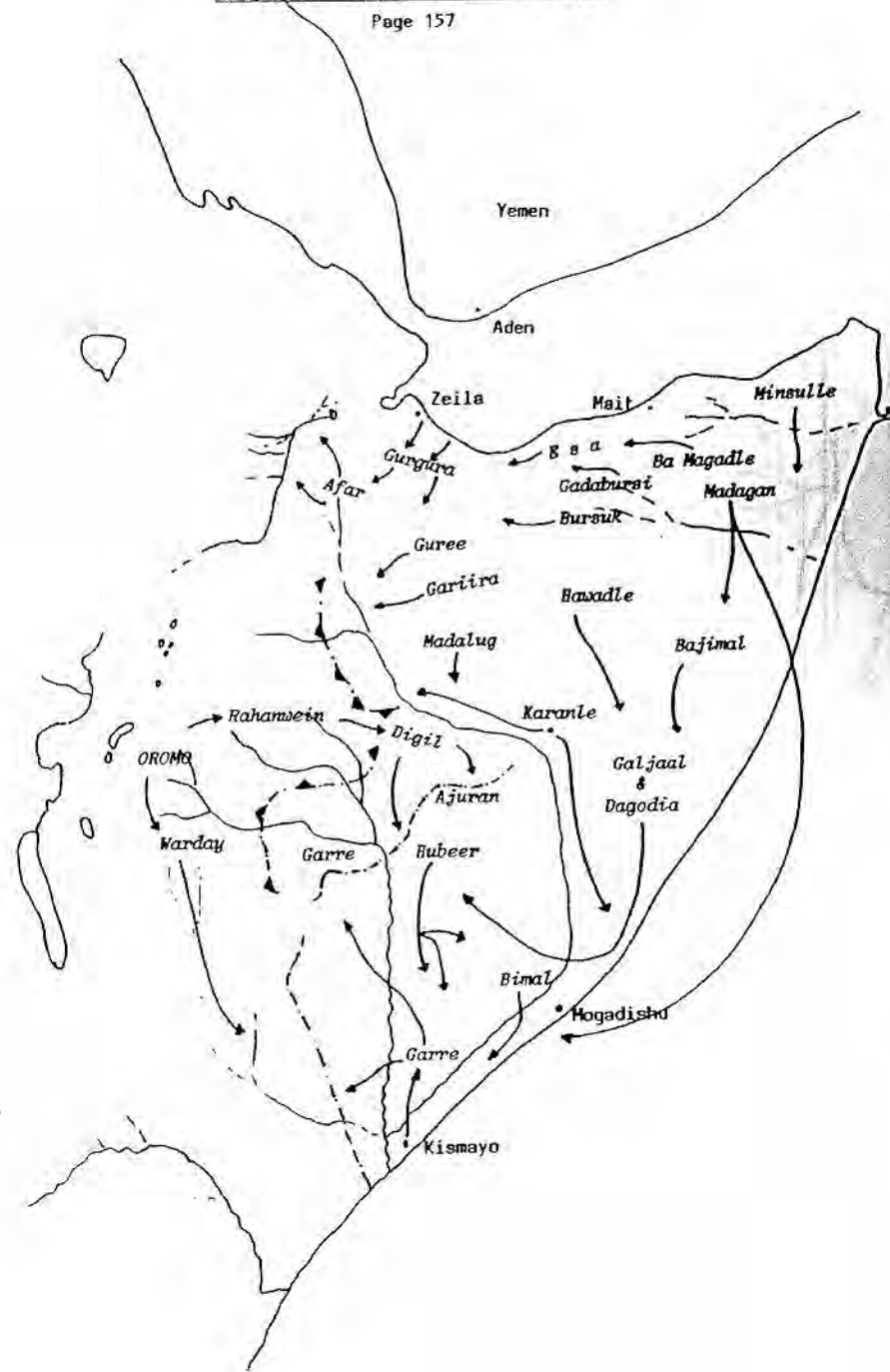


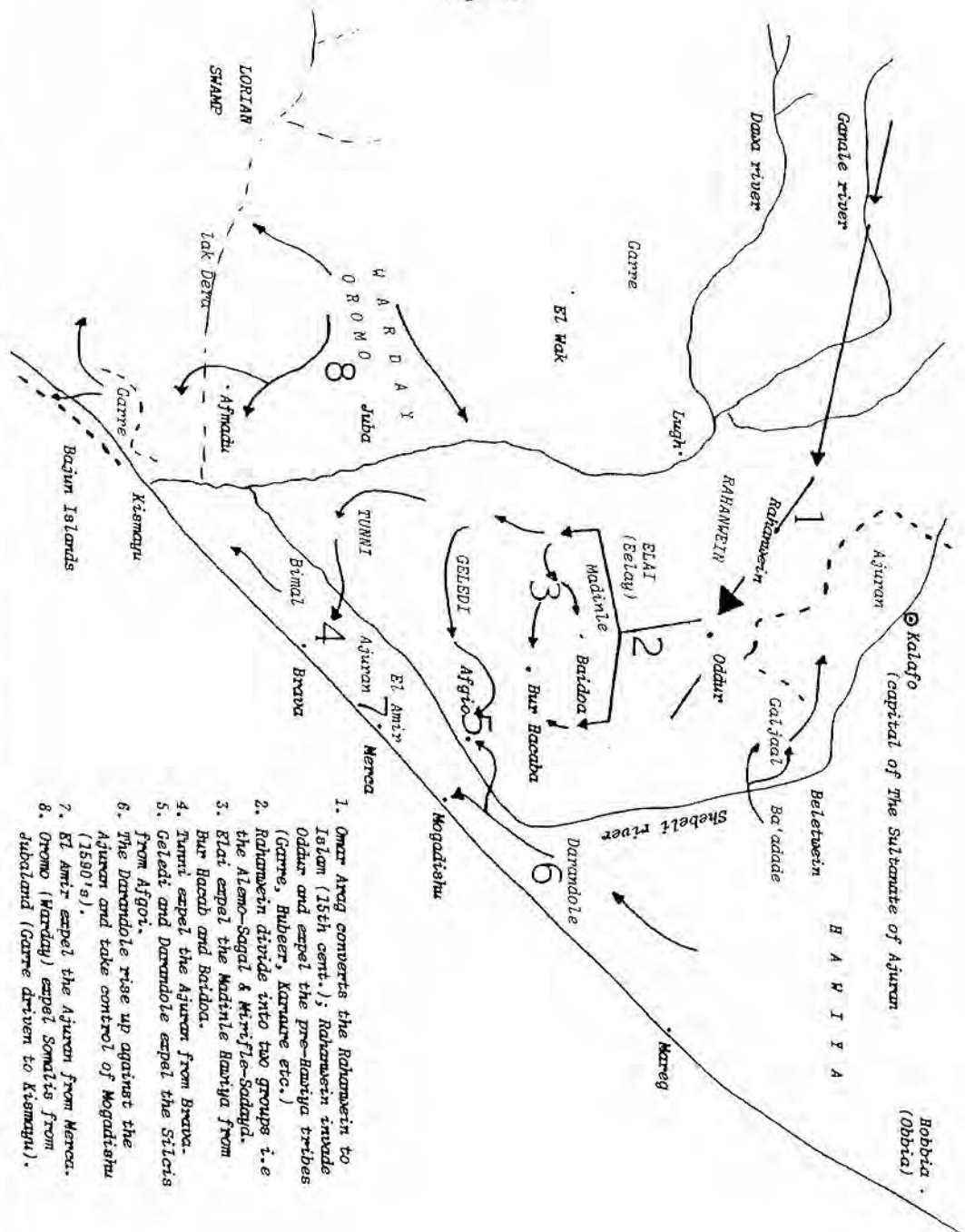
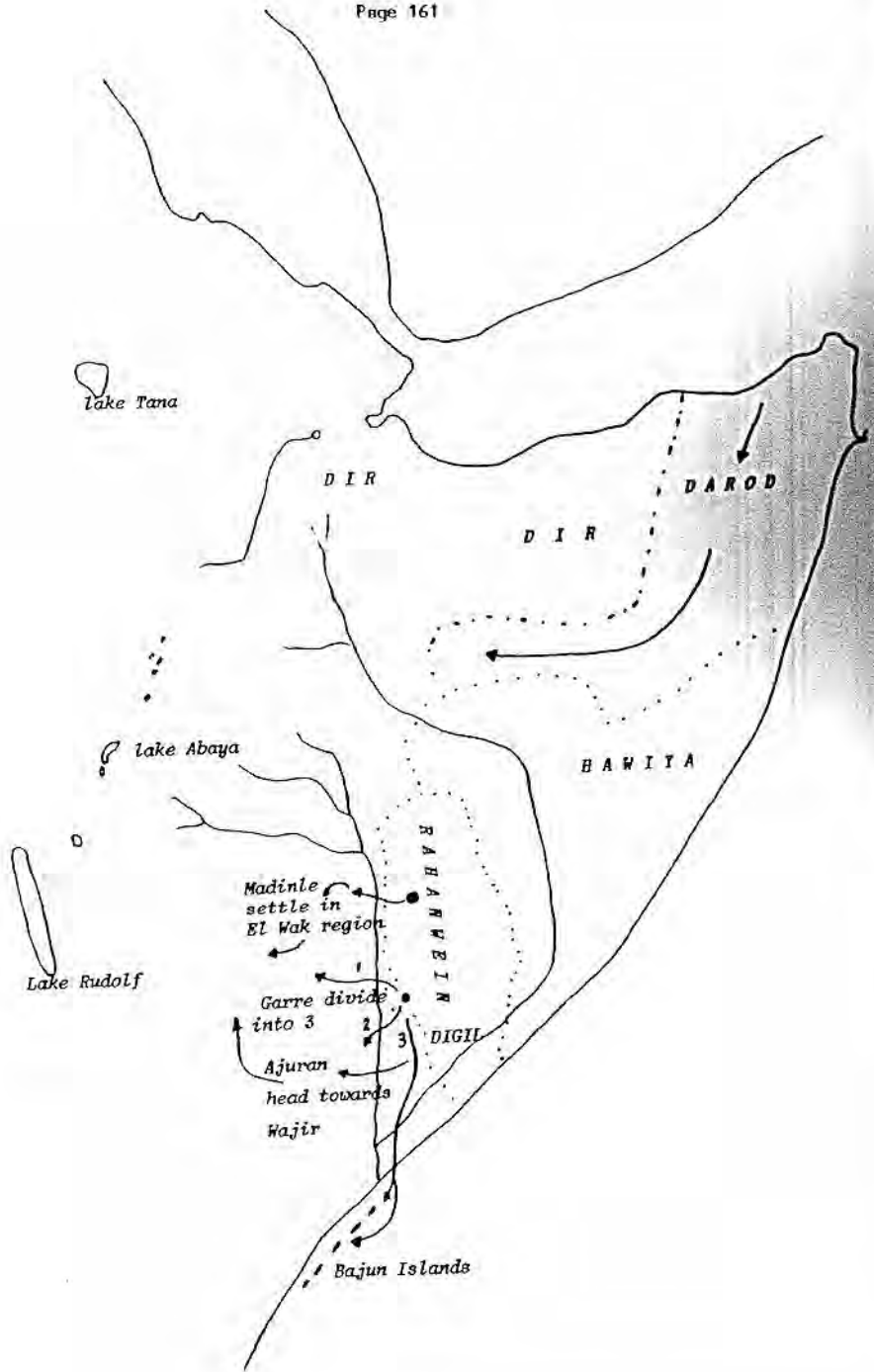
LEXICAL RESEMBLANCES BETWEEN OROMO, SOMALI, KONSO, BEJA, & AFAR



The Oromo language has a closer relationship to Konso than to any other language groups. The Oromo and Somali languages have more in common than Oromo and Afar. Somali is strongly related to both Afar and Oromo.

Somali and Afar have retained the verb form of proto-Erythraic, whereas Oromo and the Konso languages have not. The Somali and Afar languages have remained close to the Old Erythraic Parent Language - they have retained many conservative features - however, Oromo has been heavily influenced by the Omotic languages.

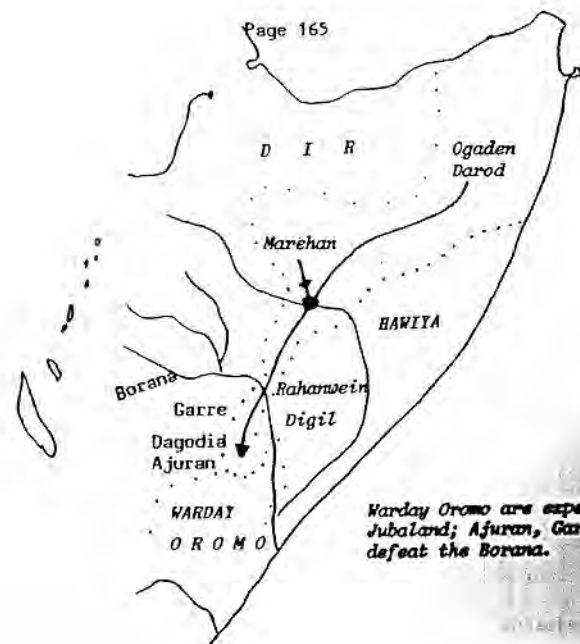




1. Omar Arq converts the Rahamwein to Islam (15th cent.); Rahamwein invade Oddur and expel the pre-Hawiya tribes (Garre, Hubeer, Karamare etc.)
2. Rahamwein divide into two groups i.e. the Alamo-Sagal & Kirifile-Sadaya.
3. Elai expel the Madinle Hawiya from Bur Baccab and Baidoa.
4. Turnt expel the Ajuran from Bwana.
5. Geladi and Daramdole expel the Silcis from Afgoi.
6. The Daramdole rise up against the Ajuran and take control of Mogatishu (1590's).
7. El Amir expel the Ajuran from Mencia.
8. Oromo (Hirday) expel Somalis from Jubaalad (Garre driven to Kismayu).

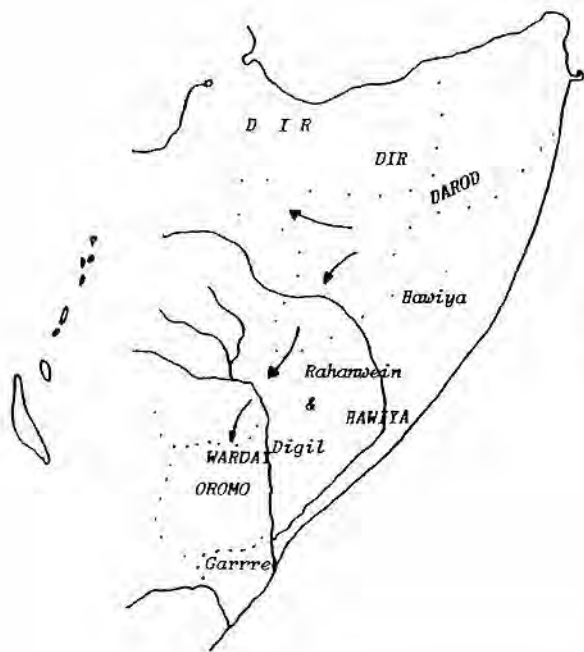


Darod increase in number, Ogaden, Bartire, Weitan, Abbaskul, Geri, & Marehan occupy most of central Somalia.

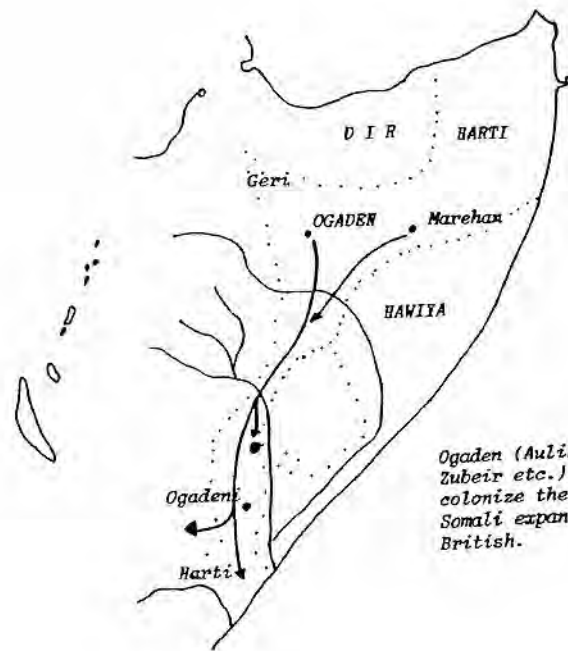


Ogadeni Somali enter the Jubaland in the 19th century.

Warday Oromo are expelled from Jubaland; Ajuran, Garre, and Dagodia defeat the Borana.



Aulihan Ogaden, Marehan, Bartire, Abudwak & Geri fail to enter Rahawein Country; Darod decide to attack the Warday Oromo of Jubaland.



Ogaden (Aulihan, Abud-wak, Mohamed Zubeir etc.) and Harti Somalis colonize the entire Jubaland; Somali expansion halted by the British.



AUTHOR'S NOTE

I wish to acknowledge the helpfulness of the H. Rathbrook and the staff at the British Museum. I would also like to thank Abdilahi 'Garechow' Adan Ahmed from Dire Dawa, & Hussein Hassan Dudub from Melka Jebtey - for their account of the early history of the Dir; & all the other Gurgura that provided information.

Finally, I must thank the librarians at Roath library for their helpfulness.

I.A

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