

Approach to Historical Toponymic Research of Numidian Tribes in Ancient History

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Abstract:

The peoples of North Africa during ancient times formed many tribal and clan blocs. Some of these allied with each other to form a tribal union or confederation in order to protect their security and interests. These accumulations of facts that would enhance the spirit of solidarity among the members of these tribes (especially the Masil and Mazisil tribes) to form a tribal alliance, this alliance later led to the unity of these tribes under the name of the Numidians. This unity allowed them to establish themselves as a political entity with full powers until the third and early second centuries BC. From this standpoint, we tried to introduce the most famous tribal groupings in the Numidian kingdom.

which were referred to by various classical literary sources, and note their places of residence, lifestyle, customs, and systems, and shed light on the first signs of the formation of the political system in the form of the state (kingdom).

Keywords: Numid, North Africa, Berber tribe, Political system.

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INTRODUCTION

The ts have evolved in the following way: the individual, the family, and the tribe. Due to the increase in the number of tribe members and the increase in their living needs, these tribes were forced to ally with other tribes that are larger and stronger than them in order to protect themselves. Among themselves, and this integration led to an increase in its prestige and the doubling of its economic strength, which prompted it to protect its land and its resources, so the state was established.

There is a lot of evidence indicating the existence of a form of political organization in the countries of the ancient Maghreb, where Herodotus indicated that the population groups that live along North Africa belong to one tribe, and are distributed among the groups of tribes except for the parts inhabited by Greek and Phoenician settlers. These human groups mentioned by Herodotus reach the rank of kingdoms or emirates, and instead we can call their rulers kings or princes, and Charles Andre Julian indicated the existence of a form of state opinions of most thinkers and researchers agree that the political uniin the ancient Maghreb, where he said, that the Numidian tribes were formed in the form of federations tribalism before the establishment of the state..

Therefore, the study of tribal clusters and assemblies in ancient Algeria is an issue that is difficult to trace to a significant degree for many reasons. The anthropological, archaeological and other researches that were established on the peoples of North Africa are very few, but those that were accomplished by foreigners are not without tendencies to colonialism, and they are not sound if the researcher examines them. Accurately and objectively about this period, and despite this, we still depend on it in the first place, just as the contemporary Moroccans did not pay much attention to the era that we are discussing its news, as they saw the colonialists glorifying Rome, so they automatically sided with Carthage, considering that North Africa is a region that is constantly attracted by the East and West through the date.

Objectives of the study:

This study aims to achieve the following cognitive objectives:

- 1- Determining the geographical concentration of the most famous tribes in North Africa - from the borders of Carthage to the Malwiya River.
- 2- Highlighting the nature of tribal groups in North Africa and the customary and legal controls they resorted to.
- 3- Studying and analyzing the historical information mentioned by classical historians about North African societies.

The importance of studying:

We have more than one reason to believe that the emergence of local kingdoms in ancient North Africa was closely related to the geographical field and environment, as we note that the Libyan tribes known historically as the Numid, the Moors, and the Gitul, in addition to Carthage, were also associated with the Mediterranean field. The importance of the site extending from the western borders of Carthage to the Malwiya River played a role in the political and economic position occupied by the Libyan kingdoms. The region provided a suitable area for a population concentration that settled on fertile lands and around riverbeds and valleys and beside lakes. This concentration contributed to the emergence of political entities that were organized in the form of kingdoms that became independent from each other and drew political borders among themselves, and sometimes struggled to own the domain.

1-The historical origins and geographical positioning of the Nomid tribes:

The tribe is a group of families united by kinship ties, and it is the first form of a permanent social system, and ancient North Africa would have reached this form of organization over long historical stages, and this would be the result of social accumulations that strengthened solidarity among the members of the tribe, so the customs that regulate social life were formed. The thinker and researcher Abdullah Al-Aroui explains that the term tribe applies to the organization of the camel nomads, a social system that is only suitable for the purely desert environment. It is also called the

inhabitants of mountains and plains with the aim of ensuring balance between families, and it is considered that the tribe is the appropriate organization for that عقون, 2008[†]

We do not have sufficient historical sources, which prove exactly the entry of the Maghreb into history for the existence of a political entity with complete conditions before the emergence of Carthage, but there are written and archaeological sources in which the names of a number of tribal groups were mentioned in the census of the ancient peoples of North Africa before the Roman occupation, and this indicates the names are on a group of tribes governed by the ties of traditions and customs, and the most prominent of these tribes is the Numidالعروبي, 1996[‡]

The Numidian state was formed in its historical image from the tribes of Masil and Mazisil, and this union was known in historical sources as the Confederation of Numidians, and those two tribes had no known borders between them, but rather they ranged between tides, and these tribes took cities and villages and surrounded them with walls of stones huge, only slightly carved, And their dwellings were erected inside the city or the village at the beginning of their era temporarily, to make it easier for them to move them wherever they walked, as Stefan Qazal ((St), 1927) mentions that there are tribes that did not do that. The inhabitants of the desert are the furthest tribes and most of them move due to the barrenness of the land and the lack of grass. The ancient sources varied in their discussion of the field of North Africa during the ancient era, between the sources that focused on the harshness of the climate, the weak precipitation, (Strabon, 1934) the rule of sand, and the terrible drought, and between the sources that were impressed by the fertility of the land and the country. (Polybe, 1970)

The pattern of stable housing is not compatible with the life of the shepherds, whose houses seem to be mobile (Mapallia) (L'ancien, 1950) consisting of plant materials such as plums (Asphodele), rushes

(Jone), reeds and glans (Chaume) that can be installed and dismantled easily and quickly. As for the settlers, they lived in huts of stones and dried mud or From the branches of trees, and in addition to simple public housing, we find castles and forts that the people resort to when they are exposed to enemy attacks.

2-The Numid tribes

Based on Greek and Latin sources, Numidia was known to ancient historians by many names. In Greek sources, for example, the name Numidia was a descriptive name meaning a lifestyle applicable to nomads. Then, the name developed and became denotative of the peoples who lived in North Africa, then the term turned into an existing political system adjacent to Carthage, as evidenced by the historian Diodore de Sicile who mentioned that a Numidian king named Ailimace allied with Agathocles, the Greek who invaded the Carthaginian coasts in 310 BC. However, it is difficult to adopt this reference as evidence of the existence of a kingdom with complete conditions, but it is a sign of political maturity in order to limit the expansion of the Carthaginians. (شنيتي, 1985)

Since the second century BC, ancient texts began to mention the Numid in abundance as a people and a political force that extends its sovereignty over a wide area, extending from the borders of Carthage in the east to the Mallouya Valley in the west. (غانم, 1998) the Greek, he used the word Numidia) on a political entity and a specific people, and it seems that he derived this concept from the official Roman documents, where the meaning of Numidia appeared in them starting from the third century BC during the Punic Wars. (Polybe, 1970)

Sallustius (سالوستيوس, 2006) also mentioned a text about the existence of a foreign type: the Medes, the Persians (Persae) and the Armenians (Armenii). They were scattered after the death of their leader Heraclius in Spain and crossed Africa by boats, and mixed with the Getouli, and they called themselves Nomadas

Also, the geographer Strabon (Strabon, 1934) mentions them in some paragraphs, but he does not differentiate between the terms Numidi and Nomadas, and he believes that the name is stereotypical,

and he gave us a description of this region and its inhabitants where he notes:

"...it limits from Carthage to the Pillars of Hercules, the region on the whole rich and fertile but full of wild animals, like the rest of the interior of Lebu, and the name Numadas is given to the part of the inhabitants of the region who had derived their name from the life they had. They were on it from their struggle with wild animals, with whom it is impossible to care about cultivating the land. (Strabon, 1934)

Some Latin poets also mentioned the term (Nomade). (Virgile, 1965) in his book *L'Eneide*, mentioned the legend of the founding of the city of Carthage by the Phoenician Queen Elisa Didon, and her relations with the indigenous people - Nomid-.

The Latin historian Titus Livius provided us with a clear picture of the system and the government in Numidia. After the death of King Gaia about 206 BC, his son Massinissa did not succeed him on the throne due to his young age (he was about 32 years old), so the throne passed to Massinissa's uncle, Aezalces. The latter was succeeded by his son, Capussa, who was older than Massinissa. After Capussa's death, the throne was supposed to pass directly to Massinissa, but Mazetullus, one of the senior officers objected and installed Lacumazes (Capussa's brother) a king; this prompted Massinissa to regain his rightful throne by force. (Tite-Live, 1930XXXIX)

3- Kingdom of Western Numidia or (Mazasil)

The first news about the Kingdom of Masaesyli dates back to 213 BC, when Polybius mentions that the Carthaginians had strong relations with their king Syphax, and that they made up a large part of the Carthaginian army in Spain and North Africa

According to the French historian ((G), 1961), these tribes were located in the area between the Al-Massyle tribes in the east and the Maurian tribes in the west; this means that it covered the entire Algerian center. However, the eastern and western borders have remained unclear.

Strabo and Titus Livius (Strabon, 1934) mention that the lands of this kingdom extended from a wide area from Malouche (Malwiya River) in the west to (Cap Triton) in the east; this seems to match with

‘Cap Boukaroun’ in the least. What is probable is that the expansion of the borders of this kingdom was a result of the invasions launched by Syphax at the end of the third century BC on the lands of Massyle.

4-Eastern Kingdom of Numidia (or Massyle):

The first news that we received about this kingdom is references transmitted by the Greek historian Diodorus (Strabon, 1934) of Sicily, when the king of Syracuse, Agathocles (Agathocles), invaded the north of Africa and tried to destroy Carthage. However, its geographical extension is difficult to accurately determine, because there is a limited/ number of sources that referred to it. Also, the inscriptions and the coins did not indicate the geographical area where these tribes lived. In addition, the first mention of this kingdom can be traced back in time to the end of the fourth century and the beginning of the third century BC.

However, it seems that the country of the Masils included northeastern Algeria and northern Tunisia, with the exception of the possessions of the Carthaginian state, and that the first borders for them were not controlled or became monitored, except after the formation of the first nucleus of the Numidian (Massili) state that passed through the tribal role and then moved after that to the political organization in its royal form. (Decret(F), 1981)

We also find the natural historian Pliny the Elder (23-79 AD) (Plain of Lancian), who traces the origin of the Masilian tribes to the Cirta region and Africa, between the Lamsaja River or the Great Valley to the west and the Gulf of Sirte to the east, then indicates that those Masilian tribes were settled among the Saber tribes. (Les Sabarbare.

5-Numidian confederacies and the consolidation of the state system (Unified Kingdom):

The Numidians were divided from the first moment of the Roman invasion of North Africa. Some of them supported the Romans and believed that the rule would not be established in the region except by loyalty to them and addressing their affection, while the second

group believed that the government should be in the hands of the Numidians and it must be protected

Regardless of the outcome of these events, Massinissa wanted to regain his looted throne. Hence, backed by the the Romans, Massinissa could destroy Carthage and eliminate Syphax in the Battle of Zama in 202 BC, and Rome recognized Massinissa as king of Numidia according to the Roman historian Titus Livius (غانم, 1998)

After the defeat of Carthage in the Battle of Zama, a treaty was concluded in 201 BC to establish Massinissa on the Numidian throne; after the Romans recognized Massinissa as king of Numidia, he became king of the entire united Numidia from the Malwiya river in the west to the great Cirte in the east. (Tite-Live, 1930XXXIX) According to Polybius, who lived the facts . (Polybe, 1970)

In this context, Livius cited a paragraph from his speeches attributed to Ammianus Marcellinus (325-330/ 391) the Senato He said in 189 B.C: "Massinissa, before he was your ally, was your enemy. When he resorted to you, he was not ruling a kingdom, but he came to you as a convict of exile and deportation... He established himself over the kingdom of his ancestors and added to it the richest part of the kingdom of Syphax, you made him the most powerful king among the kings of Africa." (Polybe, 1970)

Massinissa was able to unify the Numidian tribes, lay the foundations of the united Numidian state, establish Cirta as the capital of his rule, and mint his currency and build religious and administrative structures in the cities (Flatters, 1877)

6–Distribution of tribes:

The Numidian communities were concentrated along the Mediterranean coast, and the majority of them were Phoenician-Carthaginian settlements, with commercial banks and monopolized by Punic communities and linked by economic relations with other Numidian villages and sometimes they fall into conflicts, as the sources indicated in this context that King Masinissa had recovered from Carthage The year (150 BC) is fifty (50) between a village and a city in the Krumiri region, because it was inhabited by the Numidian element. (العربي, 2008)

The movement of tribes has been a means of social integration since the beginning of the formation of the North African society, and the borders between these tribes were political, and were not cultural, social or religious borders. The most famous of these tribes were:

6-1-Musulami

Its center was in Aures, then was extended to the Muthul River and Tebessa, and was historically known for the resistance against the Roman expansion towards Inner Numidia during the reign of Emperor Tiberius, and against the expropriation led by Tacfarinas, but lost an important part of its lands after a war that lasted more From seven years 17-24 AD. (Tite-Live, 1930XXXIX)

6-2Gens Sebarbar:

Concerning these tribes some historians mention that they settled in the area to the west of cirta and extending to Setif and the Nasif tribes are located in the area to the southeast of it. (غانم, 1998)

The Asphodelos tribes: They occupied the northeastern corner of Algeria and northwest of Tunisia.

The Nattabutas tribes: settled in eastern Algeria on the border with Tunisia.

Suburbures: in the southwest of Cirta and the plains of Setif. (غانم, 1998)

Haliardi tribes: They live near the Setif plains.

The Caprarienses: in the heights of the Huddah, and the sources referred to it in 348 AD.

The Ucutami or Ucutumani tribes: which were referred to by an inscription dating back to the Byzantine era found south of the city of Jijel, and they are the ancestors of the Ucutumani tribes that Ibn Khaldun referred to as well.

The Macurebi tribes: referred to by Pliny, were located between the Usar River and Nabar Flumen. (L'ancien, 1950)

The Icompenses: They live in the lower valley of the Osser River (Cat (E), 1891)

The Makkourae tribes: They live in the vicinity of the Ouarsenis Mountains (Ptolomee ,.)

The Mukeni tribes: They live in the areas of Chlef in the east until Tlemcen in the west. (فرحاني, 2007)

The Gens Macues: They are mentioned by an inscription found in Cherchell, as mentioned by Polybius. (Polybe, 1970)

6-3 Bavares:

Or Babares in some texts, and the ancient texts described them as the great people Gentis) (multus, and these Bavares appeared on the scene of events during the fourth century AD and are divided into the Western Bavares (Miserda region, north of Tlemcen) and the Eastern Bavares in the Babur region to the outskirts of Cuicul and Mila (Eastern tribes), including the inhabitants stable mountain and nomads. (Polybe, 1970)

6-4 The Five Tribes Confederation (Quinquegentiani):

As mentioned by the Latin sources, it is a confederation of tribes stationed in the mountainous region between Dellys and Bejaia, and it consists of the following tribes:

- Masinissenses, which is the tribe of Messina or Emsensen, centered on the right bank of the Sahel Valley.

- Tyndenses, who were stationed in the territory of the Fnaya tribe (currently Beni Ghali and Ait Amer).

- Isaflenses, who are today's philosophers.

- Jubaleni and they are the current Zwawa.

- Yes lenses, who were stationed west of Zawawa.

The alliance of the five tribes and the Bawar turned into a striking force in the region during the Roman occupation. Its leadership was entrusted to the head of one of the tribes of the alliance named Faraxen, who carried out the military preparation, so they swept the Numidian province, penetrating the Naga Valley basin, in which the Roman colonization had established an important number of large farms. Latifundia", which made the Romans, direct a campaign from Lombasis, the center of the third Augustian army led by Legatus Macrinus Decianus, and the rebels were able to seize large spoils and then withdrew to their mountains (العربي, الاقتصاد والمجتمع في, الشمال الإفريقي القديم (2008)

7-Tribe organization:

The Numidians were stationed in locations that combine the abundance of water and natural immunity, which are the basic conditions for planning villages and cities throughout North Africa. Pliny noticed that the village in Numidia does not differ from its counterparts in the rest of the Mediterranean countries, and these villages are referred to by Latin sources with the phrase *Castile Castella* (the castles), which is the nucleus of most of the Roman cities of Africa, such as: Tevest, Tala, Takabas, Tegis, Tepilis, Tedis, etc., and in these cities the first Numidian forms of urbanization appeared and urban life developed through contact with the Carthaginians and then the Romans, and commercial communities were found in African cities Punic and Roman during the Numidian era (L'ancien, 1950)

The Numidian tribe was distinguished by a defensive or offensive union, and the Latins referred to these tribes by the expressions (*nationes*), (*populi*) or (*gentes*).

It is linked to a wide or narrow land, and by force it gathers people who have the same lifestyle. In this context Titus Livius mentions that King Syphax appointed governors in his kingdom after he seized Eastern Numidia, (Tite-Live, 1930XXXIX) as Sallustius spoke (86-35 BC).) about the governors of King Jugurtha who received Metellus when he invaded the Numidian lands (غايوس)

(XL, VI) كريسيوس سالوستيوس المصدر السابق،

We also conclude from some of the inscriptions that dealt with the municipal organization, that the Numidian cities were greatly affected by what was applied in the Carthaginian cities without neglecting the Numidian traditions and tribal rule (community rule). (غانم، 1998)

The inscription of the Duchess referred to the Council of Citizens (Baal Duchess), that is, the masters of the Duchess who built a mausoleum to commemorate King Messina, and then mentioned the chief of the hundred and fifty rulers, and there is no doubt that such administrative organization was in place in the rest of the Numidian cities. (غانم، 1998) There are also important paragraphs mentioned by the historian Titus Livius that Suffètes were running many Numidian

cities, including the city of Cirta and Tifest, since the third century BC, (Tite-Live, 1930XXXIX) and he also adds that the king appointed deputies to him in some cities called Praefecti And their job was to lead the army and collect taxes as well. (Tite-Live, 1930XXXIX)

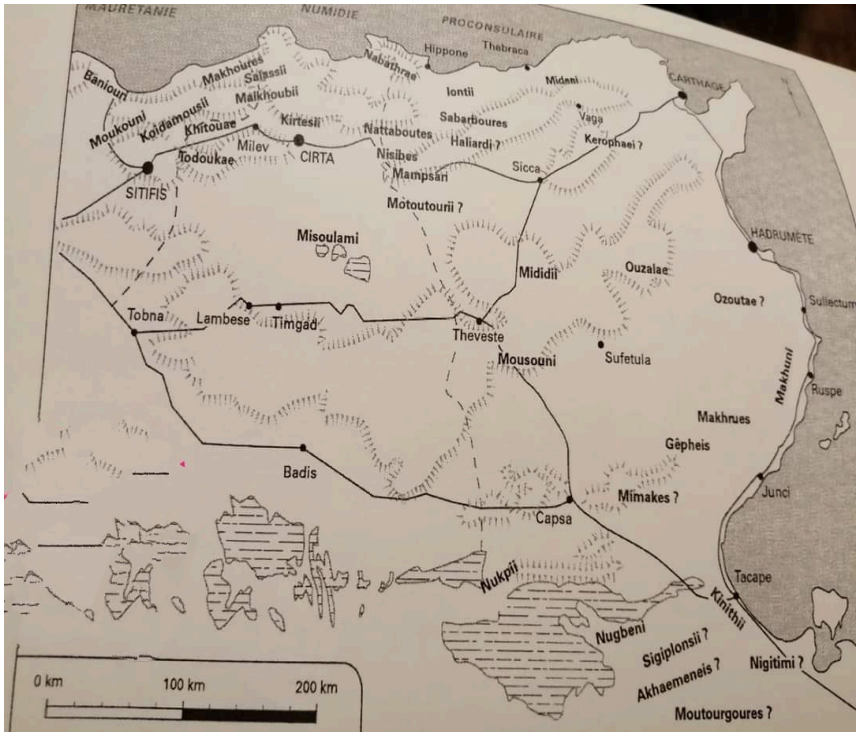
Ashead of the municipality was a mayor by the name of "Aguellid", which is the same name as the King of the Numidians, who was elected for a one-year term, and could also be re-elected.

Diodore de Sicile (90-21 BC) also referred to the existence of the Presbyteroi that ruled the city of Tebessa. It is not excluded that this applies to the Senate, which contained a large tribal group, It was invaded by the Carthaginian military commander Hannon in 247 BC and took 3000 hostages capable of conscription. (Sicile, XXIV)

CONCLUSION

Through what was previously discussed, we conclude that the Numidian society continued its life like other societies, It takes care of its traditions, customs and social structures to ensure harmony and stability at the social level in general,

The community was the first social and political form that emerged from the customs, from which the political leadership emerged, and the social, economic and political systems in Numidia were gradually growing to form a large political entity talked about by various classical sources, but it was not completed until the Roman colonialism came to end this leadership and have an impact on all levels.





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