APPENDIX THREE
Historical Sources on the Blemmyes, the Beja, the Megabaroi and the Trogodytes

The information on the historical sources on the Blemmyes, the Beja, the Megabaroi and the Trogodytes as collected in the Fontes Historiae Nubiorum (Eide et al. 1994; 1996; 1998; 2000) is presented here in six tables. Tables 9-1 and 9-2 give the provenance, the date, the title and the language of the text; Table 9-1 presents the sources on the Blemmyes, Table 9-2 the sources on the Beja, the Megabaroi and the Trogodytes. Tables 9-3 and 9-4 give the author, a relevant quote and the perspective of the author; Table 9-3 presents the sources on the Blemmyes, Table 9-4 the sources on the Beja, the Megabaroi and the Trogodytes. Tables 9-5 and 9-6 give the relevant geographical and personal names mentioned in the text, as well as any additional remarks; Table 9-5 presents the sources on the Blemmyes, Table 9-6 the sources on the Beja, the Megabaroi and the Trogodytes. Sources marked with *) can be considered relatively trustworthy. These tables were originally prepared for H. Barnard (2005), ‘Sire, il n'y a pas de Blemmyes. A Re-evaluation of Historical and Archaeological Data,’ in J.C.M. Starkey (ed.). People of the Red Sea. Proceedings of the Red Sea Project II, held in the British Museum, October 2004. Society for Arabian Studies Monographs number 3. BAR International Series 1395. Oxford, Archaeopress: pp. 25-33.

<table>
<thead>
<tr>
<th>No.</th>
<th>Pages</th>
<th>Provenance</th>
<th>Date</th>
<th>Title / Medium</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>I: 216-228</td>
<td>Amun temple at Kawa</td>
<td>7th c.BCE</td>
<td>Enthronement stela</td>
<td>Hieroglyphic</td>
</tr>
<tr>
<td>50*</td>
<td>I: 296-298</td>
<td>al-Hibe</td>
<td>513 BCE</td>
<td>PRylands IX, 5/2-5</td>
<td>Demotic</td>
</tr>
<tr>
<td>56</td>
<td>I: 302-312</td>
<td>Medieval copies</td>
<td>450-430 BCE</td>
<td>Herodotus 2.29-31</td>
<td>Greek</td>
</tr>
<tr>
<td>109</td>
<td>II: 557-561</td>
<td>Medieval copies</td>
<td>3rd c.BCE/1st c.CE</td>
<td>Strabo 17.1.2</td>
<td>Greek</td>
</tr>
<tr>
<td>116</td>
<td>II: 569-570</td>
<td>Medieval copies</td>
<td>3rd c.BCE</td>
<td>Theocritus 7.111-114</td>
<td>Greek</td>
</tr>
<tr>
<td>123*</td>
<td>II: 579-580</td>
<td>?</td>
<td>220-219 BC</td>
<td>PHauswaldt VI</td>
<td>Demotic</td>
</tr>
<tr>
<td>136*</td>
<td>II: 612-614</td>
<td>Philae?</td>
<td>180 BCE</td>
<td>PDodgson</td>
<td>Demotic</td>
</tr>
<tr>
<td>190</td>
<td>III: 828-835</td>
<td>Medieval copies</td>
<td>1st c.CE</td>
<td>Strabo 17.1.53-54</td>
<td>Greek</td>
</tr>
<tr>
<td>259</td>
<td>III: 997-1000</td>
<td>Meroe (Begarawiya)</td>
<td>3rd c.CE</td>
<td>Mortuary inscription</td>
<td>Hieroglyphic and Meroitic</td>
</tr>
<tr>
<td>260</td>
<td>III: 1000-1010</td>
<td>Philae Temple</td>
<td>253 CE</td>
<td>Graffito</td>
<td>Demotic</td>
</tr>
<tr>
<td>261</td>
<td>III: 1010-1016</td>
<td>Philae Temple</td>
<td>253 CE</td>
<td>Graffito</td>
<td>Demotic</td>
</tr>
<tr>
<td>272</td>
<td>III: 1041-1043</td>
<td>Philae Temple</td>
<td>273 CE</td>
<td>Graffito</td>
<td>Demotic</td>
</tr>
<tr>
<td>278</td>
<td>III: 1052-1055</td>
<td>Medieval copies</td>
<td>400 CE</td>
<td>Carmina Minora 25.69-82</td>
<td>Latin</td>
</tr>
<tr>
<td>279</td>
<td>III: 1055-1057</td>
<td>Discovered in 1433</td>
<td>291 CE</td>
<td>Panegyrici Latini 11.17.4</td>
<td>Latin</td>
</tr>
<tr>
<td>280</td>
<td>III: 1057-1059</td>
<td>Discovered in 1433</td>
<td>291 CE</td>
<td>Panegyrici Latini 8.5.1-3</td>
<td>Latin</td>
</tr>
<tr>
<td>281</td>
<td>III: 1059-1060</td>
<td>?</td>
<td>12th c.CE</td>
<td>Epitome Historiam 12.31</td>
<td>Greek</td>
</tr>
<tr>
<td>282</td>
<td>III: 1060-1063</td>
<td>Isaac Casaubon</td>
<td>4th-5th c.CE?</td>
<td>Tyranni Triginta 22.6-8</td>
<td>Latin</td>
</tr>
<tr>
<td>283*</td>
<td>III: 1063-1085</td>
<td>Isaac Casaubon</td>
<td>4th-5th c.CE?</td>
<td>Quad. Tyr. 3.1-3</td>
<td>Latin</td>
</tr>
<tr>
<td>idem</td>
<td>idem</td>
<td>Isaac Casaubon</td>
<td>4th-5th c.CE?</td>
<td>Aurelianus 33.4-5</td>
<td>Latin</td>
</tr>
<tr>
<td>284</td>
<td>III: 1065-1066</td>
<td>Isaac Casaubon</td>
<td>4th-5th c.CE?</td>
<td>Probus 17</td>
<td>Latin</td>
</tr>
<tr>
<td>292</td>
<td>III: 1076-1079</td>
<td>Aswan or Luxor</td>
<td>321 CE</td>
<td>SB I 4223:II</td>
<td>Greek</td>
</tr>
<tr>
<td>293*</td>
<td>III: 1079-1081</td>
<td>Medieval copies</td>
<td>336 CE</td>
<td>Vita Constantini 4.7</td>
<td>Greek</td>
</tr>
<tr>
<td>294</td>
<td>III: 1081-1083</td>
<td>Medieval copies</td>
<td>311 CE</td>
<td>Hist. Eccl. 2.1.13</td>
<td>Greek</td>
</tr>
<tr>
<td>295*</td>
<td>III: 1083-1087</td>
<td>Dionysias</td>
<td>337-338 CE</td>
<td>P. Abinn. 1. CPL 265</td>
<td>Latin</td>
</tr>
<tr>
<td>296</td>
<td>III: 1087-1092</td>
<td>Medieval copies</td>
<td>390 CE</td>
<td>Vita Prima Graeca 85</td>
<td>Greek</td>
</tr>
<tr>
<td>idem</td>
<td>idem</td>
<td>Medieval copies</td>
<td>4th-5th c.CE?</td>
<td>Paralipomena 9</td>
<td>Greek</td>
</tr>
<tr>
<td>300</td>
<td>III: 1103-1107</td>
<td>Kalabsha Temple</td>
<td>5th c.CE</td>
<td>Inscription</td>
<td>Meroitic</td>
</tr>
<tr>
<td>301</td>
<td>III: 1107-1109</td>
<td>Sohag</td>
<td>5th c.CE</td>
<td>Vita Senuti</td>
<td>Coptic (Bohairic)</td>
</tr>
<tr>
<td>302</td>
<td>III: 1110-1112</td>
<td>Philae Temple</td>
<td>373 CE</td>
<td>Graffito</td>
<td>Demotic</td>
</tr>
<tr>
<td>303</td>
<td>III: 1112-1114</td>
<td>Medieval copies</td>
<td>4th c.CE</td>
<td>Ammianus Marc. 22.15.2</td>
<td>Latin</td>
</tr>
<tr>
<td>Page</td>
<td>Section</td>
<td>Date</td>
<td>Title / Medium</td>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>------</td>
<td>----------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>304</td>
<td>III: 1114-1115</td>
<td>4th c. CE</td>
<td>Medieval copies</td>
<td>Latin</td>
<td></td>
</tr>
<tr>
<td>305</td>
<td>III: 1115-1121</td>
<td>394 CE</td>
<td>Medieval copies</td>
<td>Coptic and Latin</td>
<td></td>
</tr>
<tr>
<td>306</td>
<td>III: 1121-1123</td>
<td>394 CE</td>
<td>Philae Temple</td>
<td>Graffito</td>
<td></td>
</tr>
<tr>
<td>307</td>
<td>III: 1123-1125</td>
<td>395 CE</td>
<td>Medieval copies</td>
<td>Demotic and Hieroglyphic</td>
<td></td>
</tr>
<tr>
<td>308</td>
<td>III: 1125-1126</td>
<td>400 CE</td>
<td>Medieval copies</td>
<td>Greek and Latin</td>
<td></td>
</tr>
<tr>
<td>309</td>
<td>III: 1126-1128</td>
<td>423 CE</td>
<td>Medieval copies</td>
<td>Greek</td>
<td></td>
</tr>
<tr>
<td>310</td>
<td>III: 1128-1131</td>
<td>450 CE</td>
<td>Kalabsha Temple</td>
<td>Graffito</td>
<td></td>
</tr>
<tr>
<td>311</td>
<td>III: 1131-1132</td>
<td>450 CE</td>
<td>Kalabsha Temple</td>
<td>Graffito</td>
<td></td>
</tr>
<tr>
<td>312</td>
<td>III: 1132-1134</td>
<td>450 CE</td>
<td>Tafa Temple</td>
<td>Inscription</td>
<td></td>
</tr>
<tr>
<td>313</td>
<td>III: 1134-1138</td>
<td>450 CE</td>
<td>Kalabsha Temple</td>
<td>Inscription</td>
<td></td>
</tr>
<tr>
<td>314</td>
<td>III: 1138-1141</td>
<td>450-450 CE</td>
<td>Medieval copies</td>
<td>Greek</td>
<td></td>
</tr>
<tr>
<td>315</td>
<td>III: 1141-1144</td>
<td>434 CE</td>
<td>Philae Temple</td>
<td>Inscription</td>
<td></td>
</tr>
<tr>
<td>316</td>
<td>III: 1147-1153</td>
<td>450 CE</td>
<td>Kalabsha Temple</td>
<td>Before 450 CE</td>
<td></td>
</tr>
<tr>
<td>318</td>
<td>III: 1153-1158</td>
<td>5th c. CE</td>
<td>10th c. CE excerpt</td>
<td>Greek</td>
<td></td>
</tr>
<tr>
<td>319</td>
<td>III: 1158-1165</td>
<td>450 CE</td>
<td>Qaar Ibrim</td>
<td>Letter of Phonen</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>III: 1165-1171</td>
<td>450 CE</td>
<td>Qaar Ibrim</td>
<td>Coptic Museum 76/50A</td>
<td></td>
</tr>
<tr>
<td>321</td>
<td>III: 1171-1172</td>
<td>450 CE</td>
<td>Qaar Ibrim</td>
<td>Coptic Museum 76/50B</td>
<td></td>
</tr>
<tr>
<td>322</td>
<td>III: 1175-1176</td>
<td>6th c. CE</td>
<td>Medieval copies</td>
<td>Historia Nova 1.71.1</td>
<td></td>
</tr>
<tr>
<td>324</td>
<td>III: 1177-1181</td>
<td>535-537 CE</td>
<td>Philae Temple</td>
<td>Five graffiti</td>
<td></td>
</tr>
<tr>
<td>326</td>
<td>III: 1182-1185</td>
<td>5th c. CE</td>
<td>Luxor</td>
<td>3rd-5th c. CE</td>
<td></td>
</tr>
<tr>
<td>327</td>
<td>III: 1185-1188</td>
<td>529 CE</td>
<td>Medieval copies</td>
<td>Anecdota Graeca 5</td>
<td></td>
</tr>
<tr>
<td>328</td>
<td>III: 1188-1193</td>
<td>545 CE</td>
<td>Medieval copies</td>
<td>De Bellis 1.19.27-37</td>
<td></td>
</tr>
<tr>
<td>329</td>
<td>III: 1193-1194</td>
<td>551 CE</td>
<td>Medieval copies</td>
<td>Romana 333</td>
<td></td>
</tr>
<tr>
<td>335</td>
<td>III: 1208-1209</td>
<td>6th c. CE?</td>
<td>Gebelein?</td>
<td>Blemmyan documents</td>
<td></td>
</tr>
<tr>
<td>341</td>
<td>III: 1215</td>
<td>6th c. CE?</td>
<td>Gebelein?</td>
<td>Blemmyan documents</td>
<td></td>
</tr>
<tr>
<td>343</td>
<td>III: 1216</td>
<td>6th c. CE?</td>
<td>Gebelein?</td>
<td>Blemmyan documents</td>
<td></td>
</tr>
</tbody>
</table>

Table 9-1: Historical sources on the Blemmyes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Page = volume and page number(s) in the *Fontes Historiae Nubiorum*; Date = date of the text; Title/Medium = Title or source of the text; Language = language(s) in which the text was written. Sources marked with *) can be considered relatively trustworthy (Barnard 2005).
### Eastern Desert Ware

#### Additional references to 'Beja'

<table>
<thead>
<tr>
<th>No.</th>
<th>Pages</th>
<th>Provenance</th>
<th>Date</th>
<th>Title / Medium</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>71</td>
<td>II: 425</td>
<td>Temple T at Kawa</td>
<td>5th c.BCE</td>
<td>Inscription/graffito</td>
<td>Hieroglyphic</td>
</tr>
<tr>
<td>109</td>
<td>II: 561</td>
<td>Medieval copies</td>
<td>3rd c.BCE/1st c.CE</td>
<td>Strabo 17.1.2</td>
<td>Greek</td>
</tr>
<tr>
<td>234</td>
<td>III: 953</td>
<td>Christian Topography</td>
<td>2nd-3rd c.CE/550 CE</td>
<td>Andulitana II (see 285)</td>
<td>Greek</td>
</tr>
<tr>
<td>285</td>
<td>III: 1068</td>
<td>Meroe</td>
<td>3rd-4th c.CE</td>
<td>Inscription (see 234)</td>
<td>Greek</td>
</tr>
<tr>
<td>298*</td>
<td>III: 1096-1097</td>
<td>Aksum</td>
<td>4th c.CE</td>
<td>Inscription</td>
<td>Greek</td>
</tr>
<tr>
<td>299*</td>
<td>III: 1102</td>
<td>Aksum</td>
<td>4th c.CE</td>
<td>Inscription</td>
<td>Greek</td>
</tr>
<tr>
<td>331-343</td>
<td>III: 1199</td>
<td>Gebelein?</td>
<td>6th c.CE</td>
<td>Blemmyan documents</td>
<td>Coptic and Greek</td>
</tr>
</tbody>
</table>

#### Additional references to 'Megabaroi'

<table>
<thead>
<tr>
<th>No.</th>
<th>Pages</th>
<th>Provenance</th>
<th>Date</th>
<th>Title/Medium</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>189</td>
<td>III: 826</td>
<td>Medieval copies</td>
<td>1st c.CE</td>
<td>Strabo 16.4.8-17</td>
<td>Greek</td>
</tr>
<tr>
<td>198</td>
<td>III: 859</td>
<td>Medieval copies</td>
<td>1st c.CE</td>
<td>Naturalis Hist. 6.189-190</td>
<td>Latin</td>
</tr>
</tbody>
</table>

#### Additional references to 'Trogodytes'

<table>
<thead>
<tr>
<th>Comments</th>
<th>Pages</th>
<th>Provenance</th>
<th>Date</th>
<th>Title/Medium</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>I: 283</td>
<td>Elephantine</td>
<td>5th-6th c.BCE</td>
<td>Inscription</td>
<td>Hieroglyphic</td>
<td>Greek</td>
</tr>
<tr>
<td>57</td>
<td>I: 313</td>
<td>Medieval copies</td>
<td>450-430 BCE</td>
<td>Herodotus 3.97.2-3</td>
<td>Greek</td>
</tr>
<tr>
<td>66</td>
<td>I: 331</td>
<td>Medieval copies</td>
<td>450-430 BCE</td>
<td>Herodotus 4.183.4</td>
<td>Greek</td>
</tr>
<tr>
<td>147</td>
<td>II: 659-660</td>
<td>Medieval copies</td>
<td>2nd c.BCE</td>
<td>Diodorus 3.33.2</td>
<td>Greek</td>
</tr>
<tr>
<td>171</td>
<td>II: 714</td>
<td>Philae Temple</td>
<td>1st c.BCE</td>
<td>Epigram</td>
<td>Greek</td>
</tr>
<tr>
<td>189</td>
<td>III: 826</td>
<td>Medieval copies</td>
<td>1st c.CE</td>
<td>Strabo 16.4.8-17</td>
<td>Greek</td>
</tr>
<tr>
<td>202</td>
<td>III: 869</td>
<td></td>
<td></td>
<td>Naturalis Hist. 6.172</td>
<td>Greek</td>
</tr>
<tr>
<td>218</td>
<td>II: 917-918</td>
<td>Medieval copies</td>
<td>110-115 CE</td>
<td>Life of Anthony 27.3-5</td>
<td>Greek</td>
</tr>
<tr>
<td>224</td>
<td>III: 932-935</td>
<td>?</td>
<td>1st-2nd c.CE</td>
<td>P della raccolta Milanese</td>
<td>Greek</td>
</tr>
<tr>
<td>233</td>
<td>III: 947-948</td>
<td>7th century CE abstract</td>
<td>2nd-4th c.CE</td>
<td>Rav. Ano. Cos. 5.28.3</td>
<td>Latin</td>
</tr>
<tr>
<td>274</td>
<td>III: 1046-1048</td>
<td>Medieval copies</td>
<td>350-375 CE</td>
<td>Aethiopica 8.16.4</td>
<td>Greek</td>
</tr>
</tbody>
</table>

Table 9-2: Historical sources on the Beja, the Megabaroi and the Trogodytes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Page = volume and page number(s) in the *Fontes Historiae Nubiorum*; Date = date of the text; Title/Medium = Title or source of the text; Language = language(s) in which the text was written. Sources marked with *) can be considered relatively trustworthy (Barnard 2005).
<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Relevant quotation / Abstract</th>
<th>First hand?</th>
<th>Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>King Anlamani</td>
<td>caused his army to invade the foreign country Bulahau.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>50*</td>
<td>Petriese</td>
<td>came down and summoned Wahibremer, a Blemmyan.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>56</td>
<td>Herodotus</td>
<td>there is a great lake around which nomad Aithiopians live.</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>109</td>
<td>Eratosthenes/Strabo</td>
<td>toward the Red Sea the Megabaroi and the Blemmyes.</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>116</td>
<td>Theocritus</td>
<td>beneath the rock of the Blemmyes,...</td>
<td>Literary</td>
<td>Exotic</td>
</tr>
<tr>
<td>123*</td>
<td>Anonymous official</td>
<td>Marriage contract between a Blemmyan/Megabari and an Egyptian woman.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>136*</td>
<td>Anonymous official</td>
<td>drinking with the Blemmyes, saying herdsman, night has come ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>190</td>
<td>Strabo</td>
<td>Blemmyes (...) these are nomads and neither many nor warlike ...</td>
<td>Yes</td>
<td>List</td>
</tr>
<tr>
<td>259</td>
<td>King Teqorideamani</td>
<td>Evidence for reign.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>260</td>
<td>Pasan</td>
<td>the prayers which I made to you [Isis] in the desert ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>261</td>
<td>Tami</td>
<td>Tami describes his career and prays to Isis.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>272</td>
<td>Teos (Djedhor)</td>
<td>Teos describes his career and prays to Isis.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>276</td>
<td>King Yesebokheamani</td>
<td>Not fully translated.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>278</td>
<td>Claudius Claudianus</td>
<td>who once was ordered to watch over Meroe and the Nile.</td>
<td>Literary</td>
<td>Exotic</td>
</tr>
<tr>
<td>279</td>
<td>Anonymous</td>
<td>Blemmyes (...) against the Aithiopians,...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>280</td>
<td>Anonymous</td>
<td>Nile trophies under which the Aithiopian and the Indian ...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>281</td>
<td>Ioannes Zonaras</td>
<td>was marching through Egypt against the Aithiopians,...</td>
<td>No</td>
<td>Enemies</td>
</tr>
<tr>
<td>282</td>
<td>Anonymous</td>
<td>he drove back the barbarian peoples ...</td>
<td>?</td>
<td>Enemies</td>
</tr>
<tr>
<td>283*</td>
<td>Anonymous</td>
<td>he also maintained close relations with the Blemmyes ...</td>
<td>?</td>
<td>Party</td>
</tr>
<tr>
<td>idem</td>
<td>Anonymous</td>
<td>there were Blemmyes (...) Indians (...) each with their gifts ...</td>
<td>?</td>
<td>List</td>
</tr>
<tr>
<td>284</td>
<td>Anonymous</td>
<td>Coptos and Ptolemais had been liberated from the Blemmyes,...</td>
<td>?</td>
<td>Enemies</td>
</tr>
<tr>
<td>292</td>
<td>Anonymous official</td>
<td>The Roman army has restored peace in the region.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>293*</td>
<td>Eusebius</td>
<td>both the Blemmyan and the Indian races and the Aithiopians,...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>294</td>
<td>Eusebius</td>
<td>from the land of the Aithiopians ...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>295*</td>
<td>Flavius Abinnaeus</td>
<td>to bring refugees from the Blemmyan people ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>296</td>
<td>Anonymous</td>
<td>the barbarians were waging war ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>idem</td>
<td>Anonymous</td>
<td>When he had done so, the Blemmyes released him.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>300</td>
<td>King Kharamadoye</td>
<td>Isemne (see 311), Kharamadoye (not fully translated).</td>
<td>Yes</td>
<td>?</td>
</tr>
<tr>
<td>301</td>
<td>Besa</td>
<td>it happened one day that the Blemmyes came north ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>302</td>
<td>Petesenufe</td>
<td>the Blemmyes had gone against the Akhbewe (Nubians/Hibis?) ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>303</td>
<td>Ammianus Marcellinus</td>
<td>Elephantine and Meroe, cities of the Aithiopians,...</td>
<td>Yes</td>
<td>List</td>
</tr>
<tr>
<td>304</td>
<td>Ammianus Marcellinus</td>
<td>have been driven to migrate to the land of the Blemmyes.</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>305</td>
<td>Epiphanius</td>
<td>Kalabsha, which is now held by the Blemmyes ...</td>
<td>No</td>
<td>Exotic</td>
</tr>
<tr>
<td>306</td>
<td>Esmetakhom</td>
<td>Madulis, lord of Pure Island, the great god ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>307</td>
<td>Anonymous monk</td>
<td>the Aithiopians (...) Aswan (...) laid waste its surroundings ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>Number</td>
<td>Author</td>
<td>Text</td>
<td>Perspective</td>
<td>Notes</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>------</td>
<td>-------------</td>
<td>-------</td>
</tr>
<tr>
<td>308</td>
<td>Claudius Claudianus</td>
<td>... winds through Meroe and fierce Blemmyes ...</td>
<td>Literary</td>
<td>Exotic</td>
</tr>
<tr>
<td>309*</td>
<td>Olympiodorus (see 326)</td>
<td>... the barbarians around Aswan, the Blemmyes ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>310</td>
<td>King Tamal</td>
<td>I, king Tamal ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>311</td>
<td>King Isemne (see 300)</td>
<td>I, king Isemne ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>312</td>
<td>Kola (Tesemaeikhem?)</td>
<td>Sitankaem ... agent of the cult society Amati, built it.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>313</td>
<td>Presidents of three cults</td>
<td>... Alitik[...] Pison president of the cult society of Abene ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>314</td>
<td>Appion</td>
<td>... the Blemmyes (…) we suffer many attacks from them,...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>315</td>
<td>Pasnous</td>
<td>... I, Pasnous, son of Pachoumios, priest of Ptiereus,...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>idem</td>
<td>Pamet</td>
<td>... I, Pamet, son of Bereos, priest of Ptiereus,...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>317</td>
<td>King Silko</td>
<td>... I fought with the Blemmyes and God (Mandulis?) gave me victory ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>318*</td>
<td>Priscus</td>
<td>The Blemmyes and the Noubades, having been defeated ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>319*</td>
<td>King Phonen</td>
<td>The most distinguished Phonen, king of the Blemmyes ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>320</td>
<td>Viventius</td>
<td>... to Tantani, the tribal chief of the nation of the Anouba ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>321</td>
<td>Yahatek</td>
<td>... to the Lord Tantani, the lord of the Nouba ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>323</td>
<td>Zosimus</td>
<td>... Probus overcame both it and the Blemmyes, who were its allies ...</td>
<td>No</td>
<td>Enemies</td>
</tr>
<tr>
<td>324</td>
<td>Anonymous</td>
<td>Praise be to Apa Theodorus ...</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>326</td>
<td>Olympiodorus? (see 309)</td>
<td>... the Blemmyes (…) the men whom he could catch he killed.</td>
<td>Literary</td>
<td>Exotic</td>
</tr>
<tr>
<td>327</td>
<td>Anonymous</td>
<td>... a huge army, (…) the socalled Blemmyes and Noubades ...</td>
<td>No</td>
<td>Party</td>
</tr>
<tr>
<td>328</td>
<td>Procopius</td>
<td>... drive off the Blemmyes and the other barbarians ...</td>
<td>No</td>
<td>Enemies</td>
</tr>
<tr>
<td>329</td>
<td>Jordanus</td>
<td>... he checked the Noubades and the Blemmyes ...</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>331</td>
<td>Sansnos</td>
<td>Transfer of ownership of a slave and the freeing of her children.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>332</td>
<td>Sansnos?</td>
<td>A loan, secured by a piece of land, to be used for ransom.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>333</td>
<td>Sansnos</td>
<td>A loan secured by a tavern.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>334</td>
<td>Agathon</td>
<td>Pokatimne entrusts the island Temsir/Tanare to Poae.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>335</td>
<td>Agathon</td>
<td>A loan secured by two slaves.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>336*</td>
<td>Sansnos</td>
<td>The king entrusts the island Tanare to his children.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>337</td>
<td>Dioskorus</td>
<td>Receipt of Noubadian coins.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>338</td>
<td>Sansnos</td>
<td>Receipt of Noubadian coins.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>339*</td>
<td>Agathon</td>
<td>Royal order to Sophia to stay in some unclear place or status.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>340</td>
<td>Sansnos</td>
<td>Acknowledgement of debt.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>341</td>
<td>Sansnos?</td>
<td>Acknowledgement of debt.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>342</td>
<td>Sansnos</td>
<td>Acknowledgement of debt.</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>343</td>
<td>Sansnos?</td>
<td>Acknowledgement of debt.</td>
<td>Yes</td>
<td>Party</td>
</tr>
</tbody>
</table>

Table 9-3: Historical sources on the Blemmyes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Relevant quotation / Abstract = relevant part or short abstract of the text; First hand? = can the author be expected to have first hand knowledge of his subject? Perspective = is the author describing his subject as enemies or exotic, are they party to the text or on a geographic or ethnographic list? Sources marked with *) can be considered relatively trustworthy (Barnard 2005).
### Appendix III: Historical Sources

#### Additional references to ‘Beja’

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Relevant quotation / Abstract</th>
<th>First hand?</th>
<th>Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>71</td>
<td>King Ikke-Amannote</td>
<td>Ikike-Amannote defeats both the Rehrehes and the Meded.</td>
<td>Yes</td>
<td>Enemies</td>
</tr>
<tr>
<td>109</td>
<td>Eratosthenes/Strabo</td>
<td>... Megabaroi and the Blemmyes (...) along the sea live the Trogodytes.</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>234</td>
<td>Cosmas Indicopleustes</td>
<td>Having subdued Atalmo and Beja (...) up to the boundaries of Egypt,...</td>
<td>No</td>
<td>Enemies</td>
</tr>
<tr>
<td>285</td>
<td>Anonymous king</td>
<td>[...] and I pillaged the [...]</td>
<td>Yes?</td>
<td>Enemies</td>
</tr>
<tr>
<td>298*</td>
<td>King Aezizanas</td>
<td>... when the nation of the Bougaite once revolted ...</td>
<td>Yes</td>
<td>Party</td>
</tr>
<tr>
<td>331-343</td>
<td>Three notary scribes</td>
<td>An archive of thirteen official documents (see above).</td>
<td>Yes</td>
<td>Party</td>
</tr>
</tbody>
</table>

#### Additional references to ‘Megabaroi’

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Relevant quotation / Abstract</th>
<th>First hand?</th>
<th>Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>189</td>
<td>Strabo</td>
<td>... the Aithiopian Megabaroi put iron knobs on thier clubs,...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>198</td>
<td>Pliny the Elder</td>
<td>... opposite Meroe, live the Megabaroi (...) called the Adiabari ...</td>
<td>No</td>
<td>List</td>
</tr>
</tbody>
</table>

#### Additional references to ‘Trogodytes’

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Relevant quotation / Abstract</th>
<th>First hand?</th>
<th>Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>Herodotus</td>
<td>... their neighbors (...) have subterranean dwellings ...</td>
<td>No</td>
<td>Party</td>
</tr>
<tr>
<td>66</td>
<td>Herodotus</td>
<td>The Aithiopian Trogodytes are the swiftest runners ... (see 274)</td>
<td>No</td>
<td>Exotic</td>
</tr>
<tr>
<td>147</td>
<td>Diodorus/Agatharchides</td>
<td>Their local burial customs are quite extraordinary. (see 189)</td>
<td>No</td>
<td>Exotic</td>
</tr>
<tr>
<td>171</td>
<td>Junius Sabinus</td>
<td>... the tribes of the Aithiopians (Trogodytes?) ...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>189</td>
<td>Strabo</td>
<td>The Trogodytes lead a nomadic life,...</td>
<td>Yes</td>
<td>Exotic</td>
</tr>
<tr>
<td>202</td>
<td>Pliny the Elder</td>
<td>... the most important trading center of the Trogodytes,...</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>218</td>
<td>Plutarch</td>
<td>... be they Aithiopians, Trogodytes ...</td>
<td>No</td>
<td>Party</td>
</tr>
<tr>
<td>234</td>
<td>Nicolaus Demascenus?</td>
<td>The Trogodytes who had been dispersed by Rufus [...]</td>
<td>Yes?</td>
<td>Enemies</td>
</tr>
<tr>
<td>233</td>
<td>Ravennas Geographus</td>
<td>... Aithiopia of the Trogodytes ...</td>
<td>No</td>
<td>List</td>
</tr>
<tr>
<td>274</td>
<td>Heliodorus</td>
<td>The Trogodytes inhabit a part of Aithiopia; they are nomads ...</td>
<td>No?</td>
<td>Exotic</td>
</tr>
</tbody>
</table>

Table 9-4: Historical sources on the Beja, the Megabaroi and the Trogodytes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Relevant quotation / Abstract = relevant part or short abstract of the text; First hand? = can the author be expected to have first hand knowledge of his subject? Perspective = is the author describing his subject as enemies or exotic, are they party to the text or on a geographic or ethnographic list? Sources marked with *) can be considered relatively trustworthy (Barnard 2005).
<table>
<thead>
<tr>
<th>No.</th>
<th>Geographical names</th>
<th>Personal names</th>
<th>Remarks / Abstract</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>Bulahau (Blemmyes?)</td>
<td>Anlamani and Nasalsa (his mother)</td>
<td>Kawa is on the east bank of the Nile, 100 km south of the 3rd cataract.</td>
</tr>
<tr>
<td>50</td>
<td>Teudjoi, Blemmyes</td>
<td>Ahmose, Wahibremer (a Blemmyan)</td>
<td>Blemmyes seem to have acted as guards/policemen.</td>
</tr>
<tr>
<td>56</td>
<td>Elephantine, Aithiopians, Meroe</td>
<td>---</td>
<td>Description constructed from 'hearsay'.</td>
</tr>
<tr>
<td>109</td>
<td>Red Sea, Megabaroi, Blemmyes, Aithiopians, Trogodytes, Nubai</td>
<td>Psammetich</td>
<td>Strabo (see 190) quotes Eratosthenes (both appear trustworthy).</td>
</tr>
<tr>
<td>116</td>
<td>Edonians, Hebrus, Aithiopians, Blemmyes, Nile</td>
<td>---</td>
<td>This 'rock' may well be one of the cataracts.</td>
</tr>
<tr>
<td>123*</td>
<td>Blemmyes, Black Land (Egypt)</td>
<td>Harmais (son of Harpaeis), Taese (daughter of Khabor)</td>
<td>Pabus, the son of Hermais, is elsewhere called Megabaroi.</td>
</tr>
<tr>
<td>136*</td>
<td>Elephantine, Blemmyes (see 312)</td>
<td>Petra (son of Pshenpoer/Petahrakensnu)</td>
<td>Egyptians and Blemmyes drinking and disturbing the peace together.</td>
</tr>
<tr>
<td>190</td>
<td>Trogodytes, Blemmyes, Nubai, Magabaroi, Aithiopians</td>
<td>---</td>
<td>Strabo's own 'observation' (see 109).</td>
</tr>
<tr>
<td>259</td>
<td>---</td>
<td>Teqorideamani</td>
<td>King Teqorideamus may have ruled the Dodecaschoinos (see 260).</td>
</tr>
<tr>
<td>260</td>
<td>Final Island (Philae), Pure Island (Abaton), Black Land (Egypt)</td>
<td>Pasan (son of Paese), Teqorideamani</td>
<td>The deserts may have been dominated by the Blemmyes (see 259).</td>
</tr>
<tr>
<td>261</td>
<td>Final Island (Philae), Pure Island (Abaton)</td>
<td>Bekmeti (son of Qerema)</td>
<td>Tami's career may be influenced by the conflicts in the region.</td>
</tr>
<tr>
<td>272</td>
<td>Pure Island (Abaton)</td>
<td>Teos (son of Peteos)</td>
<td>Teos may have been an officer of the fleet fighting the Blemmyes.</td>
</tr>
<tr>
<td>276</td>
<td>Not fully translated.</td>
<td>Yesebokheamani</td>
<td>Meroitic control over the Dodecaschoinos made visiting Philae possible.</td>
</tr>
<tr>
<td>278</td>
<td>Danube, Tomi, Meroe, Nile</td>
<td>Celerinus</td>
<td>At this time 'Blemmyan' is synonym with 'enemy of Christianity' (see 293).</td>
</tr>
<tr>
<td>279</td>
<td>Blemmyes, Aithiopians</td>
<td>Emperor Maximian</td>
<td>Blemmyes are (partly) responsible for the troubles in the region.</td>
</tr>
<tr>
<td>280</td>
<td>Nile, Aithiopians, Indians (Blemmyes? see 283 and 293)</td>
<td>Emperor Constantinus I</td>
<td>It remains unclear after which unrest the region is said to be pacified.</td>
</tr>
<tr>
<td>281</td>
<td>Egypt, Aithiopians</td>
<td>Emperor Diocletianus</td>
<td>Connection between the Persian war and a campaign in Upper Egypt.</td>
</tr>
<tr>
<td>282</td>
<td>Egypt, Thebaid (Upper Egypt)</td>
<td>Lucius Muisius Aemilianus (Prefect of Egypt), Emperor Gallienus</td>
<td>These barbarians may well be the Blemmyes.</td>
</tr>
<tr>
<td>283*</td>
<td>Egypt, African Frontier, Blemmyes, Saracens</td>
<td>Firmus, Queen Zenobia, Emperor Aurelius</td>
<td>Firmus trade contacts aided Aurelius victory over Zenobia.</td>
</tr>
<tr>
<td>idem</td>
<td>Lybia (North Africa), Blemmyes, Indians (see 280 and 293)</td>
<td>Emperor Aurelius</td>
<td>Captives are displayed in a procession for Aurelius in Alexandria.</td>
</tr>
<tr>
<td>284</td>
<td>Pamphylia, Isauria, Coptos, Ptolemais, Blemmyes</td>
<td>Probus, Narseus</td>
<td>Blemmyes aided the population in their revolt against the Romans.</td>
</tr>
<tr>
<td>292</td>
<td>---</td>
<td>Victorinus, Emperor Licinius</td>
<td>The road between Aswan en Philae had to be protected by a wall.</td>
</tr>
</tbody>
</table>
## Appendix III: Historical Sources

<table>
<thead>
<tr>
<th>Page</th>
<th>Source</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>293*</td>
<td>Aithiopians, Blemmyes, Indians (see 280 and 283)</td>
<td>Emperor Contantinus I</td>
</tr>
<tr>
<td>294</td>
<td>Aithiopians</td>
<td>---</td>
</tr>
<tr>
<td>295*</td>
<td>Diospolis (Luxor), Thebaid (Upper Egypt), Blemmyes</td>
<td>Emperors Constantinus and Constans</td>
</tr>
<tr>
<td>296</td>
<td>'Barbarians' (most likely Blemmyes)</td>
<td>Pachomius</td>
</tr>
<tr>
<td>idem</td>
<td>Blemmyes</td>
<td>'the Great', 'the Blessed' (both most likely Pachomius)</td>
</tr>
<tr>
<td>300</td>
<td>Luxor, Napata, Qurte, Philae, Karanog, Soleb (not fully translated)</td>
<td>Isemne (see 311), Kharamadoye (not fully translated)</td>
</tr>
<tr>
<td>301</td>
<td>Blemmyes, Ptolemais</td>
<td>Shenute</td>
</tr>
<tr>
<td>302</td>
<td>Blemmyes, Nubians?, Pure Island (Abaton)</td>
<td>Petsinamre (son of Page), Petesenufe (son of Harendotes)</td>
</tr>
<tr>
<td>303</td>
<td>Elephantine, Meroe, Aithiopians, Red Sea, Catadupians, Saracens</td>
<td>---</td>
</tr>
<tr>
<td>304</td>
<td>Blemmyes</td>
<td>---</td>
</tr>
<tr>
<td>305</td>
<td>Red Sea, Smaragdinum, Berenike, Elephantine, Kalabsha, Blemmyes</td>
<td>Emperors Nero and Domitian</td>
</tr>
<tr>
<td>306</td>
<td>Pure Island (Abaton)</td>
<td>Esmetakhom (son of Esmet)</td>
</tr>
<tr>
<td>307</td>
<td>Aithiopians, Aswan, Thebaid (Upper Egypt)</td>
<td>Emperor Theodosius</td>
</tr>
<tr>
<td>309*</td>
<td>Luxor, Aswan, Kalabsha, Blemmyes</td>
<td>---</td>
</tr>
<tr>
<td>310</td>
<td>---</td>
<td>Tamal, Sentaesia, Pateboras</td>
</tr>
<tr>
<td>311</td>
<td>---</td>
<td>Isemne, Degou, Ploulan</td>
</tr>
<tr>
<td>312</td>
<td>---</td>
<td>Kola, Tesemaeikhem, Silbanikhem (son of Namous)</td>
</tr>
<tr>
<td>313</td>
<td>Kalabsha</td>
<td>Phonen, Gamatifant Psentaesia, Menroukhem Plokharour</td>
</tr>
<tr>
<td>314</td>
<td>Aswan, Elephantine, Philae, Blemmyes, Annoubades</td>
<td>Emperors Flavius Theodosius and Valentinus</td>
</tr>
<tr>
<td>315</td>
<td>---</td>
<td>Pasnous (son of Pachourmios)</td>
</tr>
<tr>
<td>idem</td>
<td>---</td>
<td>Pamet (son of Bereos)</td>
</tr>
</tbody>
</table>
### Eastern Desert Ware

<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>317</td>
<td>Noubades, Athiopians, Kalabsha, Tafa, Blemmyes</td>
</tr>
<tr>
<td>318*</td>
<td>Blemmyes, Noubades, Philae</td>
</tr>
<tr>
<td>319*</td>
<td>Blemmyes</td>
</tr>
<tr>
<td>320</td>
<td>Egypt, Anouba, Aswan, Philae</td>
</tr>
<tr>
<td>321</td>
<td>Noubas, Talmis</td>
</tr>
<tr>
<td>323</td>
<td>Ptolemais, Thebaid (Upper Egypt), Coptos, Blemmyes</td>
</tr>
<tr>
<td>324</td>
<td>Bishop Apa Theodorus</td>
</tr>
<tr>
<td>326</td>
<td>Blemmyes</td>
</tr>
<tr>
<td>327</td>
<td>Himyarites, Negran, Coptos, Blemmyes, Noubades</td>
</tr>
<tr>
<td>328</td>
<td>Aksum, Elephantine, Blemmyes, Nobatai, Oasis, Philae</td>
</tr>
<tr>
<td>329</td>
<td>Alexandria, Noubades, Blemmyes, Ethiopia</td>
</tr>
<tr>
<td>331</td>
<td>Kharafitik, Mahanat, Apehset, Sentekhaynis, Munkokhniu</td>
</tr>
<tr>
<td>332</td>
<td>Trempyoh (daughter of Phant)</td>
</tr>
<tr>
<td>333</td>
<td>Suliens (son of Wanaktikuta), Phant</td>
</tr>
<tr>
<td>334</td>
<td>Temsir (an island also known as Tanare, see 336)</td>
</tr>
<tr>
<td>335</td>
<td>Suliens (son of Wanaktikuta), Phant</td>
</tr>
<tr>
<td>336*</td>
<td>Blemmyes, Tanare (Temsir? see 334)</td>
</tr>
<tr>
<td>337</td>
<td>Ose</td>
</tr>
<tr>
<td>338</td>
<td>Argon (son of Laize), Noaymek*</td>
</tr>
<tr>
<td>339*</td>
<td>Blemmyes</td>
</tr>
<tr>
<td>340</td>
<td>Osian, Ose (see 341-343)</td>
</tr>
<tr>
<td>341</td>
<td>Sle, Ose (tribal chief, see 340 and 343)</td>
</tr>
<tr>
<td>342</td>
<td>Sle, Ose (tribal chief, see 340 and 343)</td>
</tr>
<tr>
<td>343</td>
<td>Tusikia, Hadetak[...], Ose (tribal chief, see 340-342)</td>
</tr>
</tbody>
</table>

Table 9-5: Historical sources on the Blemmyes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Geographical names = relevant geographical names mentioned in the text; Personal names = relevant personal names mentioned in the text; Remarks / Abstract = additional remarks or a short abstract of the text. Sources marked with *) can be considered relatively trustworthy (Barnard 2005).
### Appendix III: Historical Sources

#### Additional references to 'Beja'

<table>
<thead>
<tr>
<th>No.</th>
<th>Geographical names</th>
<th>Personal names</th>
<th>Remarks / Abstract</th>
</tr>
</thead>
<tbody>
<tr>
<td>71</td>
<td>Rehrehes (in the desert to the north), Meded (western desert dwellers)</td>
<td>Irike-Amannote, King Talakhramani (his predecessor)</td>
<td>These desert dwellers may have been groups of the Beja.</td>
</tr>
<tr>
<td>109</td>
<td>Red Sea, Megabaroi, Blemmyes, Aethiopians, Trogodytes, Nubai</td>
<td>Psammetich</td>
<td>Blemmyes, Megabaroi and Trogodytes may be groups of the Beja.</td>
</tr>
<tr>
<td>234</td>
<td>Red Sea, Atalmo, Beja (Blemmyes?), Tangaites</td>
<td>---</td>
<td>The Beja may be the Blemmyes.</td>
</tr>
<tr>
<td>285</td>
<td>Aksum, Himayar</td>
<td>---</td>
<td>The first lacuna may have contained a reference to the Beja.</td>
</tr>
<tr>
<td>298*</td>
<td>Aksumites, Himyarites, Aethiopians, Bougaite (Beja?)</td>
<td>Aeizanas, Sazanan and Adiophan (his brothers)</td>
<td>The Bougaite may be the Beja (see 299).</td>
</tr>
<tr>
<td>299*</td>
<td>Aksumites, Himyarites, Bougaite (Beja?)</td>
<td>Azanas</td>
<td>The Bougaite may be the Beja (see 298).</td>
</tr>
<tr>
<td>331-343</td>
<td>Tensir, Tanare, Blemmyes</td>
<td>Chiefs Khaia, Kharakhken, Barakha and Ose</td>
<td>The names and other peculiarities suggest a third language (Beja?).</td>
</tr>
</tbody>
</table>

#### Additional references to 'Megabaroi'

<table>
<thead>
<tr>
<th>No.</th>
<th>Geographical names</th>
<th>Personal names</th>
<th>Remarks / Abstract</th>
</tr>
</thead>
<tbody>
<tr>
<td>189</td>
<td>Trogodytes, Aethiopian</td>
<td>---</td>
<td>This description of the Red Sea coast owes Aristocreon and Artemidorus</td>
</tr>
<tr>
<td>198</td>
<td>Trogodytes, Red Sea, Meroe, Napata</td>
<td>---</td>
<td>Pliny’s uncritical compilation includes many errors and fabulous tales.</td>
</tr>
</tbody>
</table>

#### Additional references to 'Trogodytes'

<table>
<thead>
<tr>
<th>No.</th>
<th>Geographical names</th>
<th>Personal names</th>
<th>Remarks / Abstract</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>Aethiopians, Indians</td>
<td>Cambyses</td>
<td>This may refer to the Trogodytes.</td>
</tr>
<tr>
<td>66</td>
<td>Aethiopians, Trogodytes</td>
<td>---</td>
<td>Trogodytes may be used here to mean nomads.</td>
</tr>
<tr>
<td>147</td>
<td>---</td>
<td>---</td>
<td>Diodorus quotes Agatharchides, the observation may be accurate.</td>
</tr>
<tr>
<td>171</td>
<td>Aswan, Aethiopians or Trogodytes</td>
<td>Iunius Sabinus</td>
<td>Aethiopians may have to be read here as Trogodytes.</td>
</tr>
<tr>
<td>189</td>
<td>---</td>
<td>---</td>
<td>This description is partly very similar to 147.</td>
</tr>
<tr>
<td>202</td>
<td>Sace, Daphnis, Adultes, Trogodytes, Ptolemais</td>
<td>---</td>
<td>The description follows the East African coast (Azania).</td>
</tr>
<tr>
<td>218</td>
<td>Aethiopians, Trogodytes, Hebrews, Arabs, Syrians, Medes, Parthians</td>
<td>---</td>
<td>The Trogodytes mentioned may have come from the Dodecaschoinos.</td>
</tr>
<tr>
<td>224</td>
<td>Aethiopians, Trogodytes</td>
<td>Rufus</td>
<td>The status and interpretation of the text remains unclear.</td>
</tr>
<tr>
<td>233</td>
<td>Aethiopians, Trogodytes</td>
<td>---</td>
<td>This may refer to the area between the Nile and the Red Sea.</td>
</tr>
<tr>
<td>274</td>
<td>Trogodytes, Aethiopia, Arabs</td>
<td>---</td>
<td>They are also mentioned to be swift runners (see 66).</td>
</tr>
</tbody>
</table>

Table 9-6: Historical sources on the Beja, the Megabaroi and the Trogodytes as collected in the *Fontes Historiae Nubiorum* (Eide et al. 1994; 1996;1998; 2000). Number = number in the *Fontes Historiae Nubiorum*; Geographical names = relevant geographical names mentioned in the text; Personal names = relevant personal names mentioned in the text; Remarks / Abstract = additional remarks or a short abstract of the text. Sources marked with *) can be considered relatively trustworthy (Barnard 2005).