



Faculty of Archaeology

Integral Study of the Silk Roads:
Roads of Dialogue (Unesco).

INTERNATIONAL SYMPOSIUM AT CAIRO

**Cultural Relations between
Egypt and Countries of the Silk Roads**

4-5 November 1990

Edited by
Aly Radwan
Hassan El-Basha

CONTENTS

Expedition of Alexanser the Great to Siwa Oasis Prof. Dr. Ali Radwan	13
Silk and Its Trade in the Middle Ages Prof. Dr. Said A. F. Ashour	17
Some documents of the Early Othman period Found at the Al-Tur Site Kawatoko Mutsuo	19
Egyptian Relations with the Countries of the Silk Roads as Represented by Non-Arabic Titles in Inscriptions Prof. Dr. Hassan El-Basha	43
Navigation in the Arab Gulf and the Indian Ocean Between the Far East and the European West in Islamic Period Peof Dr. Elsayed Abdel Aziz Salam	61
The Competition for the Sumpremacy of the Silk Way Between Egypt and Iraq in the Muslim Era Prof. Dr. Ibrahim Ahmed El-Adawi	63
New Discovery of European Coins in Egypt Dr. Seham M. El Mahdi	67
The Unity of the Literature of the Child Along the Silk Roads Prof. Ahmad Naguib	77
Persian Artists in Egypt During the Mamluk Period Dr. Abu El-Hamd M. Farghaly	79
The route of the trade of spices during the islamic period «Summary». Dr. Sahar el Sayed Abdel Aziz Salem	81

EXPEDITION of ALEXANDER the GREAT to SIWA OASIS

Prof Dr. Ali Radwan

The aim of this paper is to stress the fact that the famous conqueror Alexander the Great was a man with a completely different role from that of any other leader of his time.

The uniting of the Greek city-states under one king was the main goal of Philip of Macedonia and his son Alexander¹⁾.

It was the rivalry and inter-state fighting in Greece which had pushed Philip the Second of Macedonia to realize his dream to become the only master of All Greece.

Alexander was the most remarkable and most celebrated leader in the history of the Ancient World. As a child he was imbued with a deep faith that he was of divine origin²⁾. After removing every kind of resistance in Asia Minor, Syria and Phoenicia, he came to Egypt³⁾.

After the surrender of the Persian Satrap Mazaces at Memphis 332 B. C., Egypt was open to the young Macedonian without any effort or any struggle on his part.

Alexander had a real feeling of respect for the Egyptian gods and his demonstration of his religious sentiments was not merely a show ceremonial. We know that Aristotle, the brilliant pupil of Plato and the greatest thinker of his time was the tutor of young Alexander⁴⁾.

Alexander the Great, sacrificed to the Egyptian gods at Memphis, was crowned there with all traditional rites as Pharaoh, and after founding the city

SILK and ITS TRADE IN the MIDDLE AGES

Prof Dr. *Said A.F. Ashour*

As early as the third thousand year B.C., the extracting of silk from the cocoons of silkworms had been known in China. For many centuries, the Chinese were keen on keeping the secret of silk and its industry from the rest of the world. In the first century B.C. China allowed the abroad marketing of silk, yet concealing its method of extraction and manufacturing.

The silk trade was soon to expand to the regions of Western Asia and Europe. In the first century B.C. as Pliny points out, the Roman Empire used to spend excessive sums of money on importing a number of luxuries including silk. It seems that the Byzantine State had become the midpoint of silk trade between the East and the West. Apparently, the centre of this profitable trade was either the road passing through Middle Asia and Persia or the one passing through India and the Arabian Peninsula. Both roads led to the Byzantine State through which silk was carried over to West Europe.

The Byzantine State kept on trying to know the secret of extracting and manufacturing silk. It was not until the late sixth century A.D. that the Byzantine State managed to know the secret which, after many years, led to deprive the Persians-- the traditional enemies of the Byzantine State -- of a great part of their wealth. Soon afterwards, various centres for growing Mul-berries, raising silkworms, and spinning and weaving silk, were established, especially in the Near East. Elegant costumes were made of silk for senior clergymen, emperors, kings, governors, and senior statesmen.

In spite of the success achieved in the West in the silk industry, the silk imported from the East, through Persia, was still considered the more refined and the more expensive. The silk trade was not affected by the rise and expansion

SOME DOCUMENTS OF THE EARLY OTHMAN PERIOD FOUND AT THE AL-TUR SITE

KAWATOKO MUTSUO

I - Introduction :

The Middle Eastern Culture Center in Japan and the Idemitsu Museum of Arts Archaeological Mission, headed by KAWATOKO Mutsuo, has been conducting excavations annually since general survey in 1985, in the Kilani area in the city of al-Tur, located in the South Sinai Governorate. As is evident from the fact that the ruins of a Christian monastery constructed around the 5th century A.D. exists in the village of Wadi al-Tur, the place appeared in the history in relation to the Christian religion. In particular, worship of St. Catherine, said to have become active from the 8th or 10th century A.D. mainly in Italy and South France, created a pilgrimage to the Monastery of St. Catherine, making al-Tur even more important. This is especially credible as many pieces of Yue-zhou celadon and early Islamic oil lamps⁽¹⁾ in the tradition of the Byzantine style, have been unearthed from this ruined monastery.

It is also clear from the condition of the structures remaining in this ruins, that the monastery was reconstructed at least once, and that the building appears to have been used as a fortress following the reconstruction. It is considered that luster glazed ceramics, ceramics, lamps belonging to type II - 3⁽²⁾, and ceramics at the height of the Byzantine period that have been found in large quantities, indicate that al-Tur was fortified⁽³⁾ in the periods of the crusades, and maintained a close relationship with Egypt.

The Kilani area in al-Tur became important from the latter half of the 14th century. According to Qalqashandi, al-Tur was an insignificant port used only for waiting for a good wind to sail to Ayla ('Aqaba), or for

Egyptian Relations with the Countries of the Silk Roads as Represented by non-Arabic Titles in Inscriptions

by

Prof. Dr. Hassan El-Basha

The paper deals with non-Arabic titles in Arabic script which have been found in inscriptions both in Egypt and in some countries along the Silk Roads, as a sign of the cultural relations between Egypt and these countries, influenced by the Silk Roads. It is strictly confined to the titles which occur on monuments. These titles will be mainly discussed according to their origins and their locations: both in Egypt and outside Egypt. These titles are mainly of Turkish and Persian origins. They had been used in various forms and with different meanings. Some of them might have been honorary titles while others were used to denote offices, professions or trades. However a title might have been used either as an honorary title or as a name of a profession.

One of the titles is *خاقان* Khaqan. It had been Arabicised to the title *قاغان* Qaghan which had been used by the Turks during the sixth and the seventh centuries A.D. Its origin had been *قان قان* Qan Qan, i.e. the Qan of the Qans *قان القانات*. Later it has become a title of the Muslim Turkish rulers.

The title *khaqan* *خاقان* has been found on Islamic coins from Bukhara *بخارى* and Sughd *الصغد* dated 404/1013 and 405/1014⁽¹⁾ as well as from *اوزكند* Uzkend dated 457/1082 and 480/1087⁽²⁾.

Navigation in the Arab Gulf and the Indian Ocean Between the Far East and the European West in Islamic Period

(SUMMARY)

Prof Dr. *Elsayed Abel Aziz Salam. Alexndria Univ.*

The important geographical which Oman occupies in the far south-Eastern edge of the Arab Peninsula has had its great effect on the marine fame and the highest abilities of the people of Oman in navigation in the Indian ocean since the earliest times and their skill in navigating in the sea of «Zing» (بحر الزنج) as far as the «Kanbalu» island, Oman is characterized by its multiple coastal towns the most important of which is sohar (صحار), the oldest city in Oman and the most experienced in sea trade and which brought, according to al-Idrisi all the Yemeni goods and from which various kinds of trade were exported. Among these cities are Dunkan (ذنكان), Gulfar (جلفار) and Doba (دبا). The people of Oman and their neighbours in Bahrayn and sirof have benefited from their knowledge of the timing the south east winds blow in winter in their journeys westward to East Africa. In course of time the people of Oman and their neighbours the, Serafians afterwards acquired the experiences of crossing the sea and of shipmaking which suit these journeys. They became the pioneers in the water basin of the Indian Ocean after the rise of Islam so that this ocean changed into an Arab Islamic sea. This had its effect in solving the movement of the marine commerce with India and China and with the eastern coasts of Africa and afterwards with the Karimiya (merchants of spices) in the Qulzum sea (the Red sea) and the parts of Egypt overlooking this sea beginning from the fatimid period.

The Omani and serafi journeys ended at the time of Al- Mas udi in «Klah» owing to the disturbance in the state of security in Khanfo (خانفوه) and Peking in the year 264 H. as a result of the violations of papeshwa and his followers

THE COMPETITION FOR THE SUMPREMACY OF THE SILK WAY BETWEEN

EGYPT AND IRAQ IN THE MUSLIM ERA (SUMMARY)

Prof. Dr. Ibrahim Ahmed El-Adawi

The Silk Way opened by the rise of Islam a new chapter in its History, in which it began to enjoy within "Pax Islamica" security and full activity for the welfare of the World economy. This Silk Way became for the first time in its History under the domination of one good power, that of the Muslim State. Therefore the Silk Way closed a sad chapter of long struggle between the great World powers for the domination of the World trade between East and West, the last stage of which was the devastating struggle between the Sassaaniid Empire and the Byzantine Empire, and which took place in Syria at the rise of Islam.

The Muslim Conquests of Persia gave the Muslim State suzerainty on the "Land Silk Way", as well as the Muslim Conquest of Egypt and Syria added to the Muslim State complete suzerainty over the "Maritime Silk Way", and this important "Silk Way" began to witness under the Muslim rule new competition between Egypt and Iraq, the two important provinces in the Muslim State.

The state and situation of both Egypt and Iraq on the Silk Way gave their competition for the suzerainty of this way new impetus, that aimed for the benefit of the role of the Silk Way in the international commercial exchange between East and West. This competition between Muslim Egypt and Muslim Iraq could be traced in the following four stages: The First Stage — During the reign of

NEW DISCOVERY OF EUROPEAN COINS IN EGYPT

Dr. Seham M. El Mahdi

The introduced topic deals with recent Archaeological discovery of a hoard of golden coins.

Place of discovery:-

It was discovered at 1990 A.D.; burried in two clay pots: At the threshold of a room of an old house called Zeinab Khatun behind Al-Azhar Mosque in Cairo. This purse was stolen by some workers, however the police returned back only 3611 pieces and the others were metted.

Type of coins:

The content of these two clay pots includes:-One which is Islamic and the other, foreign coins, Islamic ones are 1177 pieces, Foreign: ones are 2433 pieces, and one is just ingot.

1— The Islamic coins: Belong to Circassian Mamluk of Egypt and Syria which is dated back to Al-sultan Barsbay (825-841)-(1422-1438) A.D., up to his sucessors ending with sultan Qaitbay (873-901)-(1468-1490) A.D. Moreover, coins of Tunisian Haffsid which are named by Osman 856-893 (1452-1488 A.D.). are also included. The Circassian Mamluk's coins belong to the Ashraffi type which was adopted by sultan Barsebay at 829 H. (1426 A.D.)⁽¹⁾ to be an Arabic imitation of the Sequin in the same weight as a Monetary reform of the Circassian coinage ro face the challenge of the Ducat domination. the Majority of the collection were **foreign coins** dated back to the same period which is the fifteenth century. They were struck in several Italian citles. Most of them were Ducat of Venice (1890 Pieces) dated back to Michael steno (1400 to 1413 A.D.). up to Agostino Barbarigos (1486-1501 A.D.), In addition to Venice, there are other Italian cities: Florence, Genua, Millan, Roma (papal), Sienna, Savoya, Lucka, and Southern Italy. Few numbers of coins represents Hunaria, castille, Aragon and portugal. Were also included.

**THE UNITY OF THE LITERATURE
OF THE CHILD ALONG THE SILK
ROADS**

(SUMMARY)

by

Prof: Ahmad Naguib

This paper deals with world heritage in children literature as well as the unity of culture in the world of the child. It proves that there has been interchange of influences between Egypt and countries of the Silk Roads in the field of children's stories and literature. The writer has discovered that children's songs all over the world are similar both in meaning and harmony.

«PERSIAN ARTISTS IN EGYPT DURING THE MAMLUK PERIOD»

Dr. Abu El-Hamd M. Farghaly

This paper deals with a study of artistic achievements which were executed in Egypt during the Mamluk period. The main lines of this paper depend upon two points. First a group of works were assigned by the painter's names like «Ghaiby Al-Tawrizy» and «Al-Hurmwzy», and the painter's name «Qunbur Ali al-Shirary» Found on a miniature from an astrology manuscript of «Abu Ma'shar al-Balkhi» (Bibliothèque Nationale, Paris No. Arabe 2583). The second one: group of illustrated manuscripts were executed in Egypt during the Mamluk period reflecting Timurid and Turkeman style of Painting such as, a manuscript of Iskandarname of **Ahmadi** (Istanbul University Library, T. 6044) and a **manuscript** of Firdausi's shahnama dated (916/1511), in Turkish language (now in Topkapi Sarai Museum, H. 1519).

THE ROUTE OF THE TRADE OF SPICES DURING THE ISLAMIC PERIOD SUMMARY

Dr. Sahar el sayed Abdel Aziz Salem

The Arab navigators in the countries looking on the Arabian Gulf, particularly in Oman and Bahrayn, were famous for their distinguished commercial role from the earliest of times. These Nawqkhidha (نواخذة) (Sea captains) who traded in spices, amber and silk, were completely aware of the routes of the Arabian Gulf and the Indian Ocean. The arab navigators reached china and India in the Pre-Islamic period. It is well know that are two ways for carrying silk from china, to the Islamic East, and from there to Western Europe. The first route was a land route and by the second route. I mean the sea route, and I shall emphasize in this research that sea route was the same route which the arab navigators followed on their journey to get spices.

A large number of researchers emphasize that it was the Arabs of the Gulf who went to the far East and not vice versa, and the phrase «chinese ships» which the arab geographers and historians used sometimes meant Islamic ships dedicated for sailing to china. The arab waters did not know before Islam any non-Arab and non-Persian ships save the ships of indian pirates.

The Arabian Gulf is considered a branch of the great Indian sea or the Indian ocean as we call it today. This Gulf is connected with «Larwy Sea» بحر لاروى. From the East, and this sea is the greatest Indian Sea. Overlooking this said «Larwy Sea» are the cities of Saur (صيمور), Sobara (سوباره), Tabah (تابه), Kanbaya (كنباية) and others from the Sind (سند) and from India. Then comes «Hakand Sea» (بحر هرکند) which is separated from «Larwy Sea» by many Islands known as «al-Dobayhat» (الديجات), the last of which is the Island called «Sarandib» (سرنديب).