It would have been highly satisfactory to me to have procured a sight of a complete copy of Al-makkari's work, once belonging to Dr. Carlyle, but which is now in the possession of Professor Shakespear, who was the first, in 1816, to make that work known to the public, through his valuable extracts inserted in Murphy's History of the Mohammedan Empire in Spain. His copy, which seems to be a very good one, would have afforded me additional confirmation in the readings of proper and geographical names, an object which the translator of an Eastern work ought always to bear in mind; but I regret to say, that although I applied in time for the loan of it, it has been out of the power of that gentleman, with whom I am personally acquainted, to gratify my wishes.
other motive than my having publicly avowed the intention of making use of my materials in this country. This remnant of inquisitorial jealousy about its literary treasures ill suits a country which has lately seen its archives and monastic libraries reduced to cinders, and scattered or sold in foreign markets, without the least struggle to rescue or secure them.

Owing to the above reason, my quotations from the MSS. in the Escorial Library will be scanty, being limited to a few short extracts taken on a former occasion. I have, however, availed myself fully of some transcripts from historical works in that Library, which the Spanish Government caused to be made at the close of the last century by two Maronite Christians, and to be deposited in the Royal (now National) Library at Madrid. In this number are the Silah, by Abú-l-kásim Khafl Ibn Bashkúwál; the Bighyatu-l-multamis, by Adh-dhóbí; the Hillatu-s-seyrá, by Ibnu-l-abbár; the Tekmilah likitaí-s-silah, by the same, &c.; a description of which may be read in Casiri (Bib. Ar. Hisp. Esc. vol. ii. pp. 31-121, 133-140). Of these and other Arabic manuscripts in the same establishment I have made a very ample use; and it is but just to add, in contrast to the illiberality above complained of, that I am indebted to its enlightened and zealous Librarian, Don Joaquin Patiño, for the most unreserved perusal of all the valuable works therein contained.

I need not dwell on the statement, that, whilst in this country, I have met with every possible kindness and encouragement on the part of my friends, as well as of the several persons intrusted with the custody of Oriental books in the libraries I have visited: I shall, accordingly, have frequently to acknowledge in the course of my notes my numerous obligations for kind assistance, or the loan of scarce and valuable manuscripts.

The works which I have consulted and cited are the following:

Kaláyidu-l-'ikiyán fí maháseni-l-'ayán (gold necklaces on the brilliant actions of the illustrious); a biographical dictionary of poets and learned men who flourished in Spain during the fifth and part of the sixth century of the Hijra, by Abú Nasr Al-fat’h Ibn Mohammed Ibn ’Obeyd-illah Ibn Khákán Al-kaysí. There are two copies of this work in the library of the British Museum. One marked Add. MSS., No. 9579, is bound up with a commentary on the Makssúrah, a celebrated poem by Ibn Házem, of Cartagena; the other (Bibl. Rich, No. 7525) is also bound up with the Muntekhabu-l-loghati,

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11 To Dr. John Lee I am particularly indebted for the loan of several valuable manuscripts, which I shall duly notice whenever I happen to quote from them.

12 قلايد العقائين في مجلس التقليان
by Ibn Koteybah. It contains only the second part out of the four into which the work is divided; but though incomplete, it is valuable for its antiquity, and I have frequently used it to correct the readings in the former. Besides these two copies of that valuable work, I have used one in my possession: it is a volume in quarto, of 236 folios, transcribed about the middle of the sixteenth century of our era by Al-hasen Ibnu-l-huseyn Al-is’háki.

Mattmahu-l-anfus wa masrahah-t-tánnus fi milhi ahli-l-andalus (the spot of recreation for the eyes and the field for familiarity on the witty sayings of the people of Andalus); another biographical dictionary, by the above-mentioned writer. The copy in the British Museum (No. 9580) is a volume in octavo, very badly and incorrectly written in the month of Rabí’ II, A.H. one thousand one hundred and ninety-two (A.D. 1778-9). The work is ill described in the Catalogue of Additions for 1833, where it is given as a copy of the Kaláyidu-l-’ikiyán.

Al-muktabis fi táríkh rejáli-l-andalus (the imparter of information, or the fire-striking steel on the history of the eminent Spanish Moslems); being a history of Mohammedan Spain by Abú Merwán Hayyán Ibn Khalif Ibn Hayyán, a historian of the twelfth century of our era. The third volume, out of the ten which compose the work, is in the Bodl. Lib. (Nic. Cat. cxxxvii). It contains the reign of Abdullah, son of Mohammed, the seventh Khalif of the family of Umeyyah in Spain.

Jadh'watu-l-muktahis (the sparkle of fire from the Muktahis); or an abridgment of the above work by Mohammed Ibn Abí Nasr Fatúh Ibn ʿAbdillah Al-azdí Al-homaydí, a native of the island of Mallorca, who died at Baghdád in A.H. 488. This work is also in the Bodl. Lib., Hunt. 464. Its contents are the lives of eminent Spanish Moslems, divided into ten parts, and preceded by a valuable historical introduction. The transcript, which appears to have been executed towards the middle of the sixteenth century of our era, is a fair and correct one.

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13 A note at the end of the volume states that the transcript was made by Abú-l-walíd Ibn Zeydún. I need scarcely point out the inaccuracy of such a statement, which has also found its way into the Catalogue of the Rich MSS. How could Abú-l-walíd Ibn Zeydún, who died in A.H. 463, make a transcript of a work which was not composed until nearly seventy years after his death, and in which he himself figures among the illustrious men of his age? The fact is, that the name of Abú-l-walíd Ibn Zeydún being written in large letters at the head of the biographical notice of him, with which the work begins, gave rise to that strange mistake. This shows that an Oriental scholar cannot be sufficiently on his guard against the ignorance or the knavery of an Arabian bookseller.

14 مَنظِمَ الْانْفَس وَ مَسْرَحَ الْتَنَّاسُ فِي يَلِعَ الْأَدْلِ الْأَنْدَلُس

النكتوي في تاريخ رجال الأندلس

15 جذرة اللفتيس
Adh-dhakhírah fi maháseni ahli-l-jezírah (the hoarded treasure of the commendable deeds of the natives of Spain); or a biography of illustrious Spanish Moslems, divided into three parts, and each part into two books, by Ibn Besám or Bessám, of Cordova. The second volume of the second part, containing the lives of eminent men born or residing in the western districts of Spain, is in the Bodl. Lib. (Uri Cat., No. dccxl.xix.)

Al-holalu-l-maušhiyyah fi akhábári-l-marrékoshiyyah (variegated silken robes from the history of Morocco); or a history of the Almoravides and Almohades who reigned in Africa and Spain, compiled from the best authorities. This work, a copy of which is in my possession, appears to have been written towards the close of the fourteenth century of our era, but the name of the author is not ascertained. It is true that both my copy and another of the same work in the Royal Library at Paris (No. dccxxxv.) attribute it to the celebrated traveller Ibn Battútah; but, as I shall show hereafter, this can hardly be the case.

The history of Spain under the Almoravides and Almohades, by Ibn Sáhibí-s-salát, a historian of the thirteenth century of our era. The second volume of this valuable work, containing the narrative of events which happened in Spain from A. H. 554 to 568, is in the Bodl. Lib. (Marsh. 433.)

Táríkh Ibn Habíb (or the history of Spain, by 'Abdu-l-malek Ibn Habíb As-solámí). This is a miscellaneous work, mostly treating of theological subjects, traditions, the beginning of the world, the prophets, the life of the Prophet Mohammed, predestination, the doctors who first introduced in Cordova the sect of Málík Ibn Ans, &c. Some of the chapters, however, relate to the history of Spain, giving an account of the conquest of that country by the Moslems; the series of the Amírs who governed it in the name of the Khalifs; a short history of the first seven Sultáns of the house of Umeyyah who reigned in Spain, &c.

Táríkh Kodhlí Kortobah (the history of the Kádís of Cordova); or a biographical dictionary of all those who discharged there the functions of that office, from the conquest of that city by the Moslems to the year three hundred and fifty-eight of the Hijra (A. D. 968-9), by Abú 'Abdillah Mohammed Ibn Háirth Al-khosnání or Al-khoshní.

Both these works, which were transcribed in A. H. six hundred and ninety-five (A. D. 1296), by 'Abdulláh Ibn Mohammed Ibn 'Ali Al-lawatí, are bound up in one volume in the Bodl. Lib. (Nic. Cat., No. cxxvii.)

الذخيرة في مساله أهل الجزيرة
الجلال البيوشية في ذكر الأخبار الباوكشية
تاريخ ابن حبيب
THE TRANSLATOR’S PREFACE.

Kitábu-l-iftifá fí akhbour-l-kholofá 20 (the book of sufficiency in the history of the Khalifs), by Abú Ja’far Ibn ’Abdi-l-hakk Al-khazrejí, of Cordova, a writer of the twelfth century of our era; containing a history of the Mohammedan empire, both in the East and the West, beginning with Abú Bekr, and ending with Al-máimún Mohammed, son of Al-muktafí bi-amri-llah, of the house of ’Abbás, who began his reign in A. H. 560.

Ahddithu-l-imámáti wa-s-siyásati 21 (traditions of commandment and government); a very ancient history of the Khalifs from Abú Bekr to Harún Ar-rashid, with a full account of the conquest of Spain. See Appendix E., p. 1.


The history of the Western Arabs and Berbers, by Abú Zeyd ’Abdu-r-rahmán Ibn Khalldún. (Brit. Mus., Nos. 9574-5.)

Kitábu-l-aháttati fí táríkhi gharántati 23 (the book of the circle of the history of Granada); or a history of Granada, followed by a biographical dictionary of eminent men born at or domiciled in that city, by the celebrated historian Abú ’Abdillah Mohammed Ibn Sa’id As-salmání, better known by his surname Ibnu-l-khattíb. A fair transcript of the first volume of this work is in my possession. It is a thick folio, written in the African hand at the beginning of the sixteenth century of our era. It contains the lives of one hundred and seventy-nine individuals whose names began with the first eleven letters of the Arabic alphabet, passing afterwards to those whose first name was Mohammed. A copy of the second part is preserved in the Escurial Library, No. MDCLXVII. There is in the Royal Library at Paris, No. 867, an epitome of this valuable and scarce work, entitled Markazu-l-aháttati fí adábá gharántati 24 (the central point of the circle of the literary men of Granada).

‘Ibratu oúll-l-abbás fí táríkhi molúkí-l-amssúr 25 (admonition to the clear-sighted on the history of the kings of countries); or a general history of the world, by ’Omádu-d-dín

For a fuller description of this work the reader is referred to page xlii. of the Appendix, where some extracts from it have been introduced.
Isma‘īl Ibn Ahmed Ibn Sa‘īd Ibn Mohammed, better known under the surname of Ibnu-l-athīr. This work is but a commentary upon and a supplement to a poem called 'Abdūniyyah, from the name of its author, Abū Mohammed 'Abdūl-mejīd Ibn 'Abdūn, Wizīr to ʻOmar Ibn Al-ʻafttas, the last King of Badajoz. After the death of his royal master, who, together with his two sons, was executed by order of Yūsuf Ibn Tāshfīn, into whose hands he fell a prisoner, A.H. 487, Ibn 'Abdūn composed an elegiac poem to commemorate that catastrophe, as well as the tragical events attending the rise and fall of the dynasty to which he was attached. In order better to exemplify the instability of human fortune, the poet takes a short review of all the once powerful empires that fell into decay. This poem, which, from the tenderness of its strain, and the rhetorical beauties with which it abounds, is justly considered as one of the brightest gems of Arabian literature, was, shortly after the death of Ibn 'Abdūn (A.H. 534), commented upon by the most eminent authors of that nation. Ibnu-l-athīr, among others, continued the poem down to his own days, adding fifty-two verses to the forty-one of which it was composed; and then commented upon the whole, or rather gave a detailed account of every one of the dynasties, whether Mohammedan or not, that are mentioned in it. An ancient copy of this valuable work is in the British Museum (Bibl. Arund., No. 9969). I also possess one which must have been written soon after the death of the author; for in the note at the end of the volume I find that the transcript was completed on the 6th of Dhī-l-ka‘dah, A.H. 729, and, according to Hájí Khalīfah (voc. ‘Ilāratu), Ibnu-l-athīr died in 699.

Rauḍhatu-l-manāthir ‘ji ‘akhbārī-l-awdyyil wa-l-awākhīr 27 (the garden of the overlooking places on the history of the first and the last); or a compendious history from the beginning of the world to the year 806 of the Hijra, by Abū-l-walīd Mohammed Ibn Shihnah, who died in eight hundred and eighty-three (A.D. 1478). There is a good copy of this work in the British Museum (Bibl. Rich, 7328), but I have generally used one in Dr. John Lee's collection, which, besides being very ancient, having been written shortly after the author's death, is filled with valuable marginal notes.

Murāju-dh-dhahāb wa na’dānu-l-jauhar 28 (golden meadows and mines of precious stones), by the celebrated writer Abū-l-hasan ‘Alī Ibnu-l-huseyn Al-mes‘ūdī. I have used a fine

26 A Latin translation of this poem has lately appeared in the collection entitled Specimen e litteris Orientalibus exhibens Diversorum Scriptorum locos de regia Aphiṣidarum familia et de Ibn Abduno poeta, by Marinus Hoogvliet, Leyden, 1839.

27 روضة الداماتر في اخبار الوليد والواخر

28 مروج الذهب و معدان الجهر
copy of this work, in two folio volumes, in my possession, the readings of which I have occasionally collated with those of another in the British Museum.

Al-khamis fi ossul nafs nafs (the book of the five divisions on the principles of a reasoning soul); a voluminous general history from the beginning of the world to the year 820, by Huseyn Ibn Mohammed Ibn Ahmed, a native of Diarbekr. A copy of this work, in two thick closely-written folio volumes, is in my possession. It is also in the Royal Library at Paris, No. dcxxxv.

Kitabu-l-jumân fi akhbâri-z-zamân (gathered pearls from the history of the times), by Sidi Al-haj Mohammed Ash-shâtibî (from Xativa, in the kingdom of Valencia). It is a general history, divided into three parts. Part I. embraces from the beginning of the world to the birth of Mohammed. Part II. is exclusively dedicated to the life of the Prophet. Part III. gives the history of the various Mohammedan dynasties that ruled in the East or the West, including an account of the Berber tribes, and a chronological notice of the sovereigns of the house of Umeyyah who reigned in Spain. The work appears to be an abridgment of a larger one which Shehâbu-d-dîn Ahmed Al-fâsî wrote under the same title. (See Not. et Ext. des MSS. vol. ii.) The copy of the work which I possess is fairly transcribed in the African character.

Riyânu-l-lebâb wa rey'anu-sh-shebâb fi marâtibi-l-adâb (the sweet gales of the prudent, and the flower of youth shown in the various degrees of education); a sort of Cyclopaedia, treating of various subjects, but especially of history, by Mohammed Ibn Ibrâhîm.

Al-wwâfi bi-l-wafyât (the complement to the Wafyât); an extensive biographical work, intended as an addition to and a continuation of the Wafyâtu-l-a'yán (the deaths of the illustrious) by the celebrated Ibn Khallekân, composed by Sâlâmû-d-dîn Khalîl Ibn Ibek As-safadî, who died in seven hundred and sixty-four (A.D. 1362-3). An ancient and beautifully written transcript of one part of this work, containing the lives of illustrious Moslems whose names began with any of the letters غ ن ف is in my possession.

Oyânu-l-anbâ fi tabakâtî-l-atîbbâ (the sources of intelligence respecting the classes of physicians); being the lives of the eminent Arabian physicians, by Ibn Abî Ossaybî'ah. See Appendix A.
'The Translator's Preface.

Kitābu-l-ja'rāfiyyah [jaghrafiyya] ft msdahati-l-arda wa 'ajāyibī-l-asakā wa-l-boldān  
(the book of geography respecting the extent of the earth and the wonders of districts and towns), by an anonymous writer of the seventh century of the Hijra. It is a geographical description of the inhabited part of the world, divided into seven climates. The author occasionally quotes the words of Ibnu-l-jezzār, an African geographer, who wrote a work entitled 'Ajāyibu-l-arda (the wonders of the world), Mes'ūdi, Al-bekrī, Idrīsi, Iblīs Hayyān, &c. The copy I have used is in my collection. It is a volume in quarto, of about 200 pages, written in Egypt towards the close of the sixteenth century of our era. There is in the Royal Library at Paris another copy of the same work, with which I have carefully collated all the readings of that part which relates to Spanish topography.

Al-mesdlek wa-l-memālek  
(the routes and kingdoms), by Abū 'Obeyd-illah 'Abdullah Ibn 'Abdi-l-'azīz Al-belāhī, a geographer of the fifth century of the Hijra. An ancient and correctly written copy of the second part of this valuable work, containing the description of Africa, is in the library of the British Museum, No. 9577. I possess, likewise, a copy of a portion of it.

Al-ikhtiasār min kitābi-l-boldān  
(an abridgment of the [Kitābu-l-boldān] book of countries). Bibl. Rich in Brit. Mus., No. 7496. A volume in quarto, of the greatest antiquity, written upon coarse brown paper of Eastern manufacture. The names of the author and epitomiser are nowhere stated, but I believe it to be an abridgment of the Kitābu-l-boldān, a voluminous geographical work by Abū-l-hasan Ahmed Ibn Yahya Al-belādhorī, a writer of the third century of the Hijra. My reasons for thinking so are: 1. I find in Hájī Khalīfah that Al-belādhorī wrote a work on geography entitled as above.—2. The contents of the volume in question seem to agree with those of the Kitāb fotāhi-l-boldān by the same author, as described by Hamacker, Spec. Cod. MSS. Or. Bib. Lugd. Bat. p. 7.—3. I read, at fo. 15, that the author wrote it during the Khalifate of Al-mu'āthādheh, and he often relates events of the year 279, a date reconcilable with that of Al-belādhorī’s death, which, according to Abū-l-mahāsēn, happened in A. H. 289.—4. I have collated some passages with the works of Ibn Khordādbah, Mes'ūdi, and Ibn Haukal, who wrote after Al-belādhorī and copied him in their writings, and find them the same.

' Ajāyibu-l-maklūkāt  
(the wonders of creation). Such is the title of a work (Bibl.
THE TRANSLATOR'S PREFACE.

Rich in British Museum, No. 7504) on physics, natural history, and geography, compiled from those of Yúsuf Al-warrák, Al-‘azízí, Ibnu-l-beytarr, and Al-harawí, by Abú Hámíd Mohammed Ibn 'Abdí-r-rahmán Al-andalusí, who, as stated in the preface (fo. 2), wrote it during his stay at Baghdád in A. H. 555. It is a small quarto volume, with 106 leaves. A note at the end states the transcript to have been made at Baghdád, A. H. one thousand one hundred and seventy-one (A.D. 1757-8), by Ahmed, son of 'Abdu-r-rahím, a native of that city. There is in the Bodl. Lib. (Uri Cat., No. cmlxix.) another copy of this, which I believe to be only an abridgment of a larger work.

Nashaku-l-azhár fí 'ajójíbí-l-aktár 38 (the sweet odour of flowers from the wonders of the earth), by Abú 'Abdíllah Mohammed Ibn Iyás (Bibl. Rich in British Museum, No. 7503).

Nozhatu-l-ledbá fí-l-alkál 39 (the pleasures of the wise set forth in surnames); or a treatise on the surnames of the Arabs, arranged alphabetically, by Shehábu-d-dín Abú-l-fadhl Ahmed Ibn Hajr Al-'askalaní (from Ascalon).

Tohfatu-d-luufí-l-irab fí-mushkálí-l-asmái-n-nasah 40 (a gift offered to those desiring to be instructed in the difficulties of patronymics); a treatise on patronymics by Núru-d-dín Abú-th-thaná Ibn Khattáb. (Brit. Mus., Bibl. Rich, No. 7351.)


Dhátu-n-nikáb Jí-l-alkáb 43 (the imparter of immediate knowledge on the surnames of persons); being a risålèh or short treatise on proper names, by Shemsu-d-dín Abú 'Abdíllah Mohammed Ibn Ahmed Ibn 'Othmán Adh-dhahebí, who died in seven hundred and forty-eight (A. D. 1273-4). These two tracts, bound together in one volume, and transcribed A. H. one thousand and seventy-six (A. D. 1666), are in Dr. John Lee's collection.
THE TRANSLATOR'S PREFACE.

Hayátu-l-haywán 44 (the lives of living creatures); a zoological dictionary by Kemálu-d-dín Mohammed Ad-demírí Ash-sháfe'i, who died in A.H. 808. Of this work I possess a handsome copy, in two thick volumes in folio. There is also one in the library of the British Museum (Rich MSS. No. 7512), but although a very correct one, and of great antiquity, it is deficient, like most copies of the same work which have passed through my hands, in the history of the Khalifs, which the author introduces under the word َأَبَالَ (a goose). 45 Ad-demírí's work was abridged by Mohammed Ibn 'Abdi-l-kádir Ibn Mohammed Ad-demírí Al-haneñi, who entitled his work Háwiyu-l-hossán min Hayátu-l-haywán 46 (the excellent collector from the Hayátu-l-haywán). A splendid copy of this epitome, beautifully written in a large Eastern hand, in the month of Rabi' II, A.H. one thousand and sixty-three (March, A.D. 1653), is likewise in my possession. 47

Kitábu-l-jámi'likuwi-l-muj'ridáti-l-adwiyah wa-l-agltdiyah 48 (the collection treating of the virtues and properties of simples used as medicaments or as aliments); a dictionary of simples, by the celebrated botanist Abú ' Abdillah Mohammed Ibn-l-beyttar [the son of the farrier], known also by the honorific surnames of Dhiyáu-d-dín (bright light of religion), Jemálu-d-díri (glory of religion), a native of Malaga. The copy of this work which I have used and cited occasionally in the notes is in my collection. It consists of three thick volumes in small folio, written in Egypt in the year nine hundred and fifty-three of the Hijra (A.D. 1546-7), by Mohammed Ibn Isma'il Ibn Ahmed Ibn 'Ali Ibn Ahmed Al-anbabí Al-azhari.

Al-mugh'rib fi tartibí-l-mu'arrib fi-l-loghah 49 (the eloquent speaker on the classification of language); or a dictionary of the Arabic language, by Borhánu-d-dín Násir Ibn-l-mukárîm 'Abdu-s-seyid Ibnu-l-mutarrezí Al-haneñi, a celebrated philologist and rhetorician.

44 حيرة [حياة] آلحيوان

45 This may easily be accounted for by the fact that Ad-demirí published two different editions of his work, one with a short history of the Khalifs, the other without it. See Hájí Khalfah, voc. Hayátu-l-haywán.

46 حاوي المعالل من حياة الحيوان

47 Hájí Khalfah knew of six different abridgments of Ad-demiri's work; but the present, which, to judge from the author's name and patronymic, is likely to have been the work of a grandson or some other descendant of that author, was unknown to him.

48 كتاب الجامع لغوي [لغدات] الأدبية و الفنية

49 المغربي في ترتيب المعرب في اللغة
born A. H. 536, at Jorjániyyah, a town in Khawárazem, and who died in 620. There is a copy of this work in the library of the British Museum (Bib. Rich, No. 7438). I also possess one, the transcript of which was made in the author’s lifetime by Abú-l-hasan ‘Ali Ibn Ahmed Ibnu-l-‘useyn, and finished on Tuesday the 18th of Safar, six hundred and eight (A. D. 1209). At the end of my copy is an appendix, written by the same author, and transcribed by the same hand, entitled رساسة في التجرب which is not in the copy in the British Museum.

Ráyidu-l-faláh bi-‘awall-l-asánid-i-s-saháb (the searcher for early food on the elevated grounds of true allegation), by Ahmed Ibn Mohammed Ibn Mohammed Ibn Ahmed Ibn ‘Ah ibni-l-táfiyyah tll-meknásí (from Mequinez), better known by the surname of Ibnu-l-kádhí. This work, of which my copy is an autograph, written in A. D. 1599, by the preceptor of Muley Zídán, Emperor of Morocco, before the latter ascended the throne, is one of those permissions (اجراء) not unfrequently granted to pupils by their masters, authorizing them to quote them in writings or conversation. The author divides the moral, religious, and other sciences into various sections, giving the titles of all the works he read on those topics, and also the line of doctors through whom the contents of the several works were transmitted to him. The number of works thus quoted exceeds five hundred; and as the name as well as the country and age of their respective authors are in most cases stated, it forms a sort of bibliographical repertory, if not so considerable as that of Hájí Khalífah, yet much more full of correct information respecting the literary history of the Spanish Moslems.

Fahrasat kutub wa tawdilíf (an index to books and works), by Abú Bekr Mohammed Ibn Kheyr Ibn Khalífah Al-andalusí, a writer of the twelfth century of our era. This also is a kind of bibliographical compilation, giving the names of the authors and the titles of the books, many hundred in number, which the author read in the course of his literary career. The work, which is exceedingly valuable in its kind, is in the Escurial Library (Cat., No. MDCLXVIII.), where I once made considerable extracts from it.

I shall now terminate my prefatory remarks by saying a few words on the system of orthography which I have followed throughout my translation.

It is customary for the translator of an Oriental work to state in the Preface his system of writing proper names, or rather of expressing in European characters the multifarious sounds of the Arabic alphabet. Hence have originated almost as many systems as there
have been translators, each scholar considering himself entirely at liberty to alter or modify those of his predecessors. The evil, as regards the experienced reader, is not so great as it appears at first sight, it being an easy matter for the scholar to distinguish an Arabic proper name in whatever disguise it may be found, whether written by a German, a Frenchman, or a Spaniard: not so for the reader who is unacquainted with the languages of the East, for he will find himself stopped by difficulties to all appearances insurmountable; and unless a proper system be at once established, uniting under its banners the scholars of every nation of Europe, it is to be feared that the confusion will shortly wax so great as to make the ordinary reader lay aside his book in disgust. Had this work been written in Spanish, as was at first intended, I might perhaps have considered myself fully competent to decide upon a system that should express the Arabic sounds in the letters of the Spanish alphabet; since, besides the innumerable words left by the Arabs in that language, it is a known fact that for upwards of three centuries the Moriscos were in the habit of writing Spanish with their own letters: but as such was not the case, and I had to fix upon one of the many systems used in this country, I chose that adopted by the Committee of the Oriental Translation Fund, although it is, in my opinion, one of the most defective. According to that system the vowels are always sounded as in Italian; the letters نض ظ are all represented by دح; ت is by k; and ج by h. The ت and ص are made alike, as well as the ص and س—In this, however, I have deemed it necessary occasionally to deviate from the rule, rendering ت by tt, and ص by ss, whenever a word written with either of those letters could be mistaken for one written with ص or س. The letter ع I have always expressed by a, to show that the vowel before or after which it is placed is to be pronounced with a sort of guttural aspiration. There is another very material point in which I have by necessity been compelled to differ from the system alluded to, viz., the pronunciation, in certain cases, of the letters َ and َHEN when they are used as ‘letters of prolongation.’ These are invariably rendered, by English writers, by an accented ā or ē. But I do not hesitate to say that such is not the sound which those letters are intended to convey, and that they ought to be rendered by ō and é. There can be no doubt that the conquerors of Spain pronounced as the inhabitants of the coast of Africa still do, who say Karmónah, Tarrakúnah, Barshelónah, Al-manṣúr, Bónah, Lisbónah, which are to be pronounced Karmánah, Tarrakúnah, Barshelónah, Al-manṣúr, &c. The same observation may be applied to the words كرمانة، مرسال، بجنة which are to be pronounced Kartajénah, Marshénah, Bejénah, Béjah, Fés, Te-
Imsén, and not Kartajánah, Marshánah, Bejánnah, Bójah, &c. I need scarcely remark, that whenever I have had to mention a city or town in Spain preserving its ancient Arabic name, and thus affording traces of the correct pronunciation, I have taken upon myself to depart from the rule which I have most scrupulously followed in all other instances.

There is still another case in which I have deviated from the general rule. I have frequently observed in conversation, and whilst hearing the Western Arabs read poetry, that the word Ibn is by them pronounced in certain cases with additional emphasis. For instance, a talbe in the West will say Ibn Sa'id, when alluding to an individual whose father's name was 'Sa'id;' but he will pronounce Ibnu Sa'id with a strong emphasis upon the u of Ibnu, if Sa'id happen to be the family name of the individual. In the former case the word loo means the son, in the latter 'the descendant,' 'he of the posterity.' According to this rule I have written Ibnu Khaldún, Ibnu Sa'id, Ibnu Hayyán, Ibnu Bashkúwál, because the authors to whom these names apply were the members of ancient and illustrious families, known in Spain as the Bení Khaldún, Bení Sa'id, Bení Hayyán, Bení Baskúwál, &c.; and in order to render this translation the more intelligible to the generality of readers, I have adopted the common spelling of words already admitted into the English language, and written 'Khalif,' 'Wizír,' 'Kádí,' instead of the more correct orthography, 'Khalifah,' 'Wazír,' 'Kádíh,' &c.
SOME ACCOUNT

of

THE AUTHOR AND HIS WRITINGS.

Ahmed Al-makkarí At-telemsání descended from an ancient and illustrious family established at Makkarah, a village not far from Telemsán, since the invasion of Africa by the Arabs. He was the son of Ahmed, son of Yahya, son of ʻAbdu-r-rahmán, son of Abú-l-ʻaysh, son of Mohammed Abú-l-ʻabbás, son of Mohammed, son of Ahmed, son of Abú Bekr, son of Yahya, son of ʻAbdu-r-rahmán, son of Abú Bekr, son of ʻAli, of the tribe of Koraysh. He was known in the East by the honorific surnames of Al-háfedh Al-maghrebí (the western traditionist), and Shehábu-d-dín (bright star of religion). He followed the sect of Málik Ibn Ans, and partook of the religious opinions of the Ash'aríš, or disciples of Ash'arí. Ahmed was born at Telemsán, where he passed the first years of his life; learning the Korán and the traditions under his uncle, Abú ʻOthmán Sá'íd Ibn Ahmed, who then held the office of Muftí in that city. Under the tuition of this learned man, who was himself the author of many important works on various topics, Ahmed early imbibed that love of science, and acquired that taste for literature, by which he was so much distinguished in after-life. Having com-

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1 Al-makkarí having lived in times comparatively modern, it was long before I could meet with any Arabic work giving an account of his life and writings. Hájí Khalfah, who mentions him occasionally, (voe. Túrkhu-l-andalus, Azhár, Fat'h, Nafšu-t-tib, Mukaddamát Ibn Khaldún, &c.) gives only the year of his death, and the titles of some of his works. Having perused in vain many biographical dictionaries, I was on the eve of giving up my task in despair, when my excellent and learned friend, the Rev. J. Renouard, of Swanscombe, was kind enough to point out to me a very full notice of Al-makkarí, occurring in a Biographical Dictionary of learned men who flourished at Damascus during the eleventh century of the Hijra, entitled 'غلابة الأثر في أعيان القرن الثاني عشر,' by Amín Jelebi. From this work, of which that gentleman possesses a handsome transcript, executed A. H. one thousand one hundred and seventy-one (A. D. 1757-8), by Isma'il Ibn ʻAbdi-l-kerím Al- jerá'i, the above notice of Al-makkarí is abridged.
pleted his education, he quitted his native place in A.H. one thousand and nine (A.D. 1600-1),
and repaired to Fez, where he sought and frequented the society of the learned men
of the day, with many of whom he contracted an intimate friendship. He then returned to
Telemsán, which place he again left for Fez in 1013. After a stay of fourteen years, wholly
spent in literary pursuits and in the society of the learned, Ahmed quitted Fez towards the
end of Ramadhán, one thousand and twenty-seven (A.D. 1618), and soon after sailed for
Alexandria, intent upon a pilgrimage to Mekka and Medina. He arrived at the former place
early in 1028, and, having made a short stay at Cairo, started for Arabia in the month of
Rejeb of the same year. After duly fulfilling all and every one of the sacred duties incumbent
upon a good Mohammedan on such occasions, he returned in Moharram, 1029, to Cairo,
where he took a wife and settled. In the month of Rabi' I of the ensuing year he visited
Jerusalem and returned to Cairo, whence he generally started every year on a pilgrimage to
Mekka; so that in 1037 he had already visited that place five times, and Medina seven. He
returned to Cairo in Safar, A.H. one thousand and thirty-seven (Sept. A.D. 1627), and left
immediately for Jerusalem, where he arrived in Rejeb of the same year (Feb. A.D. 1628).
After a stay of twenty-five days, he proceeded to Damascus, which city he entered at the
beginning of Sha'bán (March, A.D. 1628). Immediately after his arrival, Ahmed Ibn Sháhín
Ash-shahíní, a rich and influential person, and a liberal patron of literature, which he himself
cultivated with success, gave Ahmed suitable rooms in the college of Jakmak, of which he
was the director, and conferred upon him several other distinctions. At the persuasion of this
individual, Ahmed afterwards wrote the historical work of which the present is a translation.

While at Damascus, where he stayed only forty days, Ahmed occupied his time in various
literary pursuits. He used every day after sunrise to sit under the dome of the eagle in
the great mosque, and there deliver eloquent lectures on the Sahih of Bokhári; but the
auditory increasing, and being no longer contained within that narrow space, Ahmed re-
moved to the spacious court of the mosque. These lectures, which generally lasted several
hours, from sunrise to near noon, were attended by the principal citizens, as well as by
all the scholars and theologians of Damascus; the number of people thus assembled
amounting to several thousands. Ahmed left Damascus on the 5th day of Shawwál, A.H.
1037, and returned to Cairo. He again visited that city towards the end of Sha'bán,
A.H. 1040, being received by Ahmed Ibn Sháhín and his other friends as kindly as on a
former occasion. He then returned to Cairo, and, after a short stay, divorced his wife.
He was preparing for another journey to Damascus, where he had determined to settle
for the remainder of his days, when he was attacked by a violent fever, which caused his
death in the month of Jumáda II, A.H. 1041.
Ahmed Al-makkarí wrote the following works:—

1. Blooming buds and flowers of the gardens on the history of the Kádí 'Iyádh. 

2. The dissipation of obscurity on the religious duties of an orthodox Moslem.


4. The lean and the fat, the threadbare and the costly.

5. The garden of the sweet-smelling myrtles, or an account of those learned men whom I met during my stay at Morocco and Fez.

6. Valuable pearls on the names of Allah, our guide and our trust, and marginal notes for a commentary on the Korán.

7. The sweet-smelling myrtles, or an account of those learned men whom I met during my stay at Morocco and Fez.

8. The beginning and the growth, a work written entirely in elegant prose or verse.

9. An epistle on the final point with five dots to it, but without having any in the middle.

10. The eminent victory, or a description of the slippers of the Prophet.

A copy of this work is in the Royal Library at Paris (No. 1377, ancien fond). Abú-l-fadhl 'Iyádh Ibn Músá Al-yahsebí, better known as the Kádí 'Iyádh, was a celebrated theologian, native of Ceuta, but who resided most of his life at Granada. He was born in A. H. 476, and died at Morocco in 544. His life is in Ibn Khallekán (Tyd. Ind., No. 522). See also Casiri, Bib. Ar. Hisp. Exch. vol. ii. p. 112, et passim. He wrote a history of his native city, and a life of the Prophet Mohammed, entitled كتاب المشاكل في تعرف حقائق الصغرى. efficient means to ensure the knowledge of the true history of the elected, which is in the library of the British Museum, No. 9513.
Besides the above works, Al-makkarí appears to have written, according to Hájí Khalfah (voc. Táríkh Ibn Khaldún, Mukaddamát, &c.), a commentary upon the historical prolegomena of Abú Zeyd 'Abdu-r-rahmán Ibn Khaldún. I find also (fo. 647) that he entertained an idea of writing a life of the Prophet Mohammed; and that he began, but did not complete, a Biographical Dictionary of illustrious men born at his own native place, Telemsán, under this title, "The time of Nisán 14 on the eminent men of Telemsán."
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