

“ they are manufactured with the greatest skill. Thou wilt find there the *khiyál*,¹⁶ the *kerbehh*, the *'óud*, the *rótteh*, the *rabáb*, the *kánún*, the *múnis*, the *kannérah*, the *ghindr*, the *zalémi*, the *shakarah*, the *núrah*, (these two last instruments being both flutes, with this difference, that the former has a very deep tone, and the latter a very delicate and melodious one,) and the *bók* (clarionet). Many of these instruments may, it is true, be found in other cities of Andalus, as also players on them, but nowhere in such numbers as in Seville, where they are manufactured in great quantities, and then exported to Africa, no instruments being fabricated there but those peculiar to the country, such as the *dúf*,¹⁷ the *akwál*, the *bará*, the *Abú Karún*, the *dabdabah* of the blacks, and the *haméki* of the Berbers.

“ As to their means of conveyance by land and water,¹⁸ their cookery, their fresh and dried fruits, their vegetables and other productions of their soil, it would take us too long to describe them.

“ I have also heard of the magnificence and good design of its buildings; most of which, not to say all, are abundantly provided with running waters, and spacious courts planted with fruit trees, such as the orange, the lemon, the lime, and the citron tree. The sciences and the arts are cultivated with more or less ardour, with more or less success; the number of their authors is indeed too considerable to be stated, and their writings too well known to need description; the list of its poets¹⁹ is so long, that were they to divide among themselves the whole of the opposite land (Africa) they would hardly be contained in it; they have been at all times amply remunerated by Sultáns and wealthy citizens.”

Such are the words of Ash-shakandí in his *risáleh*. Let us now pass to the description of cities dependent upon Seville.

Al-hijári says that Sherish (Xerez) is the daughter of Seville, and its river the son of the Guadalquivir; he adds that Xerez is a very fine city, with a large population, and extensive markets, and that it very much resembles the city of Sa'd in Upper Egypt. Its inhabitants he describes as people of great imagination and talent, very elegant in their dress, and in the interior of their houses; remarkable for their good manners and courtesy, and so sensitive and tender-hearted that it is not an uncommon thing among them to see people of either sex die from the excess of their love.

Xerez.

Xerez is famous for the confection of the *mojabénah*,²⁰ which are a sort of cake kneaded together with cheese, and fried in good oil. Their celebrity may be ascribed to the superior quality of the cheese with which they are made. It is a common saying among the Andalusians, “ Whoever has resided in Xerez, and not tasted its *mojabénah*, ought to consider himself altogether unhappy.”

Talikhah (Italica), a city now in ruins, was formerly the capital of a flourishing district. There was once found a marble statue of a woman with a boy,²¹ so admirably executed that both looked as if they were alive; such perfection human eyes never beheld, nor was it ever heard of in history; and if we are to believe the accounts of those who saw it in one of the public baths of the city, where it was afterwards placed, some Sevillians had been so much struck with its beauty as to become deeply enamoured of it. A poet, a native of this city, who has alluded to it in a beautiful distich, says that in his time it was in the baths called *Ash-shatarah*.²²

Gibraltar.

Another of the districts which acknowledge the jurisdiction of Seville is that of Jebal-Tárik (Gibraltar), which stands as a lasting testimonial of the conquest of Andalus by the Moslems. This mountain was called after Tárik, freedman of Músa Ibn Nosseyr, who was the first Moslem who landed on it; it is also called *Jebalu-l-fatah* (the mountain of the entrance or victory). The sea surrounds the mountain of Gibraltar on almost every side, so as to make it look like a watch-tower erected in the midst of the sea, and facing Algesiras. A certain Granadian poet alludes to Gibraltar in the following distich:

“The mountain of Tárik is like a beacon spreading its rays over the seas,
and rising far above the neighbouring mountains:

“One would say that its face almost reaches the sky, and that its eyes are
watching the stars in the celestial tracts.”²³

And this is by no means exaggerated, for when travellers approach it, coming from Ceuta, they see it at a distance shining as bright as a lamp. “I sailed once,” says Abú-l-hasán Ibn Músa Ibn Sa’íd, “with my father from Ceuta to Gibraltar, and had an opportunity of verifying the truth of this assertion. When we came near the coast my father told me to look in the direction of Gibraltar; I did so, and saw the whole mountain shining as if it were on fire.”

Tarifa.

Jezírah-Taríf (the island of Taríf) is another dependency of Seville. Taríf, after whom the island was named, was a Berber and a freedman of Músa. They say that by his master's command he invaded Andalus before Tárik, and landed at Tarifa with four hundred men. This happened in the year ninety-one of the Hijra (A. D. 709-10), but of this more will be said, if God be pleased, in the course of this work. Tarifa is not, properly speaking, an island, but was so called on account of one that stands before it in the sea; the same might be said of Jezíratu-l-khadhrá (Algesiras).

Beja.

Beja²⁴ is the capital of an extensive district, which, during the dynasty of the Bení 'Abbád, formed part of the kingdom of Seville. It was famous for its tan-yards and manufactures of cotton goods. The territory abounds in silver mines, and it has besides the glory of being the birth-place of Al-mu'atamed Ibn 'Abbád.

Merida was once a large and populous city, and during the dynasty of the Bení Merida. Umeyyah it reached such a degree of splendour as to be only second to Cordova, the capital, in size, population, and magnificence of buildings. But owing to the seditious character of its inhabitants, who were continually revolting either against their governors or against the Sultáns of Cordova, the city was destroyed during the reign of 'Abdu-r-rahmán, and never afterwards restored. Merida is built on the banks of a considerable river called Wádi-anah (Guadiana).²⁵

On the same river, about thirty miles to the west, is the city of Bathaliós 26 Badajoz. (Badajoz), which is also a very considerable city, extending its jurisdiction over a rich and extensive country. Badajoz became the capital of a powerful kingdom, formed by Mohammed Ibn Moslemah ;²⁷ one of the generals, who, at the death of Al-mansúr, declared themselves independent in their provinces. He transmitted his empire to his posterity, of which three princes reigned, until the last, 'Omar Al-mutawákel, was slain by Seyrín Ibn Abí Bekr, general of the Almoravides.

The following distich in praise of Badajoz is the composition of the Wizír and poet Abú 'Omar Al-fallás.²⁸

“ O Badajoz ! I shall never forget thee as long as I live ; by Allah, the
“ hills that surround thee look as delightful and green as the higher regions of
“ Arabia.

“ The fruits of thy deeply-laden trees shine every where with the deep hue
“ of maturity ; and thy river is like a string of solid ice.”

The Bení Al-fallás were a principal family of Badajoz, and this 'Omar one of its most illustrious individuals ; the author of the *Ad-dakhíreh* ²⁹. devotes an article to him.

Lishbóna (Lisbon) is a large city on the coast of the Western Ocean, and at Lisbon. the mouth of the river Tajoh. Its district, and that of Shantareyn (Santaren), which are contiguous, abound in gold mines. They produce also a kind of honey, very much resembling sugar in appearance, and which is never found in a liquid state ; the inhabitants keep it in cotton bags. Another of the peculiarities of this coast is the amber which is thrown up by the sea in great quantity, and which in its kind is superior to that of the Indian seas, and is only equalled by the *shajarí*.³⁰

Between Lisbon and Talavera, a city placed on the banks of the river that comes Bridge of the sword. from Toledo (the Tajoh), stands the famous bridge known by the name of *Al-kant-aratu-s-seyf* (the bridge of the sword), the construction of which is attributed to the first Cæsar, and is one of the wonders of the world. It is very high, and has only one arch of about seventy cubits in height, and thirty-seven in width, under which the whole stream passes. On the top of this arch is a tower rising to a

height of forty cubits above the bridge, which, as well as the tower, is built of large blocks of granite, each measuring eight or ten cubits in length. At the summit of the tower, and in one of the stones of which it is built, is a brazen sword fixed into it, with this wonderful peculiarity, that whoever seizes the handle and draws it may extract about three spans of it, but no human efforts have yet succeeded in drawing it out further; when the handle is let go the sword goes with great violence into the stone, as if it went into a scabbard.³¹

Silves.

Close to the district of Lisbon is that of *Oksonóbah* (Ossonoba), the capital of which bears the same name, and is a very fine city, to which many towns, villages, and castles are subject. Further down towards the coast is the city of *Shilb* (Silves), which was once the capital of an independent state formed by the Wizír Abú Bekr Mohammed Ibn 'Omar, known by the surname of Dhú-l-wizárateyn. But when the Bení Lamtumnah subdued the greatest part of Andalus, this and other western districts were joined by them to the government of Seville. Silves is seven days' march from Cordova; it has the honour of being the birth-place of Dhú-l-wizárateyn Ibn 'Omar,³² (may God show him mercy!) and of the Káid Abú Merwán 'Abdu-l-málik Ibn Bedrán, by others called Ibn Badrún, a literary man of great repute, and who is known as the author, among other works, of a commentary on that famous ode of Ibn 'Abdún³³ which begins thus:

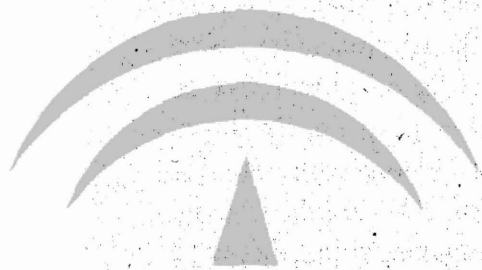
“Succeeding generations shall be afflicted at the recollection of his
“virtues.”³⁴

This commentary is too well known to need a fuller description; we have found it in most of the great cities in the East, where it is held in great estimation. The author, Ibn Badrún, was himself a very good poet.

Silves is likewise the birth-place of the famous grammarian Abú Mohammed 'Abdullah, son of As-síd Al-Bathliósi.³⁵

The whole of western Andalus was at one time under the dominion of the Bení 'Abbád, kings of Seville, the most powerful Sultáns of the time. The great revenues they derived from their states enabled them to keep considerable armies, and to surround their court with learned men and poets, who, encouraged by their liberality, cultivated the sciences with the greatest ardour, and sung their praises in eloquent and elaborate compositions. Liblah (Niebla), Jebórah (Ebora), Shant-Mariah (Santa Maria), Mertilah (Mertola), *Jezírah Shaltish* (the island of Saltes), Shintarah (Cintra), are among the cities of the West which once acknowledged the supremacy of the Bení 'Abbád. The last named city (Cintra) presents, according to Ibn Alisa', a very curious phenomenon, which is, that wheat and barley are generally ripe forty days after having been sown; the country produces also a very large kind of melons,³⁶ measuring three spans

in circumference. Speaking of this fruit, Abú 'Abdillah Al-yakúrí,³⁷ an author on whose writings great reliance is placed, states that he was once sitting with Al-mu'atamed Ibn 'Abbád, king of Seville, when a peasant from Cintra entered the room, and presented the Sultán with four of those melons, which not only measured five spans in circumference each, but weighed so much that the man could hardly carry them in a basket on his head. The Sultán was very much surprised to see so fine a fruit, and began to question the peasant, who answered that those melons did not always grow to so great a size, but that they could easily be obtained of those dimensions by cutting off all the branches of the plants but ten, and then supporting the stem by means of props of wood.



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CHAPTER IV.

Eastern district—Saragossa—Valencia—Murcia—Cartagena—Albarracin.

THE eastern district of Andalus contains also many cities of the first order, such as Saragossa, Valencia, Murcia, Cartagena, Santa Maria, and others.

Saragossa.

Sarakostah (Saragossa) was, according to some authors, built by the first Cæsar, the emperor of Rome, in whose reign begins the era called *safar*,¹ which preceded the nativity of Christ, and by which the Christians compute their years. Sarakostah means, in the language of the Christians, "the palace of the Lord,"² and was so called on account of the said Cæsar having fixed his residence in it while he stayed in Andalus; others attribute its foundation to Alexander, but God only knows.

It is generally acknowledged that there was no city in Andalus to which more cities, towns, hamlets, and castles, were subject, than Saragossa, nor which abounded more in fruits of all kinds, nor which was more plentifully supplied with provisions of all sorts, nor which counted at one time a larger number of inhabitants. It was surrounded by orchards and gardens for a space of eight miles; and the Andalusian authors often compared it to the cities of Chaldæa for the number of its trees, and the abundance of its waters. It is by them described as a city of great importance, extending its jurisdiction over several large provinces and wealthy districts, some of which, teeming with an industrious and active population, covered a space of forty miles.

Among the productions of its territory is counted salt, which, according to some historians, is to be found near the capital, white, pure, and transparent, and such as cannot be procured any where else in Andalus. We find also recorded by more than one historian and collector of traditional stories that a very curious phenomenon has been observed in the neighbourhood of Saragossa. No scorpion, they say, will enter the territory of Saragossa of its own accord, and if taken there by any one, the moment it touches the ground it will lose all its power of action, and remain motionless: the same phenomenon has been remarked in the East with

respect to other reptiles, and has been explained by philosophers and naturalists as the effect of the talismanic influence which some countries are known to exercise over certain animals; at least such is the solution given to this curious circumstance by all the Eastern authors who have treated the subject. One thing, however, is certain, namely, that all Western writers agree in saying that no scorpion or snake³ ever entered the territory of Saragossa without dying immediately, and that the experiment was repeatedly tried of bringing them from distant lands, but no sooner were they within the precincts of the city than they died suddenly on the spot. To this wonderful quality of the soil about Saragossa we may add another very striking peculiarity, which is recorded by almost every author who has undertaken the description of that city. They say that no provision or article of food, however long it may be kept, will ever mildew or be spoiled; wheat will keep for a hundred years, and grapes suspended to the ceiling for six; figs, peaches, cherries, apples, and plums, are preserved in a dry state for several years, while it is not uncommon to see beans and *garbanzos* which have been gathered thirty years; wood never rots, and no article of dress, whether of wool, silk, or cotton, is ever moth-eaten.

We have likewise read somewhere that when Músa Ibn Nosseyr came to Saragossa, and tasted the waters of the *Jelk*,⁴ he found them so sweet and good that he swore he had never drunk any thing better since he came into Andalus; and that having inquired about the name of the well, when he heard it called *Jelk* he threw a glance all around him and compared the country to the *ghautah* (meadow) of Damascus.

The city of Saragossa became, towards the middle of the fifth century, the seat of a powerful and extensive empire, founded by Suleymán Ibn Húd,⁵ one of the generals who, during the calamitous times of the civil war, proclaimed the sovereignty of the extinct house of Umeyyah, and declared themselves independent in their governments. Several authors who have written the history of the Bení Húd dynasty describe most minutely a famous palace called *Dáru-s-sorrúr* (the abode of pleasures), built by Al-muktadir Ibn Húd, one of the Sultáns of that family, and in which was a golden hall of exquisite design and admirable workmanship, decorated in the most magnificent manner. This palace is alluded to in some verses by the Wizír Dhú-l-wizárateyn Ibn 'Abdi-shelb.

Saragossa has been called *Ummu-l-kór* (the mother of the provinces), and its territory *Thagheru-l-a'allí*, the meaning of which has already been explained. Lerida,⁶ Kal'at-Rabáh (Calatrava), which is also called *Al-baydhá*, Tuteylah (Tudela) with its city Tarasónah (Tarazona), Weskah (Huesca) and its capital Tamarit, Medínah Sélím (Medina Celi), Kal'at Ayúb (Calatayud) and its city

Molina, Birtanieh, Barweskah (Bribiesca), and others, are among the districts over which Saragossa extends its jurisdiction.

Valencia.

Among the great kingdoms of the east of Andalus is that of Valencia, which, after the overthrow of the Bení Umeyyah dynasty, made one of the independent states into which the inheritance of the Khalifs was broken up. Valencia, the capital, is one of the finest cities in Andalus; it is described by Ibnu Sa'íd as a place of great recreation and entertainment, owing to the purity of the air, the fertility of the land, which makes its environs look as green and luxuriant as a garden, and the amiable and cordial disposition of its inhabitants, who are always disposed to pleasure and mirth. The same author (Ibnu Sa'íd) says that Valencia was known under the name of *Medínatu-t-tarab* (the city of mirth), and that he once heard his father say that Merwán Ibn 'Abdillah Ibn 'Abdi-l-'azíz,⁷ who had been king of that city and had retired to Morocco after the loss of his kingdom, used to say, in praise of Valencia,

“ I may compare Valencia to a beautiful maiden dressed in a green robe
“ of delicate texture; if I approach her she conceals under her green garments
“ her white and transparent bosom.”

The said author (Ibnu Sa'íd) says that the territory of Valencia produces very fine saffron, as also certain pears called *Al-arrosah*,⁸ not larger than a grape, but very delicate in taste, and which have so delightful a smell that one may tell directly by going into a house if there be any of that fruit in it. He asserts also, on the authority of various writers, that the atmosphere at Valencia is clearer and more transparent than in any other part of Andalus, and adds that adjoining to the city are several pleasant gardens and public walks for the use of the inhabitants, such as the *Rissáfah*,⁹ and the *Munyatu-bn Abi 'A'mir*.¹⁰ The *Rissáfah*, especially, is described by him as a most delightful and charming spot, full of trees, orchards, and brooks, and from which a commanding view of the country may be obtained; no other spot in Andalus had that name but the gardens of Cordova and those of Valencia.

Abú-l-hasan Ibn Harík has said, in his reply to Ibn 'Iyásh,

“ Valencia is a spot of great beauty, and its fame has filled both East
“ and West.

“ If they tell thee that when water is wanting it is afflicted by famine and
“ plague, and the whole city becomes the abode of misery and desolation,—

“ Tell them that, notwithstanding all that, Valencia is a paradise whose
“ lovely spots are at all times free from war and famine.”

Valencia is also in the number of the cities described by Ash-shakandí in his *risúleh*; we shall therefore transcribe his words. “ Valencia,” he says, “ is known

“ amongst us by the name of *Al-mityábu-l-andalus* (the scent-bottle of Andalus),
 “ owing to its numerous orchards and flower-gardens, with the sweet exhalations
 “ of which the air is always embalmed. The garden called *Ar-rissáfeh* is one of
 “ the pleasantest spots in the world. Near it is a large lake of limpid and
 “ transparent water,¹¹ which, they say, reflects the rays of the sun in such a
 “ manner that the light in Valencia is increased by it: this, indeed, is a fact to
 “ which all authors who have written upon Valencia bear ample testimony.
 “ Among the manufactures of this city that of the *nesj*, which is exported to
 “ all parts of the West, deserves particular mention.

“ Valencia is not wanting in sons who have distinguished themselves in arms,
 “ and in the sciences. It has given birth to distinguished theologians, eloquent
 “ poets, and, above all, to many valiant warriors, who have withstood with courage
 “ the attacks of the infidels, and won the crown of martyrdom in bloody fields of
 “ battle.

“ The Valencians are very honest,—they are people of very good morals, and
 “ strongly attached to religion, which they observe most scrupulously in all its
 “ practices; they are also constant in their affections, social, and very hospitable
 “ to strangers.”

The illustrious poet *Abú Ja'far Ibn Mos'adeh Al-gharnáttí* has said, in allusion
 to Valencia,

“ Valencia is a terrestrial paradise; such it is considered to be by its
 “ inhabitants; there is only one thing to make it disagreeable, and that is
 “ the mosquitoes.”

Another poet has said, alluding to these insects,

“ There is one thing in Valencia which annoys me most, and puts me out
 “ of humour—
 “ Which is, that the fleas are continually dancing to the music of the
 “ mosquitoes.”

We shall close our account of Valencia with the following verses of an excellent
 poet, *Ibnu-z-zakkák*,¹² a native of that city:

“ When I think of Valencia every other city vanishes from before my eyes.
 “ The more I think of it, the more I am struck with its incomparable
 “ beauties.
 “ God has given it for a dress its green meadow sprinkled with flowers, of
 “ which the sea and the river form the skirts.”

Among the districts surrounding Valencia is that of *Shátibeh*¹³ (*Xatiba*), a city
 whose beauty and fertility have become proverbial, and where writing-paper of
 excellent quality is manufactured. This city is the birth-place of *Abu-l-kásim Ibn*

Feyroh Ibn Khalf Ibn Ahmed Ar-ro'ayní, the author of the *Hirzu-l-amání* (refuge of the wishes), of the *'Akíleh* (handsome pearl), and other works. Another is that of *Jezírah Shukar*¹⁴ (Alcira), which is also very extensive and well populated; then comes *Deniah*¹⁵ (Denia), on the sea shore, an ancient city; *Almansaf* (Almansa), the birth-place of the austere and devout faquih Abú 'Abdillah Almansáfí, who is buried at Ceuta, where his tomb is visited, and held in great veneration; *Bartánah* (Partana), a town famous for the battle fought in its neighbourhood between the Christians and Moslems, in which the former were completely defeated. To this battle the poet Abú Ishák Ibn Ma'áli At-tarsúsí¹⁶ alludes, in those verses which say—

“The Christians were clad in bright armour, but ye were arrayed in silken robes of various colours.

“Partana is the spot where your valour and their cowardice became once more manifest.”

Mateytah (Matet) is another town dependent on Valencia; a great many theologians and learned authors derive their patronymic from it. *Ondah* (Cala-onda), which has a mountain in the neighbourhood with iron mines. It is important not to confound this city (Ondah) with another whose name is spelt with a *ra*, Ronda, and which belongs to the central division, and has also a castle called Ondah.¹⁷

The other great province of this eastern division is that of *Tudmir*, which was also called *Misr* (Egypt), on account of the similitude it bears to that country, for, like Egypt, the territory round Tudmir is at certain fixed periods of the year inundated and fertilized by a river called *Wádiu-l-abiadh*¹⁸ (Guadalaviar). As soon as the waters withdraw the land is sown, and the crops are gathered, as in Egypt, before the next inundation. The capital of this province was formerly the city of Tudmir, but in progress of time it was joined to Murcia, and both cities then formed one under the latter name. We find that Murcia was also called *Al-bostán* (the garden), owing to the great fertility and fine vegetation of the valley in which it stands. A considerable river (the Segura), after watering the greatest part of its territory, empties itself into the sea south of Murcia.

“Murcia,” says Ash-shakandí, “is the court of eastern Andalus; its inhabitants are famous for strength of body, as also for their obstinacy and disobedience to their rulers. Its river is the brother of the Guadalquivir, since they both spring from the same source in the mountains of *Shekúrah* (Segura).¹⁹ Its banks to a great extent are covered with orchards and gardens, and planted with fine trees; and the pendant boughs, the music of the water-wheels on its banks, the charming melody of the singing birds, the sweet perfumes exhaled by the flowers, are indeed beauties which baffle all description. Murcia is perhaps the



Murcia.

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“ city of Andalus where fruits of all sorts, and odoriferous plants and shrubs, “ abound most, owing to which, as well as to its mild temperature, to the beautiful “ landscape around the city, and to the great fertility of the earth, the inhabitants “ are perhaps of all the world the people who enjoy most comforts and luxuries, “ and who show most disposition to gaiety. We can only do justice to Murcia “ by comparing it to a house from which a young and handsome bride should set “ out (to her husband’s dwelling), arrayed in all her ornaments and finery.

“ As in Malaga and Almeria, there are in Murcia several manufactures of silken “ cloth called *al-washiu-thalathdt.*²⁰ It is likewise famous for the fabric of the “ carpets called *tantilí*, which are exported to all countries of the East and West ; “ as also a sort of mats, of the brightest colours, with which the Murcians cover “ the walls of their houses. Besides the above-mentioned objects, there are in “ Murcia fabrics of several articles of trade which it would take us too long to “ enumerate.

“ Murcia has given birth to many learned theologians, eminent poets, and “ valiant captains.”

The preceding are the words of Ash-shakandí in his *risáleh* (epistle). We shall now borrow from other writers the account of the districts, cities, and towns, comprised within the limits of the province of Tudmir.

The first in importance after Murcia is *Kartajénah* (Cartagena), which all authors ^{Cartagena.} agree in representing as a very ancient city, surrounded by a fertile territory, where whatever is sown grows with such rapidity that it is not uncommon to see in some of its districts the corn springing up after one day’s rain. It is also said that Cartagena was in ancient times one of the wonders of the world, owing to its magnificent buildings, and other stupendous structures, showing the wealth and power of its former inhabitants. Ruins of these great buildings are to be seen to this day, with columns, arches, inscriptions, idols, and figures of men and beasts, in such profusion that they dazzle the eyes of the beholders: the most important of these gigantic constructions is, following the words of a geographer, the *Ad-dawáms*,²¹ which consists of twenty-four piles of free-stone, all equal in size, and over which are twenty-four arches, measuring one hundred and thirty paces from pier to pier, and sixty in width, the elevation being upwards of two hundred cubits: over these arches, and at a giddy height, the water flows through perforated stones from one pillar to another, the whole of the structure being raised by dint of mathematical science, and finished with the greatest skill.²²

Such is the description which a famous geographer has given of Cartagena, but in our opinion he is mistaken, for the Cartagena here alluded to is in Africa, and not in Andalus. The author of the *Minháju-l-fakar* (open way to reflection) has

not fallen into so gross an error ; on the contrary, whenever he happens to mention in his work either of these two cities he always makes a proper distinction, and calls the African one *al-'atīkah* (the ancient), and that which belongs to the district of Murcia, and which we are at present describing, *al-khald* (the modern).

The city of *Lórcāh* (Lorca) is another dependency of Murcia ; its territory abounds in mines of lapis-lazuli. *Hisn Múlah* (Mula), *Auríwélah* (Orihuela), *Lecant* (Alicante), are among the districts which acknowledged Murcia as their capital during the fifth and sixth centuries of the Hijra, when it formed a powerful state, sometimes attached to the kingdom of Valencia, and sometimes to that of Almeria, until it was finally subdued by the Almoravides.²³

Albarracin.

We have still to mention an extensive territory lying half-way between Valencia and Saragossa, and which, after the overthrow of the Bení Umeyyah, was erected by its governor into an independent state, and continued to be such during all the time of the civil war. It is the district of *As-sahlāh*,²⁴ which others call *Al-kartām*, and the capital of which is Shant-Mariah (Santa Maria). Abú Merwán 'Abdu-l-málik Ibn Razín, known by the appellation of Jesámu-d-daulat (the body of the state), and *Al-hájib* (prime minister), was the founder of it.



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CHAPTER V.

Islands surrounding or dependent on Andalus—Cadiz—Canary Islands—Fortunate Islands—
Algesiras—Tarifa—Mallorca—Menorca—Iviza.

ANDALUS is surrounded by islands, or countries called islands by the Arabs. Among the latter is *Jezíratu-Kádis* (Cadiz), which belongs to the jurisdiction of Seville, although Ibnu Sa'íd places it in the territory of *Sherish* (Xerez); but, well considered, it comes to the same thing, for Xerez and its district belong also to Seville.

Cadiz is filled with the remains of buildings, temples, aqueducts, and other ^{Cadiz} wonderful constructions of the ancient kings of Andalus. "The most remarkable of these monuments," says Ibnu Ghálib, in his work entitled '*Contentment of the soul in the contemplation of ancient remains found in Andalus*,' "is undoubtedly the tower and idol at Cadiz, which has not its equal in the world, if we except another of the same shape and description which stands on a high promontory in Galicia. It is notorious that so long as the idol on the tower at Cadiz stood, it prevented the winds from blowing across the straits into the Ocean, so that no large vessels could sail from the Mediterranean into the Ocean, or *vice versa*; but, on the contrary, when it was pulled down in the first years of the reign of the Bení 'Abd-al-múmen, the spell was broken, and vessels of all descriptions began to furrow the sea with impunity."

This idol, in the opinion of some writers, held some keys in his right hand, but the contrary has been proved by the author of the *Ja'rafíyah*, as we shall have further occasion to show. It is also stated, that according to an ancient tradition the belief prevailed all over Andalus that underneath the idol an immense treasure lay concealed from times of old: that the tradition existed no doubt can be entertained, since various writers, who saw this idol, agree in saying that when 'Alí Ibn Músa,¹ nephew of the Káid Abú 'Abdillah, who held the charge of Admiral of the Sea, revolted, and declared himself independent at Cadiz, he caused the

idol to be pulled down, and a search to be made for the supposed treasures, but that nothing was found.

Canary
Islands.

In the same sea where the island of Cadiz stands there are others called the eternal (*Al-khálidát*),² which are seven in number, and which lie to the west of Salé. These islands may be seen a great distance off at sea, and in clear summer days, when the atmosphere is quite pure and free from vapours or mist, they are discovered rising far above the horizon. According to the geographer Ibnu-l-wardí, there is in each of these islands a tower, one hundred cubits high, on the top of which is an idol of brass, pointing with his hand towards the sea, as if he meant "there is no passage beyond those islands." Ibnu-l-wardí³ adds that he could not remember the name of the king who erected those towers; but we find that Idrísí attributes them to Iskhander dhú-l-karneyn.

Fortunate
Islands.

In this sea (Ocean), and further towards the north, are the islands called *As-sa'áddát*⁴ (the fortunate), in which there are many cities and towns, and from whence the Majús, a nation of Christians, came. The nearest of these islands is that of *Birtanniyah* (Britain), which is placed in the midst of the Ocean, and has no mountains or rivers. The inhabitants drink rain-water, and cultivate the land.

The island of Shaltis,⁵ which is at the lower end of Andalus, is populated, and has a city which bears its name. The seas in the neighbourhood abound in fish, which is salted and sent to Seville, where the consumption is very great.

Shaltis belongs to the district of Liblah (Niebla), which is contiguous to that of Onóba.

These are the islands of the Ocean; those of the Mediterranean are Algeiras, Tarifa, Mallorca, Menorca, and Iviza, which we shall presently describe.

Algeiras and Tarifa we have already described elsewhere: they are not, properly speaking, islands, but are so called owing to their topographical situation. The same may be said of Shaltis. Further into the sea towards the east are three islands, called *Mayórkah* (Mallorca), *Menórkah* (Menorca), and *Yébisah* (Iviza); the two former are at a distance of fifty miles one from the other. That of Mallorca, which is the largest in size, may be traversed in one day from one end to another. The capital is a fine and populous city, and has a canal in which water flows all the year round; but we shall describe this island in the words of Ash-shakandí.

Mallorca.

"The island of Mallorca," says that elegant writer, "is one of the most fertile and best cultivated countries that God ever made; it is also the most abundant in provisions of all kinds; for were it by some accident to be deprived of an intercourse with other lands, it would still produce every article necessary for the maintenance or the comfort of its inhabitants. It possesses, besides, many

“ other advantages, which we pass in silence for the sake of brevity ; suffice it
 “ to say that it has a magnificent capital, well populated towns, extensive districts,
 “ good lands, and more water than it requires for the irrigation of its fields ; and,
 “ lastly, that it has given birth to many eminent *ulemas*, and illustrious warriors
 “ who have valiantly defended their country from the attacks of the Christians
 “ who surround it on every side—

“ Like a pack of hungry wolves, intent upon their prey.”

We think it proper to add here some verses which the poet Ibnu-l-labbénah⁶ wrote in honour of the capital of this island.

“ It is the city to which the ring-dove has lent the prismatic colours of his
 “ collar, and the peacock his beautiful variegated plumage.”

The preceding verses are part of a *kassidah* which the said Ibnu-l-labbénah addressed to the king who reigned at that time over the island, and who, it appears, did much good to the country, and built more than *Iskhander* himself ever did.

Next to Mallorca, towards the east, is the island of Menorca, which the author ^{Menorca.} of the *Ja'rafiyah* describes as very small but very fertile, and abounding in grain and fruits of all sorts, especially grapes. He also says that meat in this island is particularly good and well-flavoured, and better than any where else ; so much so, that beef, when roasted, will melt as if it were grease, and turn into oil. Sheep abound in the island, but they are of a very small breed.

West of Menorca and Mallorca is another island smaller than either, called ^{Iviza.} *Yébisah*⁷ (Iviza). It may be about thirty parasangs in length, and nearly as much in breadth ; it supplies great part of Africa proper⁸ with wood and salt. The island is well peopled, and the inhabitants are very industrious ; the land produces all sorts of grain and fruits, but sheep do not thrive ; they have goats, and feed upon their flesh. Raisins, almonds, and figs are among the articles which the inhabitants grow and export to the neighbouring island of Mallorca. Olive trees do not grow in the island ; indeed the inhabitants do not know them, and they receive their oil from Andalus.

Besides the above-mentioned islands, there are in this sea (the Mediterranean) many more, such as Sicily, Sardinia, Corsica, Malta, but, as they never belonged to Andalus, although in the possession of Moslems, we shall abstain from the description of them for brevity's sake ; for, indeed, were we to relate all the remarkable things contained in these islands, the wonders of the two seas that surround Andalus, we should neglect the principal object of this our work ; in fact, we might as well consecrate a whole volume to the description of them.

We shall now say a few words about those cities in Andalus which fell early into the hands of the Christians, and where Islámism was rooted up by the obdurate infidels who attribute partners to God. Alas! at the moment we write this the whole of that delightful and highly-gifted country, where the unfurled banners of Islámism waved triumphantly for so many ages, where the sweeping tide of Islám incessantly rolled its mighty waves over the shores of polytheism, and where the unity of the Almighty God and the mission of his holy Prophet were unanimously and daily proclaimed from the tops of countless minarets, is now in the possession of the cruel enemies of God; the heroes who so long withstood the attacks of both Franks and Goths are no more; the virtuous *ulemas* who instructed the people in the duties of religion, and who opposed their breasts to the impetuous torrents of idolatry, are either scattered over the world, or enjoying in paradise the recompense due to their virtues; the temples once consecrated to Divinity are now places of scandal and impiety, and not one Moslem remains in the vast precincts of Andalus to praise the true God, and to bless by his presence the spots that were once the abode of piety and science. God is great! God is great! There is no strength or power but in God!

*Barshelónah*⁹ (Barcelona), on the eastern coast of Andalus, is situate in a sort of valley formed by the *Jebalu-l-bort* (the Pyrenees), which separate Andalus from the country of the Franks. Barcelona is close to the sea, and has a harbour, but it is a bad one, and vessels cannot go into it except with a pilot. Barcelona is a middle-sized city, being neither large nor small; it was several times taken by the Christians, and retaken from them, during the first centuries after the conquest, till at last it was ultimately subdued by the infidels¹⁰ in the year 383 of the Hijra (A. D. 993-4), and has since remained in their hands, constituting one of their greatest kingdoms.

On the opposite side of Andalus, that is to the west, inclining a little towards the north, is the country of *Jalikiyah* (Galicia), the capital of which is the city of Shant-Yakoh (Santiago). The author of the geographical work entitled *Kitábu-l-'ajáyib*¹¹ (the book of wonders) says that there was in this city a very large church, held in great veneration by the Christians, who considered and worshipped it as the Moslems do Jerusalem. "Christians," he adds, "from Constantinople, France, and other infidel countries, came every year to this city, and visited its church, not because of its being the seat of a patriarch, but because they pretend that the church was built by one of the Apostles of Jesus, son of Mariam, whose name was Yakoh, others say Yacób; the church which he built was called Shant-Yakoh, that is, the church of Yago, for *Shant*, in the language of the Christians, means a temple, a place of worship, and is an equivalent

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“ of our word *mesjid* (mosque). Every Christian who comes to this city, and visits its temple, is held in great respect by his countrymen, his authority increases, and he calls himself *hájl* (pilgrim). The church is built in the midst of an island formed by an arm of the sea, and has only one door.”

The same author says that there is in Galicia a lake called *Al-buheyratu-l-meytat*¹² (the dead lake), and that that name has its origin in a very wonderful peculiarity of its waters, for no human being, animal, fish, or bird, will live in it, or, if taken thither from other parts of the country, it will die immediately, with the exception of the peacock, which is known to live, and feed, and lay its eggs in it. Ibnu Jezzár, who speaks also of this lake, places it in the heart of Galicia.

Some other cities, like *Liyón* (Leon), *Samórah* (Zamora), *Banbilónah* (Pamplona), are occasionally mentioned by geographers, but we shall not stop to describe them ; let whoever wishes to acquire more information on the subject consult the works of Abú 'Obeyd Al-bekrí, Idrísí, and other writers, who have not only described the cities that were in the hands of the Christians, but given the most ample and circumstantial account of the manners, customs, and habits of their inhabitants. However, as it is important that the reader should know who were the nations of infidels with whom the Andalusian Moslems had to contend for such a length of time, we shall here transcribe the words of the Kátib Ibráhím Ibnu-l-kásim Al-karawí, known by the surname of *Ar-rakik-beladi-l-andalus*¹³ (the slave of Andalus), who, treating of the barbarous nations who live on the borders of Andalus, expresses himself in the following terms. “ The Andalusians are a brave and warlike people, and great need have they of these qualities, for they are in continual war with the infidel nations that surround them on every side. To the west and north they have a nation called *Jalalcah* (Galicians), whose territories extend from the shores of the Western Ocean all along the Pyrenees. The Galicians are brave, strong, handsome, and well made ; in general the slaves of this nation are very much prized, and one will scarcely meet in Andalus with a handsome, well made, and active slave who is not from this country. As no mountains or natural barriers of any kind separate this country from the Moslem territories, the people of both nations are in a state of continual war on the frontiers.

“ To the east the Moslems have another powerful enemy to contend with ; that is the Franks, a people still more formidable than the Galicians, on account of the deadly wars in which they are continually engaged among themselves, their great numbers, the extent and fertility of their territory, and their great resources. The country of the Franks is well peopled, and full of cities and

Barbarous nations bordering on Andalus.

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“ towns ; it is generally designated by geographers under the name of *Ardhu-l-kebirah* (the great land). The Franks are stronger and braver than the Galicians, —they are likewise more numerous, and can send larger armies into the field. They make war on a certain nation bordering on their territory, and from whom they dissent in manners and religion ; these are the Slavonians, whose land the Franks invade, and, making captives of them, bring them to be sold to Andalus, where they are to be found in great numbers. The Franks are in the habit of making eunuchs of them, and taking them to castles and other places of safety in their territory, or to points of the Moslem frontier, where the Andalusian merchants come to buy them, to sell them afterwards in other countries. However, some of the Moslems who live in those parts (near to the frontiers) have already learnt that art from the Franks, and now exercise it quite as well as they do.”¹⁴



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CHAPTER VI.

Ruins and ancient remains—The Aqueduct of Tarragona—that of Cadiz—Roman causeways—Idol of Cadiz—The pit of Cabra—Iron pot of Kal'atu-Aurád—Ancient tradition concerning the conquest of Andalus—Extraordinary olive tree—Water-clocks of Toledo.

ABÚ 'OBEYD AL-BEKRI says that Andalus contains ruins of buildings erected by the Greeks, and talismans constructed by their philosophers: he includes in the number of these the tower of Cadiz, that of Galicia, the amphitheatre of Murbiter (Murviedro), the water-works of Tarragona, the bridge of the sword, and many other stupendous buildings scattered all over the country; and which that author asserts are for the most part attributed to one of the ancient kings of Andalus, whose name was Herkiles (Hercules).

Some of these structures are fully described by Ibnu Ghálib in the historical work entitled "Contentment of the soul in the contemplation of the ancient remains found in Andalus," as for instance the aqueduct of Tarragona, which he says conveyed the water from the sea to the city by a gentle level, and in the most admirable order, and served to put in motion all the mill-stones in the town, the whole being one of the most solid, magnificent, and best contrived buildings that ever were erected.¹

Another wonderful aqueduct was that of Cadiz, which conveyed fresh water from a spring in the district of the idols² to the island of Cadiz, crossing an arm of the Ocean. It consisted of a long line of arches, and the way it was done was this: whenever they came to high ground, or to a mountain, they cut a passage through it; when the ground was lower they built a bridge over arches; if they met with a porous soil they laid on a bed of gravel for the passage of the water; when the building reached the sea shore the water was made to pass under ground, and in this way it reached Cadiz. That part of the aqueduct nearest to the sea Ibnu Sa'id tells us was still visible at the time he wrote.³

Another of the vestiges of the ancient kings of Andalus were the causeways which traversed it in all its length. "We read," says Ibnu Ghálib, "in some of the

Aqueduct at
Tarragona.

Aqueduct
of Cadiz.

Roman cause-
ways.

“ histories of Rome that when Julius, known by the surname of *Heshar* (Cæsar),
 “ began to reign, he ordered the earth to be measured, and roads to be constructed.
 “ According to his injunctions causeways were made from Rome to the east, west,
 “ north, and south of the earth, until they reached half the circumference of the
 “ globe. One of these causeways led to Andalus, and ended to the east of Cordova,
 “ near the gate of 'Abdi-l-jabbár. Another, beginning at the gate of Al-kantarah
 “ (the bridge), south of that city, led to Shakandah, Estijah (Ezija), Karmónah
 “ (Carmona), Seville, and the sea.⁴ Both these roads were by the orders of
 “ Julius provided with mile-stones, on which his own name, that of the city to
 “ which the road led, and the distance from Rome, were engraved; they say also
 “ that he ordered that the mile-stones should be furnished with a roof in some
 “ parts of the road, intending them as halting-places for travellers, who might
 “ shelter themselves from the rays of the sun in summer, and from cold and
 “ rain in winter; but that these buildings being in the course of time converted
 “ into places of corruption and iniquity, and into so many haunts frequented by
 “ robbers and vagabonds, owing to their situation in the midst of uninhabited
 “ districts, and far from towns, the work was discontinued, and the mile-stones
 “ left in the state in which they are at present.”

Idol of Cadiz.

The author of the *Kitábu-l-ja'rafyah*⁵ has furnished us with details concerning
 the tower of Cadiz. We shall quote his own words. “ In this city,” he says,
 (meaning Cadiz) “ there formerly stood a square tower, upwards of one hundred
 “ cubits high, and built of large blocks of stone, admirably placed one on the
 “ top of another, and fastened together by hooks of brass. On the top of the
 “ tower was a square pedestal of white marble, measuring four spans,⁶ and on it a
 “ statue representing a human being, so admirably executed in form, proportions,
 “ and face, that it looked more like a living man than an inanimate block. His
 “ face was turned towards the Western Sea; he had his back to the north;⁷
 “ the left arm extended, and the fingers closed, with the exception of the fore-
 “ finger, which he held in a horizontal position, pointing towards the mouth of
 “ that sea which issues out of the Ocean, and lies between Tangiers and Tarifa,
 “ being known by the name of Bahru-z-zokák (the Straits of Gibraltar). His
 “ right arm was close to the body, as if holding his garments tightly, and in
 “ the right hand he bore a stick, with which he pointed towards the sea. Some
 “ authors pretend that what he held were keys, but it is a mis-statement; I
 “ saw the idol often, and could never discover any thing else but the above-
 “ mentioned stick, which he held in his right hand in a vertical position, and
 “ somewhat raised from the ground; besides, I am assured by the testimony of
 “ trustworthy people, who were present or assisted at the pulling down of this