Among the numerous commentaries on the poems of Mutennabi and on the Hamasa, a collection of ancient Arabic poetry formed by Abu Temám Habib Ibn Aus (Abú-l-ásfí), Haji Khalfah mentions those of Abu-l-hejaj Yusuf Ibn Suleymán (from Santa Maria), who died in 476.

Ibn Khallekán (Tyd. Ind., No. 462) gives the life of a celebrated grammarian born at Seville whose entire name was Abu-l-Hasan 'Ali Ibn Mohammed Ibn 'Ali Al-hadhrami, better known by the by-name of Ibnu-1-kharif (the son of the lamb). He is there said to have written an excellent commentary on the grammatical work of Sibawayh, but this being mentioned a few lines lower down, the work here intended must be a commentary on the Kitab al-jumal, by Abu-l-kásim Azzajáji, which I find likewise in the list of his works. Ibnu-1-kharif died in 609 or 610.

It is not clear from the text whether the patronymic Ar-rondi (of Ronda) is to be joined to Ibn Kharif's name, and applied to him, or to be read separately, as being that of another grammarian. I find that Ibn Kharif's patronymic was Al-ishaibli (from Seville), but he might be born in Ronda, and yet denominate himself after the place of his residence.

If, however, Ar-rondi be meant for the patronymic of another grammarian, it may be applied to 'Isa Ibn Suleymán Ibn 'Abdi-l-malek Ibn 'Abdillah Ar-rovyn Ar-rondi, whom I find mentioned by Al-makkari (Part i. Book v. fo. 150) among those illustrious Moslems who left Spain to travel to the East, or else that of 'Omar Ibn 'Abdi-l-majid Al-aizi Ar-rondi, an eminent grammarian, who died, according to Ibnu-1-khattib, quoted by Casiri (Bib. Ar. Hisp. Esc. vol. ii. p. 109), in A.H. six hundred and six (A.D. 1219).

Abu-l-Hasan 'Ali Ibn Múmon Ibn 'Ushfur, (the son of the sparrow,) was a native of Seville. He died, according to Haji Khalfah (voc. Munkarrib), in six hundred and sixty-three of the Hijra (A.D. 1264-5).

Haji Khalilah (voc. Tutiyaah) mentions a work on grammar entitled توثيقة في ألفجر by Abu-l-'Abbás Ahmad Ibn 'Abdi-l-khalil At-tudmirí (from Tudmir or Murcia), who died at Fez in five hundred and fifty-five (A.D. 1160). But as the names and surname of this writer do not agree with those of Ash-shalóbini, the author mentioned in Ash-shakandi's epistle (see p. 37), the work must be a different one. This commentary is preserved in the Esc. Lib. (see Cat., No. 190), written in a very fine African hand shortly after the author's death. Abu Músá Ibn Tsa Al-jazull is the author commented. The life of Shalóbini or Shalobin occurs in the Wífí bi-l-wafyáth, by As-sadí. I here translate it: 'Abú 'Ali 'Amr Ibn Mohammed Ibn 'Amr Ibn 'Abdillah Al-aizi Al-ishaibli (from Seville) was better known by the by-name of Shalóbini, a word meaning, in the dialect of the people of Andalus, 'a man who has a white complexion and rosy cheeks.' (salubrem?) He was the king of his age in grammar; he
"was born in five hundred and sixty-two (A.D. 1166-7), and died in six hundred and forty-five (A.D. 1247-8). He took lessons from Abú Bekr Ibnu-l-jadd, and from Abú 'Abdillah Ibn Zarkún, and from Abú Mohammed Ibn Bonoh, and from Abú Zeyd As-sohaylá. Abú-l-kásim Ibn Habías and Abú Bekr Ibn Kheyër authorised him to use and divulge their writings. He also kept up a literary correspondence with As-salāfī, who lived in the Thagher, (Aragon?) and was educated, as it were, in Ibnu-l-jadd's family, since his father, Mohammed, was a servant of the former. Owing to this Shalúbín was from his earliest youth imbued with a love for science, and became soon a master in grammar, so as to be able to undertake, when still young, the education of Abú Bekr. Mohammed Ibn Khalf Ibn Sáf, the grammarian, who became in time a most accomplished writer.

According to Ibnu-l-abbár, Shalúbín's masters in grammar and rhetoric were Abú Is’hák Ibn Malkún and Abú-l-hasan. After this he began himself to give public lessons in the year five hundred and eighty (A.D. 1184-5), and continued giving lectures upon the Arabic language for upwards of sixty years, but was obliged to discontinue them in A.H. 640, owing to his advanced age. He left several works of the greatest merit, and among others two commentaries on the Jazúliyyah, although in the opinion of the learned these are full of blunders. They say, that as he was one day reading some parts of his manuscript on the banks of a river, he happened to drop it into the water, and his labour was lost. Shalúbín was eighty-three years old when he died."

It is evident that the biographer As-sadfi made a mistake in supposing that Shalúbín was a by-name, and still more in saying that it was a Latin word, since Shalúbín, as it ought to be written, is the patronymic used by the Spanish Moslems born or residing at Shalúbín, now Salobreña, the ancient Salambin. See Abú-l-feḍá's Geography.

A geographical dictionary by the author of the Kitāb-l-mésalek wa-l-mendlik. A copy of this valuable work is preserved in the library of the University of Leyden. See Spec. Cat. Bib. Lugd. Bat., by Hamaker, fo. 68.

See Appendix A., p. xv. et seq.

Abú-l-faraj 'Alî Ibnu-l-huseyn, of Isfahán, who died in three hundred and six (A.D. 918-9), is the author of the celebrated ٌكتاب الأغاني ' book of songs.' There are in the library of the Brit. Mus. two volumes containing fragments of this work. One marked 9657 is a good-sized volume, written in the African hand; the other, a much finer copy, containing part the sixth, is in the Rich collection. No. 7339: it is bound together with an epitome of the whole work made by Ibn Wāsèl Al-hamawí (from Hamah). I find no mention whatever in Hájí Khalífah of this imitation of Abú-l-faraj. The name of the author too, who is unknown to me, is variously written in the MSS. A. has which may be the author's trade, (viz. a man who leads camels.) I read in B. Al-khorj Al-mursí (a native of Murcia). The epitome reads Al-hodj. Hájí Khalífah (voc. Al-aghání) relates that Ibn 'Abbád, King of Seville, used always to travel with a collection of books on poetry and polite literature, making thirty camel loads, but that when he had read the book of Abú-l-faraj he found it so useful, and so abundant in good songs and fine poetry, that he ever afterwards left his library behind, and never took any books in his travels, except a copy of Abú-l-faraj's work.

An epitome of Abū-l-faraj’s work, by Sheikhu-l-islām Al-bedr Al-ghazzi, is in Dr. John Lee’s collection.

53 Abū-l-ʿAbbās Ahmed Ibn Mohammed Ibn Mofarrag ʿAn-nabāti (the botanist), better known by the surname of Ibn-u-r-rūmiyyah (the son of the Greek or Christian woman), inhabited Seville, and travelled to the East, where he improved his knowledge as a physician and naturalist. He was at the court of Al-ʿādil in a. h. 613. His life may be read in Ibn Abi ʿOssaybiḥah, fo. 148, verso.

54 The author here mentioned under the name of Abū Mohammed Al-mášaki (from Malaga) is the celebrated naturalist ʿAbdullah Ibn Ahmed, surnamed Ibn-u-l-baytta, (see a preceding note, p. 431,) who was contemporary with Ibn Suʿiḍ, since he died in six hundred and forty-six of the Hijra (A. D. 1248). The work here alluded to is undoubtedly his dictionary of simples used as medicaments, entitled كتاب ʿالغنا في الطب—of which I possess a splendid and very ancient copy in two thick volumes, in folio.

55 Al-ghafik is the patronymic of an eminent Andalasian physician, often quoted by Ibn-u-l-baytta and other naturalists. His entire name was, according to Ibn Abi ʿOssaybiḥah (loc. lucedo, fo. 139), Abū Jafar.

56 There can be no doubt that the author here mentioned is the famous geographer, generally known by the name of Idrisī. I find him frequently quoted by Ibn-u-l-baytta, as well as by Ibn Abi ʿOssaybiḥah (fo. 139, verso), who speaks of him in the following words:—“The Sherif Mohammed Ibn Mohammed ʿAl-ḥasan, whose entire name was Abū ʿAbdillah Mohammed Ibn Mohammed Ibn ʿAbdillah, of the ʿAlamāt al-ṣālikī, ʿAl-ḥasan, surnamed ʿAbdillah Al-ʿal-bilāh, was very learned in the knowledge of simples, and their properties and use in medicine. He left a treatise on the subject.” However, as neither Ibn-u-l-baytta nor Ibn Abi ʿOssaybiḥah give the title of Idrisī’s work, I conclude that he was not a physician, but was comprised in that category merely from the fact of his mentioning occasionally in his Geography facts connected with natural history. The same might be said of Abū ʿObeid Al-bekrit, whom the Arabian geographer counts likewise among the physicians of Spain.

57 All the copies consulted by me read ‘Abdu-l-múmen, son of Almansūr; which must be a mistake of the author, since it is every where repeated. ‘Abdu-l-múmen was not the son but the grandfather of Yaʾkūb, the only sovereign of the Almohades who assumed the title of Al-mansūr bi fadhli-llah (i.e. the victorious by the grace of God). Besides, as may be seen in the Appendix A., p. xix., Abū-l-walid was cast into prison in the year 595 or thereabout, that is to say, nearly twenty years after the death of ‘Abdu-l-múmen. There can therefore be no doubt that for عبد اليمين بن الأنصور as in the text, the al-ṣālikī ought to be substituted, i.e. ʿAlmansūr, one of the Beni ʿAbda-l-múmen. The name of this author, Ibn Habīb, is not among those of the learned men imprisoned by Al-mansūr. See Appendix, p. xix.
Ibn Zeyd Al-askaf Al-kortobi. These three words not being pointed, it is difficult to determine what their real signification is. From the peculiar syntax of the Arabic language, they may mean either filius Zedi, episcopi Cordubensis, or filius Zedi, episcopus Cordubensis; the former is most probable. There might have been a Bishop of Cordova who was converted to Islam, and who received the Arabian name 'Zeyd,' the son of whom might well have been a writer on astrology, while it cannot be presumed that a Christian bishop, residing in Cordova, would take the name of 'Ibn Zeyd,' and much less that he was the son of a Mohammedan called Zeyd. Again, the word askaf, which admits of no other interpretation in Arabic but that of 'bishop,' might be a nickname given to Ibn Zeyd by his countrymen, owing to some circumstance unknown to me. However, be this as it may, it will be shown in the course of these notes, that during the reign of 'Abdu-r-rahmán III., and other enlightened sovereigns of the house of Umeyyah, the Christians of Cordova were admitted to fill posts of honour and trust in the civil administration, as well as in the armies of the Khalif. Another Bishop of Cordova was dispatched by the above Sultán on various missions to Germany, Constantinople, &c.

The title of the work is not to be found in Hájí Khalfah.

I find no author of this name in the biographical works which I have consulted. Casiri mentions two individuals whose first name was Motref (Bib. Ar. Hisp. Esc. vol. ii. pp. 118, 147), but both were born at Granada, and preceded Ibnu Sa'id by nearly three centuries.
BOOK III.

CHAP. I.

A considerable portion of the present book, the seventh in the original work, has been translated by Professor Shakespeare, and inserted in 'The History of the Mohammedan Empire in Spain,' by James Cavanah Murphy, Lond. 1816.

1 يناري أصحاب النقب أصحاب الكتاب says the writer, very elegantly.

2 دم ذلك حضرة بغداد و مهمتها ولا تحظى بلاد الفرس والفين فما عليها الأرض تظر مثل قرطبة وما شيء فوقها مثل بني حديد.

By 'the Bení Hamdín' the author means the family of Ibn Hamdín (Abí Ja'far Hamdín Ibn Mohammed Ibn Hamdín), who, during the civil wars between the Almoravides and Almohades, ruled independent in Cordova, and took the title of Al-mansúr-billah.

3 The writers here mentioned are not very far from the truth. It is well known that the Roman Era instituted by Augustus, and which began thirty-eight years before Christ, was, until the fourteenth century, the only standard of computation for the Spanish historians; and as to the four cities said to have been founded by Augustus, if we except Seville, (built by Julius Caesar, as the author himself has stated elsewhere, see p. 55,) the other three, viz. Merida (Emerita), Saragossa (Cesarea-Augusta), and Cordova (Cortuba Colonia Patricia), owe either their foundation or their re-establishment to that Roman emperor.

4 By 'the sons of 'Ayssu' the Vandals are undoubtedly intended, for many of the Arabian historians believe them to be of a common origin with the Romans. 'Ayssu or Esau, they say, had a son called Rám, from whom all the Greek and Roman emperors were descended. Esau is likewise called Edom (red-haired), and his posterity Edomites, Idumeans, or Bení al-asfar (the children of the yellow or red-haired man).

5 which I suppose is meant for Cor-dubia, a derivation of the same stamp as those of Cesarea-Augusta and Toletum. See pp. 47 and 64.
NOTES AND ILLUSTRATIONS. [BOOK III.

6 I do not know how else to translate the words أجر ساكنها which I find written the same in the three different copies. Perhaps the word Corduba had in the language of the ancient Phenicians a meaning analogous to that here assigned to it by this author. Perhaps, again, the words reward of her inhabitants are meant as a translation of Colonia Patricia, the name usually given to Cordova by Roman writers; but it would be a fruitless task to follow the Arabian authors in their etymological vagaries.

The Carthaginians are generally designated by African writers under the name of Amalekites.

7 These titles in Arabic are as follow: 
كتاب وشي الطرس في حلي جزيرة الأندلس : كتاب الألان البنية في حلي جزيرة صقلية : كتاب الغاية الأخيرة في حلي الأراضي الكبيرة
كتاب حلي العرس في حلي غرب الأندلس : كتاب الشفاعة النس في حلي موسطة الأندلس
كتاب الألان في حلي شرق الأندلس : كتاب الخطب البربر في ذكر ما حياة من الأندلس عيان العبید

I ought to observe here that in these titles, as well as in those quoted in the note immediately preceding, and in two or three more instances in this translation, the words 'book of' ought to be suppressed. This would make them more correct, as well as agree better with the genius of the Arabic language. See below, Note 10.

كتاب الرياس البصوطة في حلي مملكة البشونة
كتاب الزهدية البعلية في حلي مملكة البعلية
كتاب خدع المقالفة في حلي مملكة مقالفة : كتاب الترمس في حلي مملكة بطلموس
كتاب الجلب في حلي مملكة شلب : كتاب الدبابة في حلي مملكة براحية

8 'golden ornaments on the beauties of the district of Cordova.'
9 'hidden pearls on the beauties of the district of Bolkúnah.'
10 'the novels of the road on the beauties of the district of Al-kosseyr.'
11 'variegated robes on the beauties of the district of Al-mudowár.'
12 'the object of the traveller on the beauties of the district of Morád.'
13 'the white clouds on the beauties of the district of Koznah.'

* The word al-furús may also mean 'the lion,' but as neither the one word nor the other has the least relation, that I know of, to the title of the book, (the rhyme only being intended,) I am unable to determine which of the two is meant.
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... valuable pearls on the beauties of the district of Gháfek.'

aromatic smells on the beauties of the district of Estijah.'

shining constellations on the beauties of the district of Kabrah.

the tenderness of the lover on the beauties of the district of Astabad.

de the white lily on the beauties of the district of Al-yasénah.'

These titles will sound rather oddly to the chastened ear of an European; but here, as well as in the rest of this work, I have made no attempt to reconcile them by a freer translation to our general custom of entitling books. I have, on the contrary, offered on every occasion a most literal version; thus preferring to be accused of quaintness rather than of altering the signification, which in most instances it is extremely difficult to seize: the titles of Arabic books, indeed, are of the most fantastic kind; and it is but seldom that they have any connexion at all with the subject of the work. Thus, for instance, the chronology of the Sultán of Africa and Spain, by Ibn Al-khattáb, bears the appellation of 'silken vest embroidered with the needle; ' a biography of Spanish Doctors, famous for their piety and learning, is entitled 'fraggant plants;' and a treatise on constancy of mind, 'approved butter.' This contagion seems to have passed from the Arabs to the Spaniards, since almost all the collections of romances and other poems printed in Spain during the sixteenth century bear some such title as 'Ramillete de Flores Amanas' (nosegay of sweet smelling flowers); 'Primavera y flor de Romances' (spring and flower of Romances); 'Cristales puros y fuentes claras' (transparent crystals and limpid fountains); lastly, a Spanish writer of the sixteenth century published in 1554, at Antwerp, a work entitled 'Libro de caballería celestial del pie de la rosa fragante' (the book of celestial chivalry from the foot of the fragrant rose bush).

Most of the cities here mentioned preserve their Arabic names. Bolkúnah, a corruption of Óboleo, ó Bóóleo of Strabo, and the Municipium Pontificium of Pliny, is now Porcuna; Al-kusýar (the small castle) is the present Áezor; Al-nadawar, which I find also written Al-nadawar and Almudawar, is Almudovar del Río, the ancient Carába; Moréd, or Moré, as it ought to be pronounced, can be no other than Morente, a small town in the province of Cordova; Kozná is evidently the small village now called Cuzna.

My copy gives the titles of these four chapters thus—

the modulated intonations on the beauties of the city of Cordova.

the first morning dawn on the beauties of the court of Az-zahrá.'

the glittering novelties on the beauties of the court of Az-zahirah.'

the rose on the beauties of the city of Shakandah.'
This last district, which, from the description given of it, must have been annexed to Cordova, is entirely unknown to me. I have been particular in transcribing in Arabic the titles of all the books, sections, chapters, &c., into which Ibn Sa'id's valuable work is divided, that they may be more easily recognised when discovered in the libraries of Europe, where I have no doubt some parts are in existence under other titles. I have already shown that some extracts from it are to be found in the British Museum, No. 6020. There is also in the Bodleian Library, No. 874, a volume entitled "تاريخ أبي سعيد" which appears to contain some fragments of his work.

12 The Spanish version of Ar-rází says "En rededor de los muros del alcazar del Rey ay treinta e tres "mil cobdos, e en tres vezes mil cobdos a una quarta de legua, e aqui fazen dos leguas y tres quartas de legua."

13 The author means, no doubt, of the large rivers, which have mostly kept their Roman or Iberian names, sometimes with the addition of Guada, and sometimes without, like Tajo (Tagus), Ebro (Iber), Xenil (Singilia), Segre (Siccoria), Xucar (Sucron), Duero (Durius), Guadiana (Ana), &c.; for, of less considerable streams, several may be pointed out which entirely owe their names to the Arabs, as Guadalabidi, or 'the white river,' Guadalmedina, or 'the river of the city,' Guadarrama, or 'the river of the throwing,' &c.; near Malaga; Guadarrama, or 'the river of the throwing,' near Carolina; Guadarrama, or 'the river of the throwing,' near Madrid; and many more.

14 Cordova was taken, according to the writers consulted by Conde (Hist. de la Dom. vol. iii, p. 18), on a Sunday, the twenty-third of Shawwal of the year six hundred and thirty-three, which answers to the 30th of June, A.D. 1236.

15 A. reads حوا بنت الريحاين حوا بنت الريحاين I have preferred the reading in my manuscript, حوا بنت الريحاين which means 'the shops of the sellers of sweet basil.' I have translated Ar-rakkikin by 'bakers,' because I find in the Kitabu-l-muqhríb fi-I-loghah that rokák means 'a small loaf.'

16 حياهم الانديبي—If so, it means 'the inhabitant,' or 'born at Elvira' (Iliberis), near Granada.

17 The word روطة (raudhah) means 'a garden;' but I have seen it used in Adh-dhibi and elsewhere for a burying ground, owing, no doubt, to the custom observed by the Moslems of planting their cemeteries with all sorts of trees and flowers. The Spanish word roda, which is derived from it, has the same meaning. My copy reads simply rabdadhu-rauda, 'the suburb of the gardens or cemetery.' The word rabadah has likewise passed into the Spanish arrabal.

18 Salad slaughter is written thus in every manuscript. However, I find this suburb mentioned by Ibn-l-khattib in the life of Aslam Ibn 'Abdi-l-aziz, and written thus, "شبا"—I find it also written in this way, "شبا" in Adh-dhibi (Nat. Lib. Mad., Gg. 14), which, for aught I know, may be the true
Farán and Barbal are also mentioned by Adh-dhobî (loco laudato). That author says that they were both destroyed during the civil wars in the fifth century of the Hijra. Instead of Farán and Barbal my copy reads Feran and Baril.

19 The Roman causeway here alluded to is still preserved and used by muleteers; it leads from Cordova to Carmona, Anduxar, and Seville. This gate of Algesiras must have been called for some time Bâbu-l-jendûn, 'the gate of the gardens;' for I find it mentioned in Ibnu-l-abbâr (Nat. Lib. Mad., Gg. 13).

20 لقد اطموا عند باب اليهود بدر، إن إمبرأ فنصبه يوسفآ تراة اليهود علي يابها

Instead of بدر the principal MS. reads شويسأ—I have followed the reading in the epitome.

21 I need not observe that only a few pages before the author has said, quoting another writer, that Cordova was founded by Octavius. Contradictions of this kind are unavoidable from the plan followed by Al-makrâri in the composition of his history.

22 One of the copies reads قوط instead of قوط Goths.

23 Vestiges of these works are still visible among the hills in the neighbourhood of Cordova.

24 It is remarkable enough that the three words here employed to designate 'lake,' 'tank,' and 'reservoir,' should all have passed into the Spanish language. Alhuerra or albufera, from جسره bukheyrâh (a small sea), means 'a lake;' alberca, 'a tank' or 'pond,' comes from برك berkâh, which means the same in Arabic; safarecha, 'a reservoir or place where water is kept for the purpose of irrigation,' from صاريج sakîrij (a cistern). Indeed, almost all words in the Spanish language meaning a receptacle for water, whether for drinking or for agricultural purposes, will be found to be derived from the Arabic: aljibe is 'a well,' from جرب al-jîb or al-jîb; alubilla, 'a small building in the shape of a dome built over a place where water is found,' comes from الكعبة al-kubiyyah, meaning 'a small cupola or kiosque;' rainal, 'any stream or volume of water whatever,' is from رنين raînah; azuda, 'a dam constructed in a river or mill,' from سد sadd, a 'wall,' an obstruction;' azegovia, 'a canal for irrigation,' from السانية as-sâkiyyah, which means the same; azzeia, 'a sort of water wheel,' from السانية as-sâniyyah, which means 'a camel employed in carrying water for irrigation;' asorías, 'a Persian wheel,' from البوروز al-naâbirah, and many other of the same sort.

25 Theodofred, Duke of Cordova, and father of the King Roderic, is said by Ambrosio Morales (Crónica General, vol. iii. fo. 197,) to have been the builder of this palace, the ruins of which were still visible in the days of the author about two miles from Cordova, in the midst of a field called Casa-
In the partition of lands made by the Amir Husám Ibn Dhirár Al-kelbí in A. H. one hundred and twenty-two (A.D. 740), the city of Malaga and the neighbouring districts fell to the lot of the iáraba of Al-urdán (that part of Palestine watered by the Jordan) and to the people of Ray or Rayya (a district of Persia), whence the name of Raya, afterwards given to Malaga, is most likely derived. See Hist, de la Dom., vol. i. p. 110, and a preceding note, p. 356.

The origin of this fruit is differently related in the treatise on agriculture by Ibn-l-awám. Mr. Shakespear has constantly translated roman by 'peach;' when it is notorious that this word means 'a pomegranate.' The sort of fruit here described is to this day called in Spain granada zafarrí, and considered the best of its kind. Spaniards also call ensalada romana a sort of salad with which the grains of the pomegranate are mixed. In the description which the author of the Kartús gives of the agricultural productions round Fez he mentions, among other fruits, this sort of pomegranate. See the translation by José Antonio Moura, Lisboa, 1828, p. 43.

In the partition of lands made by the Amír Husám Ibn Dhírár Al-kelbí in A. H. one hundred and twenty-two (A.D. 740), the city of Malaga and the neighbouring districts fell to the lot of the Arabs of Al-urdán (that part of Palestine watered by the Jordan) and to the people of Ray or Rayya (a district of Persia), whence the name of Raya, afterwards given to Malaga, is most likely derived. See Conde, Hist. de la Dom. vol. i. p. 110, and a preceding note, p. 356.

The origin of this fruit is differently related in the treatise on agriculture by Ibn-l-awám. It is said there that the pomegranate called sha'rí (that is, hairy,) came from Baghadád or from Medina, and was sent as a present to 'Abdu-r-rahmán I. by his sister, then residing in the East; that it was called safrí, or the traveller, owing to this circumstance. (See the Spanish translation by Banqueri, Madrid, 1802, vol. i. p. 274.) However, although the introduction of a particular species of
pomegranate may be owed to the Arabs, as here asserted, it is probable that the fruit existed already in Spain, since Isidorus Pacensis, who lived in the beginning of the eighth century, compares the Peninsula to a pomegranate, "at diceres, augustalem esse malo-granatum." (See Florez, Esp. Sag. vol. vii. sect. 60.) The author inserts here a poem which I have omitted, by Ahmed Ibn Dūḥ, describing this fruit.

33 Hishām Ibn 'Abd-l-malek, grandfather of 'Abdu-r-raḥmān Ad-dākhil I., Sultān of Cordova, built, not far from his capital, Damascus, a pleasure-house surrounded by gardens, to which he gave the name of Rissīfāh, or, according to other writers, Russīfāh.

34 تقصار الْحَاسِبَرْ might mean also 'the palace of the stupified or struck with amazement.'

35 Abū Yahya was governor of Cordova during the reign of his father, Yūsuf Abū Ya'kūb, the second Sultān of the Almohades. He was beheaded by order of his brother, Ya'kūb Al-mansūr, in five hundred and eighty-two (A.D. 1186). See Conde, Hist. de la Dom. vol. ii. p. 391, and the Karrtūsā, translated by Moura, p. 230, et seq.

36 Looking into the Kalāqūda-l-'iṣqūdūn, by Al-fat'h Al-kayṣ, I find at the place mentioned a poetical description of the palace called Dimashk, in Cordova. The entire name of the Wizir Ibn 'Ammār was Dhū-l-wizārātayn Abū Bekr Mohammed Ibn 'Ammār. See Note 43, p. 341.

37 كل قِصْرٍ بَعْد الدَّمَشْق يُدْمَمْ . . . فِيه طَابِل الْجِبَّي وَفَاحَ الْبَشْمَ

38 This villa took its name from Ja'far Al-muṣ'hafī, who was Wizir to Hishām II., of Cordova. According to Ibn-l-abbīr, who gives a short description of it, it was one of the most magnificent country residences that were to be seen in the outskirts of Cordova. The gardens by which it was surrounded were very tastefully laid out, with grottos, marble walks, running fountains, &c.

39 Zubayr Ibn 'Omar Al-mulaththam governed Cordova for a short time during the absence of Abū-l-hasan 'Ali, Sultān of the Almoravides. Al-mulaththam, which means 'the wearer of the veil called latham,' was an epithet generally given to the Almoravides, because the tribes of Senhājah, to which they belonged, covered their faces with a triangular piece of cloth.

40 Naʿwrah or nāʿārah, whence the Spanish anoría, means 'a water wheel' or 'a Persian wheel,' any contrivance for the purpose of irrigation. Wheels of the same clumsy description as those constructed by the Arabs are still in use all over Spain. According to Ibn-l-khattīb these gardens gave their name to a certain quarter of Cordova called J啊batu-n-nāʿārah. Ibn Khākān says that the gardens and the palace built in the midst of them existed so late as the year four hundred and sixty-two (A.D. 1063-70).
NOTES AND ILLUSTRATIONS.

41 M. Weyers (Specimen criticism exhibens locos Ibn Khâkani de Ibn Zeiduno, Lugd. Batav. 1837, p. 74,) has conjectured that this pleasure-house was built by a noble Persian, named Shabûr, who settled in Cordova, and obtained the charge of Wizâr during the reign of Al-hakem II.

A portion of the hâssídah, to which Al-makkârî refers his readers, has been given by Ibn Khâkân in his Kalâyidu-l-ikâyân, at the life of the Wizâr Ibn Zeydûn, and translated by the above-mentioned eminent German scholar, who has added numerous notes and illustrations bespeaking the most exquisite erudition.

42 Mârj is a green field, a piece of ground covered with grass. It means also a low and marshy spot; whence the Spaniards have made marjal.

43 Khorro, whence the Spanish chorro seems to be derived, means "the noise produced by running water." However, instead of خر، the epitome reads خاز, which means "a species of raw silk," with which the Arabs used to ornament the saddles and bridles of their horses; in Spanish jaez.

44 Instead of السرديك, the plural of نادي, "a thief," another copy reads نادي, which means "a sort of awning," generally used in Africa and Spain to keep the houses cool, and keep off the rays of the sun in the hot days of summer. Mr. Shakespear has likewise surddik.

45 As-sudd (in Spanish azuda) means "a dam," any obstruction or impediment thrown in the bed of the river so as to turn its course, and direct the waters to a mill, or to a canal for the purpose of irrigation.

46 The author introduces here some poetical descriptions of Cordova and its outskirts, which occupy several pages. I have translated them all, but the unusual length of some, and the little connexion they all have with the principal object of this work, (for no historical fact is to be gained by their perusal,) have prevented me from inserting them here; they may perhaps find a place in a work which I think of giving to the press at a future time on the poetry of the Arabs, viewed in connexion with the popular poetry of Spain. I shall, therefore, merely give here the names of the authors of the said poems: Kâsim Ibn 'Abût Ar-riyâhî; Mâsâ Ibn 'Abdí-l-mâlik Ibn Sa'îd, and Ja'far Ibn 'Abdí-l-mâlik Ibn Sa'îd, the father and uncle of Abû-l-hasan Ibn Sa'îd (see Note 107, p. 440, and Note 37. p. 476); the Sherif Al-azâm, of Cordova; Abû Sheybâb, of Malaga; the Wizâr Ibn Zeydûn; Abû-l-hasan Al-merînî; the Wizâr Abû Bekr Ibnu-l-kobtornah (see Casiri, vol. i. p. 105); the Wizâr Abû-l-huseyn Ibnu-s-serraj, &c. &c.

47 The Guadalquivir was, until practically observed at the beginning of this century, believed to have its rise in the same spring as the Segura. Owing to this circumstance the poets of Mohammedan Spain elegantly call the Guadalquivir نمزق رادي شقورة, "the uterine brother of the river Segura."

48 Probably the bridge, though begun under As-samh Ibn Mâlik Al-khaulâni, was not completed until the times of Abû-r-rahmán, who succeeded him soon afterwards; the former having been killed in battle with the Franks. (See Cardonne, Hist. de l'Afrique, vol. i. p. 117.) Conde attributes its erection to 'Anbasah, who ruled two years afterwards. See Hist. de la Dom. vol. i. p. 75.
All the copies read distinctly the phrase *'he that uses the *Kalass,'* probably an article of dress exclusively used by lawyers and theologians.

*Al-madīnāh* is the title of a celebrated work on the sect of Mālik Ibn Ans, by a theologian named Abū 'Abdillah 'Abdu'r-rahmān Ibnu-l-kásim Al-mālikī (see Note 59, p. 455), who, according to Ibn Khallikān, died in one hundred and ninety-one (A. D. 806-7). Hājī Khalīfah, who gives the title of this volume, mentions no less than nine other commentaries and epitomes of the work of Mālik, mostly written by Spanish Arabs.

The Rich copy reads—Mine and the epitome read *Karnāsh.* I have followed the former reading here as well as in a preceding passage (see p. 389), where this word is likewise written *Kartāsh.* I confess, however, that the name and situation of those places, if they be not the same, are unknown to me. Both silver and quicksilver (in Spanish *azogue* from the Arabic *試區勒* (الزيتني) abound in the territory of Cordova; the former at Guadalcanal, the latter at Priego.

Two of the copies read *Sittāliyāh,* another *Yastāliyāh,* neither of which is now in existence. (See Appendix A., p. xix.) In the *Cronica General,* fo. 412, Ferdinand III. is said to have passed through a town called *Sietafilia* on his way to Cordova. The *Zonijfor,* which Ibnu-l-beytitar translates by *'a sort of vermillion which is generally found in quicksilver mines,'* is the cinnabar.

In my copy; that in the British Museum reads—*Siranj,* but I believe *Sirenej* is intended. (See Avicenna Opera Arabice, fo. 385.) Might not *Siranj,* which is the same thing as the stone called *homasites,* be a corruption of the Spanish word *azogue*?

I counted the houses and suburbs of Cordova during the times of Mohammed Ibn Abi 'A'mir,' I did not therefore think myself justified in translating *'numbered, &c.,'* as Mr. Shakespeare has done, p. 184.

The word translated by 'wooden cabins' is the plural of *Maṣura,* which is often used by African writers to designate a ship-cabin or any light house built only of wood. The editor of the original Travels of Ibn Batūtah, in describing the *kakam,* (a sort of vessel used by the Chinese,) says as follows:

"Each of these vessels is provided with a certain number of rooms, cabins, and recesses for the use of merchants and passengers; some of the cabins will even be composed of various apartments with curtains or blinds, and have doors with locks. The occupant of the cabin will keep the key of it in his possession, for it frequently happens that merchants take with them their wives and family. So
It was during the glorious reign of 'Abdu-r-rahmán III., and more especially under that of his grandson, Hishám Il., that the capital of Mohammedan Spain reached the highest degree of splendour and magnificence.

Again, instead of ‘seven hundred,’ I read ‘seventeen hundred mosques’ in the principal MS.; but to judge by what precedes as well as by what follows, the former must have been the number intended.

The word masariyáh means now, on the coast of Barbary, a slightly constructed room in one side of the house, a sort of a ground floor where the Moors receive their guests, transact business, or lodge unmarried men; it is called also دار الضيافة, or ‘the apartment of the guests.’ The word masari has been preserved in the dialect spoken in the Balearic Islands, which is the Lemosine or Provençal, and is used to designate a study or cabin on the ground floor.

56 My copy reads ‘eighty-two thousand four hundred and fifty-five.’ The word which I have translated lower down by ‘markets’ is سوق ليك or sok, whence the Spanish zoco. It was then customary, and it is so now in Spain, to give that name to any narrow street lined on both sides by the shops of dealers in a particular trade. What we now call market-place was then called alfondik, a word which the Spaniards corrupted first into alfondica, and thence into alhondiga. The fondik (whence the Italian fondaco and the Spanish fonda) was, properly speaking, a large inn, a caravansary, where the foreign traders were accommodated with rooms to dwell in, as well as with a suitable place to exhibit their goods for sale.

57 It was during the glorious reign of 'Abdu-r-rahmán III., and more especially under that of his grandson, Hishám Il., that the capital of Mohammedan Spain reached the highest degree of splendour and magnificence.

58 Instead of ‘eight hundred and thirty-seven mosques,’ both my copy and the epitome read ‘three thousand eight hundred and thirty-seven,’ while the principal MS. reads distinctly ‘three hundred thousand eight hundred and thirty-seven!’ I have not hesitated in reducing their number as above, especially when I find the eight hundred and thirty-seven recorded in a description of the city of Cordova, written in Spanish, but with Arabic letters, in the year 1462, by an Aragonian Moor, named Mohammed, fijo de Ali, fijo de Isaco, el ballestero (Mohammed, son of 'Ali, son of Is'ak, the maker of cross-bows). I shall hereafter give a more detailed account of this manuscript.

59 The number of houses which Cordova is said to have contained during the prosperous times of the Khalifate, may at first sight appear rather hyperbolical; but if we consider the mode of living of the Mohammedans, among whom each family always occupies an entire house, however small it may be; if we reflect that Arabs even from Damascus, Bagdad, and other great capitals of the East, who travelled to Spain, all bore testimony to the extraordinary size and extent of Cordova during the Khalifate, (see Ibn Haúkal’s Geography, Arab. MS. in the Bodl. Lib., No. 963, fo. 87, et passim;) we may safely adopt Ibnu Saíd’s computation as that which is nearest the truth. Besides, it is probable that the number of ‘fifty-six thousand,’ fixed for palaces and residences of public officers and people of distinction, includes all the houses in Cordova built of masonry, and that all the remaining were mostly barracks, tents, wooden houses, &c. It is well known that Al-mansir, as well to serve his ambitious views as to push on his conquests against the Christians, made considerable drafts and recruited his armies from the opposite coast of Africa, and that at one time the outskirts of Cordova were covered with the downers or encampments of the Senhájah, Zenájah, Masmúdah, Gomárah, and other African tribes.

60 Again, instead of ‘seven hundred,’ I read ‘seventeen hundred mosques’ in the principal MS.; but to judge by what precedes as well as by what follows, the former must have been the number intended.
The number of mosques which Cordova is said to have contained cannot be much exaggerated. In that of the baths there might be an error, and perhaps سبع ‘seven’ is to be read instead of نهف ‘nine.’ Marmol Carvajal, who visited Fez in the sixteenth century, states the number of the mosques in that city and its suburbs at six hundred and fifty, of which fifty were very large, and the baths at eighty-five. Leo Africanus also confirms the statement. The author of the Karitó says, that in the days of Almansúr, Sultán of the Almohades, the city of Fez contained seven hundred and eighty-five mosques; forty-two tanks or reservoirs supplied with water from the river or from springs; ninety-three bath-houses for the use of the public; eighty-nine thousand two hundred and thirty-six houses; nineteen thousand four hundred and forty-one mansúr or wooden cabins; four hundred and sixty-seven inns; nine thousand shops, &c. See the translation by Padre Moura, Lisboa, 1828, p. 48; Marmol, Des. de Africa, vol. ii. fo. 86, verso, et seq.; and Leo Africanus, apud Ramusianum.

Mr. Shakspere’s copy adds that the number of mindrets or towers, whence the people were summoned to prayer, was four thousand three hundred, which would give the same number of mosques, since the two are always joined.

CHAPTER II.

1 ‘Obeyd Ibnu-l-jerráh and Kháled Ibn Walid were the two Arabian generals who, under the Khalifate of ‘Omar, son of Al-khattáb, (A.H. 14,) took the city of Damascus, when the principal temple was by them divided as here stated. See Al-makín, Hist. Sar, apud Erpenium, fo. 28; and Abú-l-fedá, An. Moslí, vol. i. p. 223.

2 The epitome reads بنجنت A. بنيجنت, which I suppose is meant for St. Vincent, who suffered martyrdom in Valencia under the Proconsul Dacien, the 22nd of January, A.D. 304, and who is called by St. Paulinas the “glory and ornament of Spain.” (See the Fló Sanctorum.) But among the Christian temples mentioned by Flórez (Esp. Seg. vol. ix. p. 121) as existing in Cordova before the invasion, I find none dedicated to St. Vincent. It will, perhaps, not be amiss to observe here that Ibn Habíb (loc. laudate, fo. 158,) says that the principal Christian church in Cordova, at the time of the taking of that city by the Moslems, stood in the quarter of the city called Kukyat Abí ‘Abdah (see Note 25, p. 487), not far from the dwelling of Asbagh Ibn Halil.

3 عائلون سقيفة بعد سقيفة—literally ‘they kept suspending or adding roof after roof.’ From the word sáquíf, adding to it sími, which in Arabic means ‘high or elevated,’ the Spaniards have made the word zoqui-zami, سقيف سامي, now signifying ‘a garret,’ but the meaning of which was formerly, as in Arabic, the space between the plastering and the roof, tiling, or covering of a house. I find this word used by Marmol (Africa, vol. ii. fo. 176,) to designate the open space underneath a gateway where the guards of a city generally stand.

4 According to Conde (Hist. de la Dom. vol. i. p. 215), the building of the mosque was not begun until two years afterwards (A.D. 786). Ar-rázi says in the year 169. It is by mistake that Abú-l-fedá places
this event in a.h. 121. (See An. Mosl. vol. ii. p. 61.) Rodericus Toletanus (ad calc. Erpen. fo. 18) says in 149; Ibn Shihnah in 171.

5 The whole of this passage seems to be only a repetition of what Al-makín, Abú-l-fedá, Abú-l-faraj, and other Arabian historians, whose works we possess translated into Latin, relate of the Khalif Al-walíd, who erected the great mosque at Damascus. See Hist. Sar. apud Erp. fo. 71; Abú-l-fedá, An. Mosl. tom. i. pp. 429, 433; and Abú-l-faraj, Hist. Dyn. p. 129.

6 Abú-l-fedá (vol. ii. p. 61) says 'one hundred thousand.' The same may be read in Ibn Shihnah (Ar. MS. Brit. Mus., No. 7328).

Dih'yah might not be a name, but the office of this poet, for the word ديجه means 'a general' in the dialect of Yemen. The patronymic Al-balúni seems to indicate that Mohammed was a native of Bolonia, the Balów of Strabo, and the Balów of Ptolemy, between Basippo and Melaria. The epitomist of the original Travels of Ibn Battúttah had also the patronymic Al-baylólni.

7 Both the principal MS. and the epitome have simply 'that 'Abdu-r-rahmán ordered the zakhrófah or gilt-work to be made.' The word سكرفة, which may also be pronounced zakhrófah, means 'gilding.' Instead of سكرفة the epitome reads خزفة—literally 'the union of what is scattered.' The title of this work is not in Hájí Khalífah.

9 The word which I have everywhere translated aisles, is not in the Dictionaries. M. de Quatremère translates it by chapels, chapelles, (see his fragment of Al-bekrí in vol. xii. des Notices et Extraits des MSS. de la Bib. du Roi, pp. 459, 592, et passim;) but in what way the learned Frenchman applies that meaning to a mosque, I am unable to comprehend. I find it used by Ibn Bashküwí, fos. 72 and 135, by Ibnu-l-khattib, and by almost every African or Spanish writer, as applied to the aisles or naves in a mosque, or, rather, to the space between each row of columns, which the Spaniards call calle, that is, 'alley,' 'walk.' In describing the mosque of Damascus, Ibn Battúttah (original Travels) uses the following expressions: و لاامت سمك دمشق ثلاثة مسطحة من شرق إلى غرب سعة كل بلاط منها ثمان عشرة خطوة وقد قامت ألي أربع و خمسين سارية و ثانى إرجل خصبة and the aisles in the mosque of Damascus are three in number, extending from east to west, each of "the aisles being ten paces wide, and resting upon fifty-four columns and eight square pillars."
I find also in the Barnádín by 'Oheydullah Ibn Yásufr (Arab. MS. in the Escur. Lib., No. 1818), and they relate that in the principal mosque of the city of Uclés there is an aisle with large beams (thrown over) sawed, squared, and having the ends smoothed and made equal; and they say, that each of these beams measures in length one hundred and twenty-four spans. I find likewise in the Kitáb'u-l-'ayn, or a Dictionary of the Arabic language (Ar. MS. in the Esc. Lib., No. 571), that بليلة ییالس وکیلیه بَلَمَدَتْ, which forms its plural balátát, means the same thing as bahu, 'a piece of ground or any thing long and narrow.' I need not add that the circumstance of the present cathedral of Cordova consisting of nineteen aisles intersected by twenty-nine others (as here described) removes all doubt as to the real meaning of the word balát when applied to a mosque.

10 I have stated elsewhere my reasons for translating the word jayn for the north-west, in opposition to the kiblah, which in all Mohammedan temples, in Spain as well as in Africa, was (as far as I can judge from several passages of Ibn Bashíhivál) a little inclined towards the south-east. However, when treating of the dimensions of a mosque, I have always preferred preserving the original word to prevent all mistake; jayn meaning, properly, 'the body of the mosque,' or that part of it which was opposite to the kiblah, to which ever point of the compass this might be turned.

11 صحین sahán, in Spanish sayán, is 'an open court,' and sometimes 'a porch.'

12 The actual dimensions of the mosque are as follow: in length, from north to south, six hundred and twenty feet; in width four hundred and forty. The court measures in length two hundred and twenty.

13 The doors of the cathedral were still covered in the sixteenth century with plates of brass, as here described. See Arab. Morales, Antig. de España, fo. 121.

14 It is almost impossible to fix with any degree of certainty the number of columns of all sizes which the mosque of Cordova contained during the times of Mohammedan sway. Both Ambrosio de Morales and the Infante Don Juan Manuel, who described it before their numbers were considerably reduced by the modernunnecessary, not to say barbarous, alterations to which that building has been exposed, state it at one thousand and twelve, but it is not unlikely that when the mosque was converted into a church, some were removed to make room for altars, chapels, and the like. See Conde de Lucanor, by Don Juan Manuel, and Morales, Antig. de España, Alcalá, 1575, fo. 119, et seq.

15 The makkasirah is a screen or enclosure surrounding the mihrah with a sort of throne or platform, somewhat elevated above the level of the mosque, where the Sultán sits; it is generally railed in. The whole of that space which was taken up by the makkasirah is now occupied by the chapel of San Estevan.

16 In Mr. Shakespear's copy the makkasirah is said to have been built by Al-hakem II.

17 The word which I have translated by 'cornices' is شهریات—In that sense I find it commonly used by the Arabian writers of Spain.
18 The mihrāb is a cavity in the wall of a mosque, showing to the Mohammedans the point of the compass towards which the ka'bah stands. Behind it was a room where the Korāns were usually kept. Both are now converted into a chapel, consecrated to St. Peter, and which the inhabitants of Cordova vulgarly call la capilla del zancarrón (the chapel of the chin-bone), from a popular belief that that of Mohammed was preserved in it.

19 I find this word written sofeyfasā, which, no doubt, is a transposition of foséyfasā: the word is not in the Dictionaries; but I find in the Kitābu-l-'ayn الفسفسة شيء يشبه من الرجاج و الإباح ذو البهجة و الوان و ربما يرد له الذهب أو النفقة " the foséyfasā is a substance made " of glass and small pebbles baked together, and uniting with great variety of colour great brilliancy and " beauty; it is sometimes mixed with silver or gold." In this sense I find the word used by Al-bekrī, fo. 44, and by Bakawi, p. 427, as well as by Ibn Battutah in his description of the imperial palace at Constantinople. The words of the latter author are as follow: "I was introduced into an extensive hall, the walls of which were all covered with enamel, having figures of men and beasts engraved " upon it." I find also in various writers that this substance came from Greece. According to the historian Sā'id, (Bodl. Lib., No. 713,) one of the conditions of the peace granted to the Emperor of Constantinople by the Khalīf Al-walīd was that he should provide him with a certain quantity of foséyfasā or enameled work for the great mosque he was building at Damascus; and Idrisi, in his description of the mosque of Cordova, says that the enamel which covered the walls of the mihrāb came from Constantinople, and was put up by Greeks whom 'Abd-ur-ralimān had engaged for that purpose.

20 ﻓﺮﺟة ﻓﺮﺟة firjah or forjah means 'a rent or opening on one side of a robe.’ Hence the Spanish alforsa (with the article), meaning the same thing, and alforja, 'a travelling bag.' It is here applied to an open space which must have been cut out of the body of the mosque to form the mahsūrāh.

21 The dual number for ﻥﻀﺎﻔﺔ ﻥﻀﺎﻔﺔ—the jamb of the arch at the entrance of the mihrāb (now the chapel of St. Peter), where the four columns here described are placed.

22 Instead of ﻣﻨﺎﺑر, 'a pulpit,' the copy used by Mr. Shakespear must read ﻴNavbar, 'a mirror;' or else that gentleman would not have introduced here a speculum or reflector, of which there is not the least mention in the other copies. (See Murphy's History of the Mohammedan Empire, p. 181.) What follows leaves no doubt as to which of the two is the true reading.

This pulpit was to be seen in the cathedral of Cordova as late as the middle of the sixteenth century, when it was destroyed, and its materials employed in the construction of an altar. It was known under the name of carro de Almanzor (the chariot of Al-mansūr), no doubt because it stood upon wheels, as that which the author of the Kartīlās describes in the mosque of Fez. See Morales, Antig. de España, fo. 10, et seq., and Moura, Historia dos Soberanos, p. 54, et seq.

23 Ibnu-l-beyttar describes this wood in the following words: ﺑﻠﻖ ﺍﺑو ﺡﻨﺪﻴﻔﺔ ﻫو ﺒﻨﺄ ﻟﺲ ﺑﻴﺮ ﻋﻠﻢ
The bakax, according to Abú Hanifah, is the wood of a large tree, the leaves of which resemble in "colour those of the al-lúz (in Spanish alboz, 'almond tree'); they are green, but the trunk and the "branches are of a reddish hue. It grows in India, and in the country of Zinz (Ethiopia), and a decoction "of it is used for dyeing." It is, I believe, the Brazil wood.

24 There were at one time in the Christian states of Spain various descriptions of gold coin called mizcal, from the Arabic مكال. Hence that coined by Mohammedan sovereigns was distinguished by the apppellative "Mohammedi."

25 This mosque was so called from its being built in that quarter of the city of Fez which was inhabited by the people of Cairowân. For a detailed account of the building the reader is referred to Mouna's translation of the Kortúdo, Leo Africanus, opud Ramusium, and Marmol, Descripción de Africa, vol. ii. fo. 86, et seq.

26 The Khattib, or preacher, Ibn Marzûk, of whom I have given an account in a preceding note (Note 90, p. 437), wrote, according to Hâfi Khalfah, a work entitled "السند الصغير" collection of the traditions contained in the Sahih. There is in the British Museum, No. 9486, a volume containing extracts from his other works.

27 Ibnu'l-khattib says, "that when Ibn Ghâniyyah, the general of the Almoravides, took possession of "Cordova in the year five hundred and forty-one of the Hijra (A. H. 1146), the Christians, who were his "auxiliaries, penetrated into the great mosque, tied their horses to the columns of the massûrah, and "profaned with their impious hands the sacred Korân that was preserved in its mihrab; and that in con-

sequence of this, when the Sultan 'Abd-ll-mûmen retook Cordova from the hands of Ibn Ghâniyyah, "unwilling to leave such a jewel exposed to further pollution, he determined upon having it sent to a more secure place; and always afterwards took it in all his military expeditions wrapped up in a "precious case which he ordered to be made." The author of the Kortúdo says as much in nearly the same terms. See also Conde, Hist. de la Dom. vol. ii. pp. 321, 351.

28 This is the same prince whom Ibnu'l-khattib, in his Al-kolola-l-markzmas (or silken gown embroidered with the needle), calls Abû-l-hasan 'Ali Ibn Abî-l-'olâ Idris, surnamed Sa'id, who was the ninth Sultán of the Almohades, and was killed in a battle fought before Telemesán against Yaghmârasán, the founder of the dynasty of the Beni Zayyân. See Casiri, Bib. Ar. Hisp. Esc. vol. ii. p. 224, where this event is erroneously placed in 641, although a few pages further (229 and 263) it is said to have happened in 646. The author of the Kortúdo agrees with Ibnu'l-khattib in the year of Abû-l-hasan's death, which he places on a Tuesday, the last day of Safar, but differs as to the spot where the battle was fought, which he fixes at تامزجدورت (Moura reads Tameradit), instead of Telemesán. See Moura, p. 383, and Conde, Hist. de la Dom. vol. ii. p. 443.

29 Instead of Ibrahim the author ought to have said Ibn Ibrahim; since, according to Ibnu'l-khattib (loc. cit., p. 224,) and to the Kortúdo, Abû-l-hasan's successor was called Abû Hafs 'Omar Ibn Abî Ibrahim Ishák Al-murtadhi. He was killed, according to the above-mentioned writers, on the twentysecond of Safar of the year six hundred and sixty-five (November, A. D. 1266), at Azamor, while trying
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[BOOK III.

to reduce to obedience a relative of his who had revolted; and not, as Al-makkari seems to imply, in war against Yaghmarasán. He was not the son but the brother-in-law of Abú-l-old.

30 One of the copies reads At-tojibí, by the simple addition of one point. Both patronymics were common to the Spanish Arabs.

31 Ibn Battúttah, who visited Damascus in the year seven hundred and forty-six of the Hijra (A.D. 1345), and who gives in his original Travels a very full description of the famous mosque of that city, says that he saw in the makssúrañ the Korán here alluded to as being one of the four sent by the Khalif 'Othmán. I ought to observe that both Idrísí and Ibnu-l-abbár treat of this Korán as being in the mosque of Cordova in their time. The latter author, who declares he saw it, says that it was called 'Othmání, not because it was written by 'Othmán, or had been presented by him to any mosque, but because it contained four leaves out of a Korán which that Khalif held against his bosom when he was pierced by the daggers of his assassins. "Traces of the precious blood of the Khalif were still visible in my time," says Ibnu-l-abbár. The geographer Ibn Iyás (Brit. Mus., No. 7503, fo. 9,) corroborates the statement.

32 is, I believe, a patronymic taken from one of the Berber tribes.

33 The reader may consult the learned memoir by the late M. De Sacy, Not. et Extr. des MSS. vol. viii., where the origin of these four copies of the Korán, considered authentic by the Mohammedans, is satisfactorily explained.

34 Abú-l-hasan 'Ali Ibú 'Othmán Ibú Ya’kúb Ibú 'Abdí-l-hakk, Sultán of Fez, of the dynasty of the Bení Merín, succeeded to the throne of his father in the year seven hundred and thirty-one of the Hijra. (See Ibnu-l-khattáb, apud Casiri, vol. ii. p. 301, and Conde, vol. ii. p. 451.) This Prince is not mentioned by the author of the Karttás, whose chronology reaches only to the year 726; but I find an account of him in a short history of Morocco described elsewhere, Note 73, p. 349. Abú-l-hasan reigned twenty years and four months; after which he was killed in the mountains of Hentetah, in the jurisdiction of Morocco, towards the end of Rabi’ I., A.H. seven hundred and fifty-two (A.D. 1351).

35 The famous battle of Tarifa, or la batalla del Salado (as it is called by the Spaniards), was fought on Monday, the ninth of Jumáda I., A.H. seven hundred and forty-one (Oct. A.D. 1340), by the combined armies of Castile and Portugal.

36 I have omitted a kassúdah of unusual length, describing this Korán, the different cases and bags in which it was wrapped, and the additional ornaments with which it was embellished by the Sultán Abú-l-hasan, when it was brought to Fez, the capital of his dominions. The names of the merchants who procured it from the Portuguese are said to have been Abú Sa’id and Abú Ya’kúb, but no mention is made of the manner in which the book was acquired. Ibn Rashid, from whom the account is borrowed, is the author of an itinerary alluded to elsewhere. See p. 437.

37 sauma'h is an African word used by Al-bekrí, Ibnu Khalidún, and other writers, to designate the square tower or steeple of a mosque. It was synonymous with al-mendrah, whence the Spanish words alminar and almenara. Casiri and Conde have often mistaken in their translations the