and was endowed with great penetration and prudence. Such were his military
talents that it was said of him that he never lost a battle. Al-hijári says that "he
always surrounded his person with holy men, and virtuous friends, whom God
Almighty selected to be the instruments of his glory and power, as well as the
means of establishing the fame of Músa, a fame that shall last throughout day and
night, and which the course of ages shall not impair; although it was tarnished in
his days by his becoming the victim of that cruel enemy against whom a noble-
minded man has no power, I mean envy and hatred, those two vices so common
in people of narrow minds,—for nothing is more true than the words of that
captain who exclaimed—
'No captain ever stood against malevolence.'"

Al-hijári says that Músa was originally from Wáda-l-korá, a town of Hejáz, that
he became a mawlú of the Bení Merwán of Damascus, and that having gained some
celebrity by his military talents the Khalifs of that family appointed him to different
situations in the state, until, under the Khalifate of Al-walíd Ibn 'Abdi-l-malek, he
was intrusted with the government of Africa proper, and more remote countries in
the West; that he penetrated to the utmost frontiers, and conquered Andalus,
entering it from the mountain called after him in the vicinity of Ceuta. But
having been recalled to Syria by Al-walíd, the indisposition and death of that Khalif
was the cause of all his misfortunes, since Suleyman, his brother and successor,
inflicted upon him a most severe chastisement, deprived him of his riches, and even
went so far as to send him to Wáda-l-korá, the place of his birth, in order that his
countrymen might harass and despise him. According to the same writer Músa
died at Wáda-l-korá, in the year ninety-seven (beginning Sept. A.D. 715), as above
stated.

Ibnu Bashkúwál also mentions his death as having taken place at Wáda-l-korá in
the said year, and adds, that his military science and talents for government were
sufficiently established by his conquests, as well as by the fact of his being
appointed in perilous times to the command of those Moslem settlements beyond
Egypt, and along the shores of the ocean between the country of the Berbers and
the country of Andalus; and that, respecting his literary accomplishments, some of
his writings, in prose as well as in verse, were reckoned to be very good, and of
sufficient merit to class their author among those writers who have strung together
the pearls of speech. Ibnu Hayyán says that he was eloquent, and a master of
the Arabic language, and gives as a proof his conversation with Ibnu-l-mahlab, and
the answer he sent to the Khalif Al-walíd. But let us hear Ibnu Sa'íd's opinion on
the subject.

That eminent writer, after recording the different opinions entertained by the
historians concerning Músa's origin and early position in life,—some saying that he belonged to the tribe of Lakhm, and was therefore of noble descent,—others, on the contrary, that he was a Berber, and of mixed blood,—expresses himself in the following words. "Most of the historians of this country seem to entertain the opinion that Músa belonged to the tribe of Lakhm; but whether he was born an individual of it, or became a mauli in time, seems to be a very controverted point. There can be no doubt, however, that he was a mauli of 'Abdu-l-'azíz Ibn Merwán, the Khalif's brother, and that his father, Nosseyr, had filled charges of some trust under their predecessors of the house of Umeyyah. His posterity, however, were famous for the command they held in their hands, so much so as to have raised the suspicions of the Khalif; for by Músa's appointing his sons to the command of his conquests the whole of the Moslem dominions of Africa and Andalus came to be divided among them,—'Abdu-l-'azíz governing the latter country; 'Abdullah, Africa proper; and 'Abdu-l-malek, Western Africa."

As to his freedmen, Taríf and Tárik, who undertook the conquest by his orders, and the illustrious Arabs who accompanied him in his expedition to Andalus, enough will be said of them in another part of the present work to satisfy the curiosity of the reader and increase his information.
NOTES AND ILLUSTRATIONS.

NOTES TO THE PREFACE.

Or the four patronymics of the author, the first, Al-makkarí, is derived from Makkarah, a town in Africa proper (see Idrísí, translated by Jaubert, vol. i. p. 202, and Al-bekrí, translated by Quatremère, p. 504). The second, Al-máleki, is indicative of the sect followed by the author, who, like most western Arabs, professed the doctrines of Málik Ibn Ans. The third is the general apppellative of all the Moslem inhabitants of Africa and Egypt; and the fourth—which in two out of the three MSS. which I have consulted is pointed thus Al-isha’rí)—may be either that of a tribe, or that of a religious sect whose founder was Abú-l-hasan Al Ibn Jana. Al-ash’arí, who belonged to the same tribe (see D’Herbelot, Bib. Or. voce Ascharian). The tribe of Isha’r, which, according to Kalkashandí (Ar. MS. in the Brit. Mus., 7353), may be written also Ash’ar was a branch of the noble stock of the Bení Kahtán, and settled early in Spain, for Ibnu-l-khatib, in his history of Granada, entitled Kitáb-u-ahdtah fi tárkhí Gharnáttah (Ar. MS. in my possession), mentions it among those that had their domicile in or about the city of Granada; and Casiri, in his Bib. Ar. Hisp. Esc. vol. ii. p. 262, gives the name of an illustrious Arab, a Kádi-l-kodá in that city, whose name was Abú-l-hasan Mohammed Ibn Yahya Ibn Rabi’ Al-isha’rí.

I am, however, inclined to believe that the word Isha’rí or Ash’arí designates the sect, not the family, of the author; my reasons for supposing so are—1st. That it is not uncommon to find African doctors professing the sect of Málik, and following, besides, the religious opinions of Ash’arí: 2nd. That one of the author’s ancestors used the patronymic Al-koraysí, denoting an origin with which the tribe of Ash’ar is in no way connected. I shall conclude by observing that As-sam’ání, in his genealogical treatise entitled Kitáb-u-ansáb (Ar. MS. in the Brit. Mus., No. 7352, fos. 12 and 40), writes this patronymic thus, Al-ash’arí, and derives it from Ash’ar, which means “a man whose body is covered with hair,” a surname which was given to the eldest son of Odad, the head of the tribe.

The patronymic Al-makkarí, which former writers (see Flügel’s transl. of Hájí Khalífah, vol. ii. p. 115, and Shakspear’s Hist. of the Moham. Emp. in Spain, p. 31,) have erroneously written Al-mokri and Al-mukry (meaning a reader of the Korán in a Mosque), may be written either Al-makkarí or Al-makrí, as the author himself informs us in that part of the manuscript which I have left untranslated (Part ii. Book iii. fo. 414). “The patronymic surname of our family has been variously written by various authors, some, like Ibn Marzúk, writing it thus, Al-makrí, while others, and those the greater number, will
have it to be مکرّة Al-makhari. Ibn Marzúk may be right, for, having written the life of one 
of my ancestors under this title, the light of the moon declaration of the life of the faqih Al-makhari) he must have seriously investigated the subject, and his opinion is therefore entitled to some credit; but we follow the majority,—in which may be counted authors of the greatest repute,—who always spell it thus, Al-makkari. It is in either case a relative adjective derived from Makkarah (or Makrah, as others will have it), a small town in the country called Idríqiyah (Africa proper).

In the same page the author acquaints us with some circumstances respecting his family. He tells us that one of his ancestors had the honour of being the preceptor of the famous Wizir Lisánu-d-dín Ibn- הלוח, which Professor Lee writes Afú Látin by mistake, (see his transl. of the Travels of Ibn Battúta, p. 233), is a town on the road from Sijilmásah to Ghánah.

It is evident that this difference in the spelling originated from the Berber name of the town, Makrah, in Berber, and .Almekrd means a great man, a chief. Al-bekri says that in the dialect spoken by the Masmúdís of the town, Malikrah, in Berber, means great, and Amukrd means a great man, a chief. Al-bekri says that in the dialect spoken by the Masmúdís Makrah yéksh means “God is great.” He, however, writes the name of this town Makrah, not Makkarah. See Ar. MS. in the Brit. Mus., No. 9577, fo. 47. M. Jaubert, in his French translation of Idrísí, Paris, 1836, vol. i. pp. 292, 241, reads Mokra, as well as Hartmann, (see Edrisí Africa, Gotting, 1795, pp. 77, 117, 132, et passim); M. de Quatremére has Makarrah. See transl. of Al-bekri, p. 504.

Awyalaín, which Professor Lee writes Abú Látin by mistake, (see his transl. of the Travels of Ibn Battúta, p. 235), is a town on the road from Sijilmásah to Ghánah.
It was done as agreed between them; each reached the place of his destination, settled there, married, and had a family, and they began to conduct their trade in the following manner:—those in the desert sent to their partners in the desert such goods and commodities as were wanted in those districts, while these supplied them in return with skins, ivory, and garoo nuts. In the meanwhile 'Abdu-r-rahmán, the one stationed at Sijilmásah, was like the tongue of the balance between the two, since, being placed at a convenient distance between Telemsán and the desert, he took care to acquaint the respective parties with the fluctuations of the trade, the amount of losses sustained by traders, the overstock of the markets, or the great demand for certain articles; and, in short, to inform them of the secret designs of other merchants engaged in the same trade, as well as of the political events which might in any way influence it. By these means they were enabled to carry on their speculations with the greatest success, their wealth increased, and their importance waxed every day greater. However, their establishment in the desert was once on the verge of ruin; the people of Tekrúr having invaded the territory of Aywalátin, and taken possession of that city, the Arab residents were placed in great danger, and their property was on the point of passing into the hands of the conqueror, as happened to that of the natives. But my ancestors, being men of great courage and determination, would not consent to witness their ruin,—they assembled all their servants and dependents, and such traders as happened to be in Aywalátin at the time, and, having distributed arms among them, they shut themselves up in their warehouse and decided to fight, if necessary, for the defence of their goods and chattels. 'Abdu-l-wahíd then went to see the king of the Tekrúr, to petition him for the preservation of their property, and acquaint him with their determination not to submit tamely to the oppression, and to resist any attacks directed against them. The king received him with the greatest affability and kindness; he ordered him to be well lodged and hospitably entertained, and, his esteem and affection for him increasing, he distinguished him above the rest of the merchants residing in or trading with his country, giving him in conversation and in his letters the appellation of 'sincerest friend' and 'dearest relative.' Not satisfied with these marks of friendship, the king of the Tekrúr often wrote to the partners of Telemsán, applying directly for such goods as he wanted for his own consumption, or such as were most sought for in his dominions, and the language and expressions used in his letters were equally flattering and significative of the greatest affection and esteem. This I can prove by his letters, as well as by those of other sovereigns in Maghreb, which I now have in my possession. The moment my ancestors perceived that they could trust and rely on kings, such difficulties as might have existed before were speedily removed; the countries through which they travelled appeared to them as if ornamented with the gayest colours, the desert and its dangers seemed no longer the scene of death and misery, and they began to frequent its most lonely and dangerous tracts; their wealth thereby increasing so rapidly that it almost surpassed the limits of computation. Nor were these the only advantages arising from their enterprise; the nations with whom they traded were considerably benefited by it, for it must be understood that the trade with the desert was in the most deplorable state before the people of Makkarah engaged in it; merchants totally unacquainted with the real wants of the inhabitants carried thither articles which were either of no use, or no value to them, taking in exchange objects which were to them a source of profit and wealth. This even went so far

* Tekrúr is sometimes written with the article, meaning no doubt the people or nation so called; at other times without, and is then to be applied to the country inhabited by them. On these people the reader may consult the translation of Al-bekrî by Quatremêre, p. 638, et sqq.; Idrísi, apud Hartmann and Jaubert, and Sacy, CHR. AR. vol. ii. p. 73, et seq.

* Instead of مِسْر my manuscript of Ibnu-l-khattîb reads مَرْعَة (Misr), which is decidedly an error.
"that an African sovereign was once heard to say, ‘Were it not that I consider it a bad action, I would, by God, prevent these Sudán traders from stopping in my dominions; for thither they go with the most paltry merchandize, and bring in return the gold which conquers the world.’ However, when my ancestors had once established a direct trade with those countries the scene changed, and the blacks were better and more abundantly provided with such articles as they stood most in need of; they also were furnished with goods which they had never seen before, and they obtained a better price for their returns; by which means my illustrious forefathers became highly respected in the districts of Sudán, and were enabled to amass immense wealth. But, alas! this wise conduct was not imitated by their sons and descendants; for instead of trying to increase their inheritance by trade, as their fathers had done, they began to spend it right and left; they were involved in political troubles and civil wars, became the victims of tyrannical Sultans and rapacious governors, and their patrimony went on diminishing until it was reduced to a mere nothing; since I, who descend in a right line from Abú Bekr, the eldest brother, have only inherited from my father an extensive library, and some notes and papers in his own hand-writing, proving that he devoted most of his life to the study of science, &c."

Ibnu-l-khattib continues:— ‘I am unable to fix the year of my learned master’s birth: I once heard him say that it happened under the reign of Abú Hama Músá Ibn, 'Othmán Ibn Yaghmarásán. Ibn Zeyán,' He studied at Telensán, under the direction of his father, and afterwards in Fez. He performed a pilgrimage to Mekka, and travelled through the East, where he met many illustrious individuals and eminent authors, from whom he derived great knowledge. He then returned to his native city, where he resided for some years, devoting himself entirely to the cultivation of science. When the sovereignty of Maghreb devolved upon the Sultan Abú 'Anás (or 'Inán), that monarch, who was a friend to literature and the learned, distinguished him and appointed him to be Kádí-l-kodá (or supreme judge) at Fez. After this he came to Andalus, on a mission from his sovereign to ours, and having landed at Malaga at the beginning of Jumádt-l-aUalt of the year seven hundred and fifty-seven. (in the first days of Nov. A.D. 1356), he soon after reached Granada, where, during his long stay, I profited by his lessons. He wrote, among other works, one entitled کتاب الاجتهاد و الدقاائق (the book of truths and subtleties).’

2 The Preface, such as I have given it, is not a literal translation of that contained in the original, which, would, of itself, have filled a moderate-sized volume, with matter, too, for the most part, totally unconnected with the general subject of the work. I have followed the reading of the epitome, where the bulky prologue has been judiciously compressed within a few pages.

The two verses here inserted read in all the manuscripts as follows:

اله الأرب عصب البرام جداً ًلا جعلت حاجتي عليه
اليس ما نقص طين ًفنا عسي صبرً عليه

I must state, before I proceed any further, that I have not always translated the numerous poetical quotations (some of which number no less than four hundred lines) with which the present work abounds; I have avoided it as much as possible, unless when the verses had an historical or geographical

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* This sovereign was the third of the Bení Zeyán. He was dethroned by his son 'Abdu-r-rahmán Abú Tashfin in seven hundred and eighteen of the Hijra (A.D. 1318-9). See Ibnu-l-khattib, apud Castir, Bib. Ar. Hisp. Exc. vol. ii. pp. 229—279, et passim.
interest, or were so connected with the narrative as to make their suppression incongruous. In such cases I have constantly given the original text of the principal manuscript, along with the various readings afforded by the others, in order to authenticate my translation, which in many instances may not be correct, owing to the difficulties of the language and the variability of the text, written entirely without vowels, and presenting different readings.

3 Trilogy of material

4 Instead of "Dhí-l-ka' dah" my manuscript reads "Dhí-l-hijjah," which is evidently an error, as the first is the month in which pilgrims generally resort to Medina.

The epitome reads which is not an Arabic word. I have substituted meaning the water remaining at the bottom of the skins after a long march.

My copy reads which are decidedly errors.

7 The mosque of Damascus, called Al-amáw, was built by Walid Ibn 'Abdül-mulek, the sixth Sultan of the family of Umayyah, who reigned from eighty-six to ninety-six of the Hijra.

8 An-no'mán is the name of Abú Hanífah Ibn Thábit, the founder of the sect of the Hanefites, considered orthodox among Mohammedans.

The individual here mentioned as being the son of the Sheikhu-l-isldm (Mufti or head of the law) at Mekka is 'Abdu-r-rahmán Ibn Mohammed 'Ommádu-d-dín Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Mohammed Ibn Ommádi Al-hanefí Al-dimashki, who, according to Al-jera'i, in his history of Damascus, was Mufti of the Hanefites in Syria. His birth is placed on Tuesday, the fourteenth of the month of Rabi' II, A.H. nine hundred and seventy-eight (Sept. A.D. 1570), and his death on Sunday, the seventeenth of Jumádí II, A.H. one thousand and fifty-one (Sept. A.D. 1641).

9 The caption reads which is not an Arabic word. I have substituted meaning the water remaining at the bottom of the skins after a long march.

10 Ahmed Ibn Sháhín, I find a notice of this distinguished personage in the history of Damascus by Al-jéra'i, a beautiful copy of which has been kindly lent to me by my friend the Rev. G. C. Renouard. "Ahmed Ibn Sháhín was originally from the island of Cyprus," (which the author observes ought to be written thus and not as usually written.) "At the conquest of that island by the
The same writer from whom the aboye particulars are extracted gi·\ves the life of this rebel: he says, "After the execution of Husayn, Pāshā of Aleppo, by the Wizir Jaftāl, his nephew, 'Ali Ibn Ahmed Ibn Jāmī, the army, and had him promoted and advanced, so that, when his master and benefactor died, Shāhīn held a high rank in the Syrian army.

"His son, Ahmed, also entered the army, and distinguished himself by his valour and military talents, "attaining by his merits the highest posts; but when 'Ali, son of Jāmī, revolted, and the Syrian army marched against him, the rebel succeeded in defeating the royal troops, leaving many dead on the field, and taking thousands of prisoners, among whom Ahmed Ibn Shāhīn was one. After this he was set at liberty, but from that moment he conceived a dislike towards the profession of arms, "and resolved upon exchanging the spear and the sword for the pen. He then devoted himself entirely to the study of literature, and, under the tuition of the best masters, became conspicuous in poetry, rhetoric, the science of tradition, theology, jurisprudence, history, &c.; he was also an adept in alchemy. He wrote several risālehs, or treatises upon various subjects, he made an abridgment of the Kānūs, adding also much of his own, and composed very fine poetry. He filled at Damascus the situation of Vicar to the Kādí, and was himself Kādí to the Caravan which started from Damascus for Mekka in the year one thousand and thirty (A.D. 1620-1). He was also appointed director to the college called Al-jakmākī, after the death of Bostán the Greek, an inhabitant of Damascus, and when the Hāfedh Ahmed Al-makkārī arrived at Damascus, he gave him rooms in the said college, and contracted a most intimate friendship with him.

"Ahmed Ibn Shāhīn was immensely rich, so much so as to lead the people of Damascus to believe that he owed his riches to his knowledge of the science of alchemy; he also acquired such reputation by his unbounded generosity towards the learned, and by his writings, that he became the subject of books and poems, and especially of one entitled "al-Ra‘ās al-nawzeh fī l‘aswār al-qayrawānī (the beautiful gardens on the charming verses)."

Ahmed Ibn Shāhīn Ash-shāhīnī died at Damascus in Shawwāl, A.H. one thousand and fifty-three (A.D. 1643-4); he was born in A.H. nine hundred and ninety-five (A.D. 1586-7).

The Wizir Lisān-ud-dīn Ibn-1-khattīb As-salmānī, whose life forms the subject of the present work, was the son of 'Abdullah, son of Sa‘īd. He was named Mohammed, and through his acquirements in theology and law acquired the surname of Lisān-ud-dīn (the tongue of religion). He descended from an ancient Syrian family established at Loxa, a fine city at about thirty miles from Granada. His birth happened in A.H. seven hundred and thirteen (A.D. 1313). Promoted by the favour of several kings of the family of Nasser, he occupied the highest offices in the state for many years, and was at last invested with that of chief Wizir by Yūsuf Abū-l-hejāj, the seventh monarch of the dynasty of the Benī Al-ahmar, otherwise called Nasserites, after whose death he was confirmed in it by his son Mohammed V. This charge he filled with the greatest satisfaction on the part both of his

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NOTES AND ILLUSTRATIONS.

sovereign and the subjects, but, having towards the close of his life been accused of high treason, he was cast into a dungeon, and soon after strangled by the orders of that Sultán, A.H. seven hundred and seventy-six (A.D. 1374). He left behind him numerous proofs of his learning and talents; indeed, his acquisitions in the sciences seem to have been almost universal, for in the list of works (forty-nine in number, and some of them consisting of several volumes,) which Casiri has given (Bib. Arab. Hisp. Esc. vol. ii. p. 72) there is scarcely any topic in the useful or elegant arts which he left untouched. History, medicine, music, theology, astronomy, rhetoric, and poetry, alike exercised his prolific pen, and among his works many may be pointed out which by their titles, or their apparent contents, make us deeply regret their loss. As it is, the Library of the Escorial exhibits some which sufficiently prove his vast learning: his history of Granada, entitled (the shining rays of the full moon on the dynasty of the Beni Nasser), (Bib. Esc., No. 1771), and his chronology of the Khalifs and Kings of Africa, bearing the lofty appellation of silken embroidered vests (Arab. MSS. in the Esc. Lib., No. 1771),—of both which works Casiri has given very full extracts in the second volume of his Catalogue,—are more than sufficient to establish his reputation as a writer of history, a branch of science for which he possessed the highest qualifications. A biography of illustrious men born at Granada (Arab. MSS. in the Esc. Lib., Nos. 1668 and 1669),—the itinerary of his travels through Spain and Africa (Nos. 1750 and 1811),—a collection of his official letters to the sovereigns of Africa (No. 1820),—and a short treatise on the plague which ravaged the city of Granada, A.H. seven hundred and forty-nine (A.D. 1348-9), with prescriptions for those who might again be attacked (No. 1780),—are among the literary productions of this eminent writer preserved in the Escorial Library. Nos. 453 and 551, in the same Library, are likewise productions of this author.

12 "More scarce than the griffin:"  "أثر علماً" an expression very much used by the Arabian writers to intimate that a thing cannot be procured. Ad-demiir, in his Haytutu-l-haywân (Arab. MS. in my possession), says that "there are three things which cannot be found, viz., virtue, a ghûl (a sort of devil or malevolent spirit), and the griffin."

الجود والغول والعنفة ثلاثة
أسيا* عشيا لم توجد ولم تكن

The Arabs call the griffin 'ankî-l-maghreb (the griffin of the West), from a belief that this fabulous bird is only to be met with in the extreme West.

13 This, the author says in another part of his book, happened in the month of Dhi-l-ka'dah of the year one thousand and thirty-seven (June, A.D. 1628). In Part ii. Book iii. p. 587, after quoting numerous poetical compositions in praise of Telemáns, his native city, he says, "In that city "I was born, as were likewise my father, grandfathers, and great grandfathers. There I received my first "education, and passed the greatest part of my youth, until the year one thousand and nine (A.D. 1600-1), "when I removed to Fez. However, after a year's stay I quitted that capital, and returned to my "native land. Again, in one thousand and thirteen (A.D. 1604-5), being impelled by a strong desire to "travel to distant countries, and perform my pilgrimage, I started for the court of Fez, where I resided "until the moment of my departure for the East, which took place at the end of the month of Ramadhan "of the year one thousand and twenty-seven (Sept. A.D. 1618); I arrived in Cairo in Rejeb of one "thousand and twenty-eight (May, A.D. 1619); I was at Damascus in Sha'bán of one thousand and
"thirty-seven (May, A.D. 1628), and returned to Cairo in the month of Shawwal of the same year, when, "in the following month of Dhi-l-ka’dah, I fixed upon and began the writing of the present work."

14 Out of the eight chapters into which the first part of this work is divided, only the first, second, third, fourth, and eighth have (as I have observed elsewhere) been translated entire. I have, nevertheless, borrowed considerably from the fifth and sixth, which are chiefly biographical, as well as from the seventh, which is entirely devoted to quotations and extracts from Moslem authors born in Spain. I have also made use, for the latter times of the Mohammedan power in Spain, or the history of the kingdom of Granada, of such valuable historical information as is contained in the second part of the work.

15 كَتَابِ ٱلْأَرْقَى ٱلْعَلِيمُ بِبَنِي ٱلْخَطِيبِ which, literally translated, means the book of the fragrant odour (exhaling) from the information (respecting) the Wizír Ibu-n-l-khattîb. Instead of two of the manuscripts read which is evidently an error. I have not given the division of the second part, viz., that which contains the life of the Wizír Lisánu-d-din, because, not having translated it, it might appear superfluous. It is divided (like the first) into eight books. The first treats of his ancestors and his birth. The second of his youth, education, the charges he obtained, and trusts he filled, with an account of his private and public life, until the time of his death. Third, of his masters. Fourth, of the letters and dispatches which he addressed to various sovereigns in the name of the Kings whose Wizír he was. Fifth, some quotations from his poems. Sixth, an account of his numerous works on the various departments of science. Seventh, an account of his disciples. Eighth, of his sons and posterity.

16 نَفْعُ ٱلْكِتَابِ مِنْ ٱلْأَرْقَى ٱلْعَلِيمِ بِبَنِي ٱلْخَطِيبِ or fragrant odour from the fresh and tender shoots of Andalus, and the history of the Wizír Lisánu-d-din Ibu-n-l-khattîb.
Ibnu Sa'id being an historian whom the author has consulted at large, I have thought it necessary to give some account of his life and writings, borrowed from the same work I am now translating (Part 1. Book vi. fo. 131, verso). His entire name was Abú-l-hasan 'Ali Ibn Músa Ibn Mohammed Ibn Abdi-l-málik Ibn Sa'id. He was born at Granada, of illustrious parents, on the first day of Shawwál of the year six hundred and ten (Feb. A.D. 1214). His ancestor, 'Abdu-l-málik Ibn Sa'id, distinguished himself in the wars between the Almoravides and Almohades. Being governor of a certain castle called Kal'at Yahseb (now Alcalá la Real), he declared himself against the Almohades, and contrived for some time to maintain his independence. At last, on the subjection of Spain by the Bení 'Abdi-l-múmen, he was, like the other chieftains, obliged to acknowledge their sway, although, as a reward for his ready submission, he was allowed to continue in the government of his castle.

Abú-l-basan was educated at Seville, where he passed his early youth. He quitted his country for the East, visited Cairo, Damascus, Mansal, and Bagdád, where he was in six hundred and forty-eight (A.D. 1250-1); from thence he went to Basrah and performed his pilgrimage, which being done, he returned to the West. He died in Túnis in the year six hundred and eighty-five (A.D. 1286-7).

Among the many works which he wrote, especially biographical and historical, the principal are the following: 1st. كتّاب تلك الأدب اليهيب (the book of the sphere of literature, comprehending the whole language of the Arabs), which he divided into two distinct and separate parts, viz., كتّاب البُشرة (the eloquent speaker on the beauties of the West), and في حلب الشرق (the shining like the rising sun on the beauties of the East). 2ndly, A history of his family, with this title الطالع السعيد في تاريخ بنى سعيد (the propitious constellation in the history of the Bení Sa'id), and other historical and geographical works, from which Al-makkarí made ample quotations, and which will be duly noticed in the ensuing notes.

Ibnu Sa'id is often quoted by Abú-l-fedá, Makrízí, Ibn Khaldún, Ibn Khallekán, and other writers of note who have treated on the history and geography of Africa. Casiri has given a short notice of him (fo. 110. vol. ii. of his Bibl. Ar. Hisp. Ese). He agrees with our author in the year of his death, which he places at Túnis in six hundred and eighty-five, but he makes him a native of Kal'at Yahseb (Alcalá), instead of Granada, and says that he died at the age of eighty, when he was only seventy-five. D'Herbelot, in his Bib. Or. voc. Tarikh, mentions an author called 'Ali Ibn Sa'id, who, he says, wrote the Kitábú-l-gharíyib (book of wonders). See also Háji Khalfah in the Kashafu-dh-dhánún, under the
words Tárikh Ibn Sa'id and Tawárikhu-l-maghreb, where his death is placed in six hundred and seventy-three, which must be an error.

2 Who this Ibnu Ghálíb is I am unable to decide. Hájí Khalfah, voc. ترجمة الأندلس في نصف العمي من أهل الأندلس (contentment of the soul in the history of illustrious blind men born in Andalus), but the copy I have consulted does not state the age of the writer, nor what were his other names.

Ibn Khallekán gives likewise the life of an author, a native of Cordova, whose entire name was Abú Ghálíb Temám Ibn Ghálíb, and who died in Jumádí II., A. H. four hundred and thirty-six (Dec. 1044). See Specimen Philologicum exhibens conspectum operis Ibn Chalicani; or, an index of the illustrious men contained in the biographical work of Ibn Khallekán, by Tydenham, Lugd. Bat. 1809. Abú Ghálíb is there classed under No. 123.

However, as it is elsewhere stated by Al-makkári (see p. 77) that the author here mentioned wrote a work entitled ترجمة الأندلس إلى أثر الأولادة التي في الأندلس (contentment of the soul in the contemplation of primeval remains in Andalus),—a title which very much resembles that given by Hájí Khalfah,—I am inclined to believe that the Ibnu Ghálíb of that bibliographer, the individual described by Ibn Khallekán, and the author here quoted, are the same person, and that the title given by Hájí Khalfah is either that of a distinct work, or that of a portion of the composition referred to by Al-makkári.

3 Ibnu Hayyán. Casiri mentions him often under the names of Ibn Háián and Abú Merwán (vol. ii. pp. 30, 153), but gives no information whatever as to the time of his birth, that of his death, or his writings. I borrow from Ibnu Bashkiwál, in the Kithbú-s-sílah (Arab. MS. in the Nat. Lib. Madrid, marked Gg. 29), the following particulars:— "Abú Merwán Hayyán Ibn Khalif Ibn Huseyn Ibn Hayyán was born at Cordova in "the year three hundred and ninety-seven (A.D. 1006-7). His ancestor, Hayyán, had been a maiú of "'Abdu-r-rahmán I., King of Cordova. He was an eloquent, learned, and judicious writer; he composed a history of Andalus under this title كتب العقلي في خيام الأندلس (the book of the seeker of "information respecting the history of Andalus), in ten large volumes; besides that large historical work "of his which every body admires, and which counts no less than sixty volumes, entitled "العنت في خيام الأندلس (the book of solid information on the history of Andalus). He also wrote poetry, "and various theological tracts. Ibnu Hayyán died on a Sunday, three days before the end of Rabí' I. "of the year four hundred and sixty-nine (Oct. 30, A.D. 1076), and was buried the next day, after the "prayer of 'Assar, in the cemetery of the suburb. Al-ghosání says that Ibnu Hayyán was of the tribe "of Sád; but authors are at variance on this particular."

There is nothing in common, as De Sacy's conjecture would lead us to suppose (see Chr. Ar. vol. i. p. 408), between this Ibnu Hayyán and another mentioned by Casiri (Bib. Ar. Hisp. Esc. vol. ii. p. 153), who was a native of Ceuta, flourished in the fourth century of the Hijra, and wrote a history of the ādhis or followers of the Prophet. Nor is there the least analogy, as D'Herbelot seems to indicate (Bib. Or. voc. Abú Háián), between the Cordovan historian and the famous grammarian Athíru-d-dín Mohammed, surnamed Abú Hayyán, who died in Cairo in seven hundred and forty-five of the Hijra (A.D. 1344-5).

Ibn Khallekán, in his biographical dictionary (Tyd. Ind. 209), gives the life of this historian in nearly the same terms as Ibnu Bashkiwál. Hájí Khalfáh also mentions him in his bibliographical index; see voc. Tárikh Ibn Hayyán and Tárikh Andalus.
Abú Zeyd 'Abdu-rrahmán Ibn Mohammed Ibn Khaldún. De Sacy has alluded frequently to this historian, and translated some of his writings. (See Chr. Ar., vols. i. and ii., and Relation de l'Egypte, p. 509-524). He was born in Túnis, on the first day of the month of Ramadhán of the year seven hundred and thirty-two of the Hijra (May 26, A.D. 1332), and died, according to Abú-l-mahásen, on the twenty-fifth day of Ramadhán of the year eight hundred and eight (March 15, A.D. 1406), at the age of seventy-six (Arabian or lunar) years.

To the details already given by M. De Sacy (Chr. Arab, vol. i, p. 393) upon the life and the writings of Ibn Khaldún, I may add the following interesting anecdote which Al-makkarí relates in Part 1. Book vi. "While the Kádí-l-kodá Abú Zeyd Ibn Khaldún Al-hadhramí was in the service of the Sultán of Egypt, Farej Ibn Barkúk, the conqueror Timúr invaded Syria, defeated the Sultán's army, and obliged him to retreat upon Cairo. Among the prisoners who fell that day into his hands were the Kádís of the four sects of Egypt, several distinguished theologians, and Ibnu Khaldún himself. When the prisoners were about to be introduced to the conqueror's tent, Abú Zeyd said to them, 'Let me speak for you all, and perhaps I may save you, if God be pleased; if my speech produce no effect, each of you may then speak for himself.' They all agreed that he should be their spokesman. Abú Zeyd, who had on a dress in the western fashion, was then introduced to the presence of Timúr-lenk, who, seeing him thus arrayed, said to him, 'Art thou not a native of this country?' Upon which, Ibnu Khaldún told him how he was a native of the West, and that his name was so and so, and that he had come to the East for the purpose of performing pilgrimage, &c. Timúr-lenk then began to converse with him, Abú Zeyd answering him in his own language (Maghrebi), mixing, now and then, injurious expressions; and it was an evident miracle of the Almighty that the trick was not discovered. After this, Abú Zeyd said to Timúr-lenk, 'I have composed a history of the world, and am thinking of ornamenting it with thy name.' Others say that it was Timúr who said to him, 'I am told that thou hast written a history of the world; what sayest thou of mentioning me in it, as thou hast done Bokht-Nasser, for both of us conquered the world.' To which Abú Zeyd Ibn Khaldún replied, 'Thy exploits, and those of Bokht-Nasser, are undoubtedly worthy of the attention of the historian.' This answer pleased Timúr-lenk, who not only spared Abú Zeyd, but admitted him to his privacy. Some time after this interview, they say that Abú Zeyd entered the presence of Timúr-lenk and said to him, 'O master! if there is any thing in my present condition to give me sorrow it is my having left in Cairo an historical work which I have written, and in the composition of which I have spent the best years of my life. Were I to die now, the light which I intended should be thrown upon thy actions and administration would be lost to mankind, for I am sure there is nobody in thy service who has laboured so assiduously to that end; if, on the contrary, thou allow me to go in search of it, I shall be back immediately to spend the remainder of my life in thy service,' or words to that effect. Timúr then granted him permission, but Ibnu Khaldún returned not as he had promised to do.'

Ibnu Khaldún used the patronymics of 'Ishbílí and Al-hadhramí. The first, De Sacy (see ib.) thought, indicated that he was either a native or a resident of Seville, but that city having been taken by the Christians in the year six hundred and twenty-six of the Hijra, that is, nearly a century before Ibnu Khaldún's birth, this could not be the case. His family, indeed, was originally from Seville, for I find in the biographical dictionary of Arabian physicians, by Ibn Abí Ossaybi'ah, (Ar. MS. in the Brit. Mus., No. 7340, fol. 135,) that there was in that city, in the fifth century of the Hijra, an individual

* I suppose using words with a double meaning, which, to an illiterate conqueror like Timúr, must have been unintelligible, especially as the dialect spoken by the western Arabs differed materially from that of Syria.
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6 The passage here quoted is to be found in the introduction to the history of Granada by Mohammed Ibnu-l-khattib, better known by the honorific surname of Lisânu-d-dîn, an account of whom has been given at p. 307, note 11.

7 Abû (l 'Obeyd-illah Al-bekrí. The greatest obscurity has hitherto prevailed respecting the age and the writings of this famous geographer. Even his names and surnames were but imperfectly known; for, although the works of Al-bekrí are repeatedly quoted by Arabian writers, and especially by those who have treated on the geography of Africa and Spain, he always appears designated by his patronymic, Al-bekrí. Ibnu Khaldûn, who mentions him often, (Arab. MS. in the Brit. Mus., No. 9575, fol. 92, et passim,) always calls him Al-bekri; Ibnu Bashkúwál (Arab. MS. in the Nat. Lib. Mad., Gg. 29), 'Obeyd-illah Al-bekrí; and Ibnu-l-khattib, in his history of Granada, (Arab. MS. in my possession, fol. 50,) 'Obeyd Al-bekrí simply. Ibnu Khallekán does not mention him. Hájí Khalfah (voc. Mesâlek) gives only the year of his death. Even M. De Quatremère, who, with his usual criticism and learning, has lately published a translation of part of Al-bekrí's geographical work (see Not. et Est. des MSS. de la Bibl. du Roy, vol. xii.), could obtain no satisfactory account of his life and writings.

Having from continual reference learnt to appreciate the merits of Al-bekrí's geographical work, which in most instances was literally copied by Idrísí, I was led to investigate the matter closely, to gain, if possible, some information upon the age in which that eminent writer lived, and the works which he left. I perused in vain several MSS. in the Nat. Lib. Mad., containing the lives of illustrious men and authors born in Spain, and I had almost given up my laborious undertaking, when, to my great satisfaction, I found by chance in the Badh'gatu-l-multamisî fî târîkhî rejâli ahli-l-andalúsî (the object of the wishes for those who desire information on the history of the illustrious Andalusians), by Adh-dhobí (Arab. MS. in the Nat. Lib. Mad., Gg. 14), the following notice of this distinguished writer. "Abû 'Obeyd-illah "'Abdullah Al-kortobí was the son of 'Abdu-l-'azíz Al-bekrí, Governor of Huelva and Jezírah Shaltis (the island of Saltis), in the western part of Andalus, a valiant and experienced captain, who assisted Al-mu'atamed, King of Seville, in his conquests. After the death of his father, which some place in four hundred and fifty-six (a.n. 1063-4), and others in four hundred and fifty-eight (a.n. 1065-6), "Abû 'Obeyd-illah retired to the court of Mohammed Ibn Ma'n, King of Almería, who not only received
him kindly, but appointed him his Wízír. Al-bekrí is well known, both as a geographer and as a poet.

Besides his كتاب السالات و الدوايات (book of routes and kingdoms), he wrote another geographical work, entitled العجم الكبير (great dictionary), in which he disposed in alphabetical order all the names of kingdoms, cities, rivers, and mountains, in the world. Al-bekrí died in the year four hun-
dred and eighty-seven. (A.D. 1094-5.)

To his attainments in geography and history Al-bekrí seems to have united those of medicine and natural history, for I find him repeatedly quoted in the writings of Ibn Abí-Obayd and other naturalists, as well as by Ibn Abí Ossaybi'ah, who, in his lives of Arabian physicians, (Arab. MS. in the Brit. Mus., No. 7340, fol. 147,) says that he was an excellent physician, well acquainted with the properties of plants, and that he wrote a work entitled كتاب آيات النبات والشجيرات الإندلسية (a treatise on the principal plants and shrubs growing in Andalus).

I ought to add that the author of the تأليف العتائين في جمس العتائين Kalídídú-l-'ikyán fí mahâseni-l-'ayán, 'gold necklaces on the brilliant actions of the illustrious,' (a biographical dictionary of Spanish poets in my possession,) gives also a short notice of Al-bekrí, whom he says he knew at Seville when young. He was born in four hundred and thirty-two (A.D. 1040-1), and died, as stated above, in four hundred and eighty-seven (A.D. 1094-5). Al-bekrí is often mentioned by Conde in his Hist. de la Dom. (vol. i. pp. 395, 404), but that writer appears not to have seized the meaning of the patronymic ألبكري.Al-bekrí, which he translates by De Bejer, thus making Abú 'Obeyd-illah a native of Bejer, a town of Estremadura, instead of a member of the tribe of Bekr. See loco laudato, vol. ii. p. 77.

The principal among Al-bekrí's works is his Kítbí-l-meslekk wa-l-memálek, divided into three parts. I have already stated in the Preface that I possessed an ancient copy of the first part. The second is in the British Museum, marked 9577. It wants some leaves at the beginning and at the end, and is described in the Catalogue of Additions for 1833 as containing the history of the conquest of Egypt by the Moslems, and as being the work of Abú 'Abdillah Mohammed Ibn 'Abdi-I-hakam Al-misrí; but I need not remark that the fact of the volume beginning with an account of the conquest of Miar by the Moslems, borrowed from the above-mentioned writer, whose name appears written in large letters on the beginning of the page, is the only circumstance which could have given rise to that mistake.

As it is, the copy in the British Museum is not only ancient but appears more correct than another of the same volume in the Royal Library at Paris, which M. De Quatremè re used for his translation. It is in every respect a valuable manuscript, and I have made ample use of it in writing the present notes. There is also in the Escorial Library a copy of the second part.

Al-ahwáz is the name of a city and district of Khúzistán, one of the provinces of Persia.

It is sometimes applied to the whole country. Idrísi (p. 381 of the French translation) says that the inhabitants of that country are very much annoyed by a sort of scorpion called جربة al-jarrárah, of a yellowish hue, and whose bite produces immediate death. Ibnu-l-wardí, in his Khrádatu-l-'ajdýib (Arab. MS. in the Brit. Mus., No. 9590, fol. 113, verso), in the chapter treating on the peculiarities of each country, confirms the statement. But, a few lines lower down, Al-makkári quotes the words of another geographer who praises Spain for having few venomous reptiles. Contradictions like this are unavoidable, owing to the plan adopted by the author.

called *Abu Amer Al-salamita*, who was a native of Seville. The title of the historical work here alluded to is *Ath-thagher*, It is not to be found in Hájí Khalfah’s Bibliographical Dictionary.

10 Ahmed Ibn Mohammed Ibn Músa أر-رازي derived his origin from the city or district of Ray, in Persia. According to Al-homaydî, quoted by Casiri, (Bib. Ar. Hisp. Esc. vol. ii. p. 329,) Ar-razi wrote a very copious history of Spain, and a topographical description of Cordova, similar to that of Baghdad composed by Ahmed Ibn Abí Táhir.

The same author, Al-homaydî, (Arab. MS. in the Bodl. Lib. Oxford, Hunt. 464,) says that he saw a genealogical history of the illustrious Arab families established in Spain, which was attributed to an author named also Ahmed Ibn Mohammed Ibn Músa, although he was unable to say if he was the same as Ar-رازي.

Of his life scarcely any account has been obtained. Al-makkari, in the sixth book (fo. 215, verso), treating on those illustrious Moslems who came from the East to settle in Spain, gives the life of the father of this Ar-razi in the following terms:—"

... Ahmed Ibn Músa Ibn بنشير Ibn Busheyry Ibn جندان ابن لکیت Al-kenání, surnamed Ar-razi, owing to his being a native of Ray, a province of Persia, was the father of the famous historian Ahmed Ar-رازي. He arrived in Spain from the East, as a merchant, but being at the same time a man of learning and ability he met with encouragement from the Sultán of the family of Merwán, who then occupied the throne of Andalus, and he consequently settled in Cordova, where he died on his return from an embassy to the city of Elvira, whither he had been sent with a message for the Amir Al-mundhir Ibn Mohammed. His death took place in the month of Rabi‘-l-akhir, A.H. two hundred and seventy-three (Oct. A.D. 886), according to Ibn Hayyán in his *Muktabis*, from whom the preceding account is borrowed."

As to Ar-razi himself, he appears to have flourished during the reign of *Abdu-r-rahman III., that is to say, towards the end of the fourth century of the Hijra and the beginning of the fifth. Ibnu-l-abbâr (Arab. MS. in the Nat. Lib. Med., Gg. 12) calls him *At-táríkhí, that is, the historian par excellence,* and says that, among other works on the topography and history of Spain, he wrote a very voluminous one in which he described, with the greatest detail, the routes, sea-ports, and principal cities, as well as the various settlements formed by the Arabs of the six invading armies *الجنداد* (al-ajnâd) in its provinces; the peculiarities of each of them, the productions of the soil, mineral riches, industry, commerce, &c. This is no doubt the work to which Al-makkari frequently alludes, and from which he makes numerous quotations; and, to judge by the time in which Ar-رازي wrote, and the interesting details he gives, it is really a matter of great regret that this or some other work of this eminent historian should not be preserved entire in any of the public libraries of Europe. Casiri, indeed, with great boldness, in my opinion, attributed to this writer a precious historical fragment existing in the Library of the Escorial, which he translated at the end of the second volume of his Bib. Ar. Hisp. Esc.; but, as he was unassisted in his conjecture by any further proof than the name of Ahmed, (so common among Mohammedans,) which is also the initial name of Ar-رازي, having been placed at the head of the page, very little reliance can be placed on a statement resting upon so loose a foundation. Neither can much faith be placed in a semi-barbarous translation, bearing the title of *Historia del Moro Razis,* and which, notwithstanding Casiri’s and Conde’s opinions to the contrary, is undoubtedly a version from the writings of that Arabian historian, as I shall hereafter prove by a comparison of the translation with the original text.

11 It is by no means easy to determine what part of Spain this word *Ath-thagher* is here meant to
designate. Its real and primitive signification is a pass in the mountains, or a district contiguous to the enemy's territory, a line of frontier. In this sense it is often used by Al-makin, Abú-l-fedá, and other Eastern authors. In Spain it was given to those countries bordering on the Christian territory, but, as the limits of the Cordovan empire often changed in the course of a successful invasion, the word Thagher can only have conveyed a loose and indefinite idea; for instance, during the greatest splendour of the Khalifate, the frontiers of the Mohammedan empire were extended on one side as far as Navarre, on the other into the very heart of the kingdom of Leon. The former were designated under the name of the upper frontiers, and the latter under that of the lower frontiers. In later times, when the Mohammedan power began to decline, and the Christians poured on all sides upon its defenceless provinces, Aragon was known under the former denomination, and Toledo and its district under the second. The former of these two countries having, by the natural strength of the soil, proved a more effectual barrier against the attacks of the Christians, and having remained longer attached to the Moslem state, retained the name of Thagher long after it had ceased to make part of the Moslem dominions, for Ibnu-l-khattíb, in his Kitábu-l-aháttati (Arab. MS. in my possession), calls James II., King of Aragon, Jaymes sáhibu-th-thagher; and, long after the reduction of Granada, the Moriscos inhabiting the towns and villages of Aragon were called by the Spaniards Moros Tagarinos, i. e. from the Thagher.

It will not perhaps be amiss to observe that the Zegrís, those knights of romance, who, by their deadly feuds with the Beni Serráj (Abencerrages), hastened the fall of Granada and the ruin of their country, were neither more nor less than certain powerful families who, after the taking of Saragossa and other cities in Aragon (Thagher), sought refuge in other Mohammedan states and settled for the most part in Granada, where they were known by the patronymic of Thaghriún (Zegrís).

The spot here designated by the author might be Aragon, a province of Spain in which, owing to its northern position, all fruits of the earth are considered to be more backward.

12 The following description of Andalus, by Ar-rází, occurs at the bottom of the same page. As it is expressed in nearly the same words, I have suppressed it in the body of the work, to avoid repetition. "Andalus," he says, "is situate at the extremity of the fourth climate, one of the seven into which the whole of our inhabited globe has been divided by geographers. Thus placed in the midst of the earth, Andalus has delightful valleys and excellent lands, which many large rivers irrigate and fertilize; there are but few wild beasts and venomous reptiles; the temperature is excessively mild, and the seasons so temperate that the transition from one to another is almost imperceptible, and man has not to dread there, as in other countries, the passage from summer to winter, and vice versa."

13 Arghón or Aragon. I have looked in vain in Idrísi for the passage here attributed to him. The substance may be the same, but the words are not. At the time when that distinguished geographer wrote his description of Spain (the twelfth century of our era), Aragon, being almost entirely in the hands of the Moslems, was still called Thagher, its present denomination being comparatively modern.

The MS. reads that is, 'the country of Aragon, at the southern extremity of which is situated the city of Barcelona,' as I have translated; but this is undoubtedly an error, for whatever limits are assigned to the kingdom of Aragon, Barcelona could never occupy a southern position with regard to it.

At the time when Ibnu Sa'líd wrote (the latter end of the thirteenth century), the kingdom of Aragon
extended over nearly the same territory which it now comprises; namely, the whole of Catalonia, the province properly called Aragon, great part of Valencia, and the Balearic Islands besides.

The division of the earth into seven climates, or as many zones, is peculiar to the Arabian geographers. These are numbered from the equator towards the north pole, and measured by the increase of the duration of daylight at the summer solstice.

14 Kashtélah is for Castella, so named from castrum, castle, owing to the great number of fortresses which that district contained during the middle ages. The Arabian writers designate it generally under the name of أرض الأردن (the land of castles).

15 Bortekal, the Λωνάρωνα of the Greeks, afterwards called Porta Galla. The word occurs in Idrisi (Geog. edit. of Rome, 1592, cim. iv. sect. 1), but not in Abú-l-fedá.

16 Alinkilterrah. Although all the copies read أرْض أَلْكِيْلَتْرَة I have not hesitated to substitute أرْض إنكلترا, as may be read in the Arabic text of Idrisi. That geographer, who, as is well known, wrote his book in Sicily under the patronage of King Roger, undoubtedly derived his account of England from Italian navigators, who, to this day, call this country Ingkilterra. It must however be observed that that name is seldom given to this country by the Arabian geographers who wrote after Idrisi, and never by those who preceded him, who generally call it جزيرة بريطانيا Jezírāh Búrtániyyah (the island of Britain), or أرض بريطانيا الجزيرة Ardh Búrtániyya-l-keUrah (the land of great Britain).

It is called Britannia la mayor in the Cronica General, Zamora, 1541, fo. 111, verso.

The following description of England occurs in the Audhahu-l-mesále, an Arabic geographical dictionary, compiled from Ibnu Sa’íd, Abú-l-fedá, Kazwíní, Ibnu-l-wardí, ’Azízí, Al-bekrí, and other celebrated geographers (Brit. Mus., No. 7505). “Inkilterrah, also called Inkiltarrah, is a well-known island in a sea issuing from the sea of Rúm. Ibnu Sa’íd says that the king of the island is called لندن رس Alinkitár, and that he holds his court at Londers (London). The length of the island measured from south to north, with a slight deviation, is four hundred and thirty miles, and the width about two hundred. It contains mines of gold, silver, and copper. Vines do not grow on its soil, owing to the extreme coldness of its temperature, but the inhabitants procure wine from France and the neighbouring countries by giving gold in return.”

See also Vita et res gesta Saladini, by Schultens, (Lugd. Bat. 1732, p. 160,) where Richard Cœur de Lion is named Alinkitár.

17 Arş Burgái which others write Burgýa, is, I believe, Denmark. The Arabian geographers say that it is a country placed in the extreme north, where days have only four hours and nights twenty. Ibn Iyás, in his Nashahu-l-akhtár fí gharádíbi-l-aktár (Arab. MS. in the Brit. Mus., No. 7503, fo. 197), adds that “the inhabitants are all idolaters (Majús), and make war upon the Scalvianes, who are a nation of Franks. They are very expert in navigation, and build beautiful ships.” See also Idrisi, translated by Jaubert, pp. 7 and 392; and Abú-l-fedá, apud Kochler, fo. 54.

The word Burgýn seems to me a corruption of Burguiones or Burgundiones, as the northern barbarians who settled in that part of France now called Burgundy were denominated by the Latin chroniclers of the middle ages.

19 تولي the ultima Thule of the ancients, supposed by some to be Iceland, by others Shetland. It is probably the latter, which Camden says was still called in his time Thylensel by the seamen. Makrizí, in his history of Egypt (Arab. MS. in the Brit. Mus., No. 7317, fo. 98), calls it تولي Tulti, no doubt a mistake for تولي and says that it is an island in the sea of Britain, at the northern extremity of the inhabited globe. It is worthy of remark that in the Cronica General de España, which Alfonso X., surnamed El Sabio, either wrote himself or ordered to be written during his reign, and which is well known to be in most instances compiled from Arabic works, this island, which is called Tílè, is said to be close to Norway. See edit. of Zamora, 1541, fo. 3, verso.

20 الم حجال Al-ajbál (the island of the mountains). I have translated Norway, merely by guess, although the description which Ibn Iyás gives of it by no means answers for that country. He says, fo. 194, “According to Abú Hámid the Andalusian, the island (peninsula) of Alumni is an island covered with trees and fruits, in the centre of which rises a mountain of black mud, as dark as pitch; there is also, according to the said writer, a long opening (canal) that issues from it.” The author of the Kitáhu-l-'ajáyih, another geographical treatise in the Brit. Mus., No. 7504, fo. 10, verso, places it in the sea of Pontus (Pont. Euxin.), which, he asserts, comes from under the earth.

21 جزيرة النساء Jeziratu-n-nisá (the island of the women). The Arabian geographers thought that there was an island so called in the “sea of darkness.” Ibn Iyás (loco laudato, fo. 126, verso,) says that it is inhabited by women, who cut off their right breast, ride on horseback, are possessed of much corporal strength, and make war upon each other.

22 البرت Al-bort. The Pyrenees were known to the Arabs under various denominations. They were called جبال البرت Jabel-al-bortát, that is, the mountains of the gates, from the Latin word Portes, and جبال الابواد Jabel-al-abwad, which means the same thing, owing to the four passes serving as communications between France and Spain. These were, according to Idrisi (clim. iv. sect. 1),

1st, برت جاهت Jéháth, (now the pass of Ceret, or Puig-cerdá, in Catalonia;) 2nd, برت شهار Bort Shézar, the gate of Cassar, (the pass of Roncesvales or that of Bastan, near Pampeluna;) and, 4th, برت شوانت Bort Shurnah, (the pass of Behobia, near Bayonne.) The Latin word Porte, corrupted into Puerto, is still used in Spain to designate a mountain pass.

23 جزيرة الت修为 (the Green Island), the 'IOYIA 'ANOK'T A of Strabo and the Julia Transducta of Pliny, is the modern Algeciras, opposite to Gibraltar. A small island immediately facing its port is still called by the Spaniards La Isla Verde.
1. Which is always meant for the Strait of Tarifa, owes its present name to a Berber named Tarif Ibn Malik, who was the first to land on it at the time of the invasion of Spain by the Arabs. Conde, in his notes to Idrisi, (see Geografia del Nubiente, Mad. 1802, p. 201,) committed an error by saying that Jeziarah-Tarif meant the island of the promontory (Isla del Puental). Tarifa, and not Tarif, is the Arabic word for promontory, or cape.

2. The passage here alluded to by the author is to be found in the historical work entitled Muruja-d-dhahab (golden meadows), by the well-known author Abú-l-hasan 'Ali Ibn Huseyn Ibn 'Ali Al-mes'údí, an account of whose life may be read in Abú-l-fedá, An. Mosl. vol. i. p. 443; as well as in the eighth volume of the Not. et Est. des MSS. de la Bibl. du Roi, pp. 132, 199, and D'Herb. Bib. Or. voc. Moruj, Messoudi, &c.

3. Kasr-Masmúdah (the palace of Masmúdah) is also called by the historians Kasru-l-majáz (the palace of the passage), owing to its becoming the spot where the armies of the Almohades used to embark to cross over to Spain. According to the author of the Karttás (Arab. MS. in my possession) the building of this city originated in a palace which Ya'káb Al-mansúr, third Sultán of that dynasty, built at the narrowest part of the Strait of Gibraltar, between Ceuta and Tangiers, and from which he used to witness the embarkation of his troops. It was called Kasr-Masmúdah because of its being built in the territory of that tribe. See also the Portuguese translation by Moura, Lisboa, 1828, p. 240, Marmol, Descripcion de Africa, vol. ii. p. 125, and Conde, Hist. de la Dom. vol. ii. pp. 392-396, et passim. It is occasionally called Al-kasru-s-saghír (the small palace), to distinguish it from another city built by the same monarch, and which retains to this day the name of Al-kasrar-al-kebir (the great palace). On these two places the reader may consult the Specchio Geografico, e Statistico dell' Impero di Marocco, by the Chev. Gráberdi Hemsö, pp. 17, 44, 69, et passim.

4. Bahrul-z-zakkák, literally 'the sea of narrowness,' which is always meant for the Straits of Gibraltar.

5. His entire name was Alisa'-bn-'Isa Ibn Hazm Ibn 'Abdillah Ibn 'Abdillah Al-gháfekí. Al-makkari speaks of him among the Andalusians who left Spain for the East (see Part 1, Book v. fo. 150). His words are as follow:— 'Ibn Alisa' was born at Valencia, but his family ' were originally from Jaen. While in Spain he inhabited Malaga most of the time; he filled the charge ' of Kátit (secretary) to one of the kings of Eastern Andalus. He wrote an historical work with the following title Al-mu'arib fi akhbár mahdSAT ahl al-ittárab, ' (the speaker according to the rules of Arabic grammar on the history of the excellences of the people ' of the West,) which he compiled in Egypt by the orders of the Sultán Saláhu-d-dín (Saladin) Ibn Ayúb. ' Ibn Alisa' left Andalus for the East in the year five hundred and sixty (A.D. 1164-5); he never ' afterwards returned to his native country, for he died in the East on a Thursday, the 28th of Rejeb of ' five hundred and seventy-five.' (Dec. 28, A.D. 1179.) See also Hájí Khaláfah, (voc. Mu'arib and Tarikh Maghreb.)