

The life of the author himself was written in great detail by Ibnu-l-khattîb. His entire name was Abú Ja'far Ahmed Ibn 'Alí Ibn Mohammed Ibn 'Alí Ibn Mohammed. He was known by the surname of Ibn Khátimah, and used the patronymic 'Al-'ansárí.' He was born at Almeria in seven hundred and twenty-four (A.D. 1323-4). He was still living when Ibnu-l-khattîb wrote, viz., in Sha'bán, A.H. seven hundred and seventy (A.D. 1369).

There is still another history of Almería which Ibnu-l-khattîb mentions repeatedly, and the author of which is said to be Abú-l-barkáh Ibnu-l-háj. See Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 310, c. 2.

<sup>121</sup> The word *barárid*, thus written, can be nothing else than the plural of *barridah*, a word not to be found either in Jeuharí or Fírúzabádí, and which I believe belongs to some of the African dialects. I think it means either the floor or the sides of a room, which in most houses of wealthy people in Morocco are lined with marble flags to a height of three or more feet. It might also come from *barro*, which in Arabic as well as in Spanish means mud and clay, substances with which the floors of Moorish houses are generally strewed to this day, and over which the tiles or marble flags are placed. See Graberg, *Specchio di Marocco*, p. 139.

The mountains in the neighbourhood of Almeria abound in agates of all colours. See Bowles, *Introduccion á la Historia Natural y Geografía Física de España*, pp. 125, 132, *et passim*. It is no doubt owing to this circumstance that the *Promontorium Charidemi* received its present name of *Cabo de Gata*, or cape of the agates. Samuel Bochart thought even that the word *Καριδήμων* was but a corruption of the two words *char* and *odem*, meaning, in the Punic language, the promontory of the cornelians.

<sup>122</sup> *Wáda Bejénah* (the river of Bejénah), so called, no doubt, because it passed through or quite close to Bejénah, which I believe to be the same as the Bechina of Marmol (*Rebel. de los Moriscos*, fo. 85, verso), now Pechina, a village five miles from Almeria. It is probable, however, that in the eleventh century, when Almeria became the capital of a kingdom, both places were connected together by a continuance of buildings, for I find them frequently mentioned by the Arabian writers as being only one city. The author of the *Nashaku-l-azhár fí 'ajáyibi-l-aktár*, a geographical treatise described elsewhere (Arab. MS. in the Brit. Mus., No. 7503, fo. 9, verso), says that Bejénah was the ancient name for Almeria. Yákút, in his great geographical dictionary, entitled *Mu'ajemu-l-boldán* (Arab. MS. in the Bodl. Lib., No. 909), writes thus, *Bejénah*, and says that it was once a city belonging to the province of Al-bírah (Illiberis), but that in the course of time its inhabitants destroyed it and migrated to Almeria. Idrísí (*clim.* iv. sect. 1) has words to the same effect. "From Almeria," he says, "to Bejénah the distance is six miles. Bejénah was once a famous city long time before Almeria had risen to importance, but the inhabitants of Bejénah having migrated to the latter place, Almeria became a populous city, and the former was deserted." Abú-l-fedá (see *Geog.* fo. 47, verso) is still more explicit; his words are, "Bejénah is now a small fortified town *حصن* at seven miles from Almeria. It was in former days the seat of the government of the province, but, having decayed, Almeria in time rose out of its ruins."

I ought to observe that it is not uncommon to find, in geographical descriptions of Mohammedan Spain, the name of this town written thus *Bejáyah*, by a mere transposition of one point, and the addition of another—an easy mistake among illiterate copyists, who confounded the Bejénah of Spain with the Bejáyah or Bujáyah (now Bujeah or Bugia) in the territory of Algiers. I may quote as a proof the copy of Ibnu-l-wardí's geographical work in the British Museum (No. 9590, fo. 15, verso), and the *'Ajáyibu-l-makhlúkát*, No. 7504 in the same library, fo. 24, as well as the Arabic text of Idrísí, printed at Rome in 1592. Conde, in his translation (*Geografia del Nubiense*, p. 31), fell also into the same error.

It is not easy to determine which was the ancient name of Bejénah. It must have been a city of some importance under the Romans, for Ibnu-l-khattib, in his history of Granada, represents it as a large deserted place where, as late as the fourteenth century of our era, remains of great Roman buildings were still visible. Pliny and Ptolemy mention a sea-port called Vigi, in a situation answering to that of Almeria, and which gave its name to the *Vigitanus Golphus*; might not the word Bejénah be a corruption of it? However, it is evident that the Arabs did there what they were in the constant habit of doing wherever they settled in Spain. Not liking the situation of the Roman town, they built one of their own at a short distance along the coast, with the materials of the old one, and gave it a name purely Arabic, as is that of المريية *Al-meriyah*, (a word meaning the 'conspicuous,' the 'visible,' no doubt because of its being seen far at sea.)

What the Arabs called "the river of Bejénah" is now "the river of Almeria." Higher up, and before it receives the waters of the Andarax, it is called *Rio Boloduy*.

123 ارض وطيت الدر رضاضاً بها .: والترب مسكاً والرياض جناناً

124 The Bení Maymún were a powerful family who played a distinguished part during the civil wars between the Almoravides and Almohades, following the party of the former. Some of them held Almeria, Cadiz, and other cities of Spain, as a fief of the Almoravides, until, by the entire subjection of Spain by the arms of 'Abdu-l-múmen, the first Sultán of the Almohades, they were compelled to submit. Conde, *Hist. de la Dom.* vol. ii. p. 292, speaks of a certain 'Abdullah Ibn Maymún, who was governor of Almeria in five hundred and forty (A. D. 1145); but a few pages lower (p. 298) he calls him *Muhamad ben Maymun*. See also Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 54.

During the occupation of Almeria and Cadiz by the princes of this family the maritime forces of the western Arabs were continually engaged in piratical incursions upon the coasts of France and Italy. See Appendix B. at the end of the volume, and Reinaud, *Invasions des Sarrazins en France*, Paris, 1836, pp. 220-3, *et passim*.

125 فاذا تنبه رعته واذا اغفا .: سلت عليه سيوفك الاحلام

126 Various testimonials tend to prove that during the middle ages, and especially after the formation of the kingdom of Granada, a considerable trade was carried on between the Spanish Arabs and the Genoese, the Pisans, and Catalonians, through the ports of Malaga, Almuñecar, and Almeria. Oil, wine, hemp, manufactured stuffs, pottery, and above all, raw silk, seem to have furnished the principal staple of a trade which poured immense wealth all along the shores of Granada. It was from their establishments on that coast, and chiefly at Almeria, that the Italian citizens first acquired that superiority in trade, and that proficiency in various branches of industry, which insured to them in the fourteenth and fifteenth centuries the universal market of Europe. The reader may consult on the subject Tiraboschi, *Storia della Letteratura Italiana*, and Sismondi, in his history of the Italian republics, as well as Capmany, *Memorias Hist. de Barcelona*, Mad. 1779-92, vol. iii. p. 218; Marmol, *loco laudato*, fo. 86, *et passim*; and Pedraza, *Antig. de Granada*, fo. 101, *et passim*.

As this passage is important, and is somewhat obscure, I have thought fit to transcribe here the words of the author.

و بها كان محط مراكب النصاري و مجتمع ديوانهم و منها كانت تسفر لسائر البلاد بضائعهم

و منها كانوا يوسقون جميع البضائع التي تصلح لهم و قصد بضبط ذلك فيها حصر ما يجتمع في اعشارهم و لم يوجد لهذا الشأن مثلها لكونها موسطة و متسعة قايمة بالوارد و الصادر .:

<sup>127</sup> عذراً *Adra*, the *Aβδέρα* of Strabo and Ptolemy, preserves its ancient name with a slight alteration.

برجة *Berjah* is Berja, a town built on the banks of a small river, discharging itself into the Mediterranean at Adra. It is believed to be the *Bergi* of Pliny and Strabo.

<sup>128</sup> اذا جيئت برجة مستوفراً .: . فخذ في المقام و خلي السفر  
فكل مكان بها جنة .: . و كل طريق اليها سقر

<sup>129</sup> حصن شنش *Hisn-Shinsh*. The name of this town is variously written in the several manuscripts.

A. has *حضرة بكشنس Hadhrah Bakshans*. B. and my copy *حصن شنش* as printed. I have chosen the former because it is that given by the *Audhahu-l-mesálek*, fo. 109, verso, as well as by Abú-l-fedá in his Geography, fo. 47, who places it at times in the province of Malaga, at others in that of Almeria; but I am not sure, even then, of having pronounced the word right, as it is written entirely without vowels. Marmol (*Rebel. de los Moris*, fo. 77) mentions among the villages of the *Taa*, or district of Berja, two whose names bear a slight resemblance to this—*Aynaxid* and *Bena Haxin*. With a slight alteration of the diacritical points in the word *شنش* thus, *ششين* or *ششين* the word *Haxin* may easily be obtained.

Nothing is so difficult as to fix the topography of small towns and hamlets mentioned by the Arabian historians and geographers. Besides their being almost universally written without vowels, and in a variety of ways, so as to make their real pronunciation rather a matter of guess than a certainty, the words themselves were so much vitiated by the pronunciation of the Christians that some of them scarcely retain any of the radical letters. The conquerors, too, in settling in the Moorish towns and villages, not unfrequently baptized their new place of residence, either by naming it after the country of their birth or by translating the name into Spanish. For instance, when, after the conquest of Seville by St. Ferdinand in Nov. A. D. 1248, the lands and villages about the capital were distributed among the noblemen and feudal lords who had assisted in the undertaking, scarcely one of the allotted districts retained its Arabian name. *جليان Jilián* was transformed into Villalba; *فراط Forát*, or Euphrates, into Tamariz;

*حرّة ابي سرّة Harrat Abi Sarrah* into Molina; *حصن زهرة Hisn-zahrah* was translated by Peñafior. I might multiply the examples of this kind, all taken from a curious old manuscript in the Brit Mus., Bib. Eger. No. 478, being a copy of the original distribution made of the lands about Seville immediately after the conquest. If to this be added that many of the towns and hamlets inhabited by the Arabs have, owing to the persecution of the Moriscos until their final expulsion in 1610, and the frightful decrease of population in Spain during the sixteenth and seventeenth centuries, totally disappeared from the surface, the reader will easily conceive the difficulties which the translator has had to encounter at every step to determine the modern names and situation of several places mentioned in this history.

<sup>130</sup> جيان *Jayyén* is believed to be the *Aurigi* of Pliny. It owes its modern name to the Arabs, who called it after a city of Persia of the same name. The territory of its jurisdiction was likewise called

*Kennesrín* because some Arabs of that country settled in it. In the old Spanish chronicles the name of Jaen is written thus, *Jahen*, and sometimes *Jayen*. See *Cronica de España por el Rey Don Alfonso*, fo. cccc.

<sup>131</sup> أبعد من عنق *ab'adu min 'onúki*, 'further than the Pleiades,' is an expression very much used by Arabian writers when they wish to enhance the distance of an object.

<sup>132</sup> أعز من بيض الأنوق *a'azzu min beydhi-l-anúkí*. The Arabs, like the Greeks, thought that the eggs laid by the pelican were nowhere to be found. This gave rise to the Arabic proverb, 'More scarce than the pelican's eggs.' Ad-demírí, in his *Hayátu-l-haywán* (Arab. MS. in my possession), describes the *anúk* (pelican) as "a bird of black plumage, having the top of the head bald, and with a short bill. "The female has four pouches, in which she deposits her eggs, which she never lays but on the top of "high and inaccessible rocks and in desert places."

<sup>133</sup> As late as the sixteenth century the territory about Jaen was still famous for the rearing of silk-worms, and the land was completely covered with mulberry-trees. It is painful to remark that this useful branch of industry is now entirely abandoned. The translator of the history of Ar-rázi calls Jaen '*Tierra del Sirgo*' (country of silk).

<sup>134</sup> This passage is rather obscure, so that I am not sure of having translated it right. It stands thus in the principal MS. وما كان بابذة من اصناف الالهى و الرواقص المشهورات بحسن الانطباع و الصنعة فانهم احدثن خلق الله باللعب بالسيوف و الدل و اخراج القروي و الهراطة و المتوجة Instead of صنعة B. has صفة which reading I have adopted. The same copy reads الدك instead of الدل but I think that neither reading is correct, and that ادلا or ادل ought to be substituted in my translation. The last sentence is altogether differently written in B. It reads thus و اخراج القورر و الهرايط و المتوجد

### CHAPTER III.

<sup>1</sup> The Guadalquivir is frequently called by the Arabian writers وادي العظم 'the great river:' *'adhem*, however, is but a synonyme of *kebír*.

<sup>2</sup> The MS. reads الاخوين 'the two brothers.' There is, not far from Seville, a hamlet called *Dos hermanas* (two sisters), the *Orippe* of the Antonine Itinerary, nine miles from Hispalis.

<sup>3</sup> *Juliah-Romiyah*. Seville is called on coins *Colonia Julia Romula*, *Romulea*, and *Romulensis*.

<sup>4</sup> This account must have been transcribed from an author of the sixth century of the Hijra, since up to that time there was no bridge over the Guadalquivir at Seville. Ibn Sáhibi-s-salát, the author of a

history of the Almoravides (Arab. MS. in the Bodl. Lib., Oxford, *Marsh.* 433), says that "in his time the people living on both banks of the river could only communicate with each other by means of ferry-boats, and that whenever a sudden overflow of the river, or the rapidity of the current, increased by the autumnal rains, stopped the navigation, the inhabitants of Seville were exposed to famine, as the markets of the city were chiefly supplied with grain and provisions by the peasants and farmers living on the opposite bank." It was not until the reign of Yúsuf Abú Ya'kúb, son of 'Abdu-l-múmen, the second Sultán of the Almohades in Spain, that a bridge of boats was thrown across the Guadalquivir on the same spot where it now stands. It was completed in the space of a few months, and the troops passed for the first time over it on Tuesday, the eighth of Safar, A.H. five hundred and sixty-seven (11th October, A.D. 1171). During the siege of Seville by Ferdinand III. (August, A.D. 1247, to November, 1248) this bridge, the boats of which were connected together by means of strong iron chains, and defended by the garrison, opposed considerable resistance; and as the avenues to it by land were also strongly guarded, the Moors obtained supplies from the country, and the siege was considerably protracted. However, by means of two galleys, armed with iron prows and impelled by favourable winds, and a strong setting tide, the chains that joined together the bridge were broken asunder, and the boats sunk. See Mariana, book XIII. chap. vii. *Cronica General*, fo. ccccix. verso. Caro, *Antig. de Sevilla*, fo. 33. *Cronica de San Fernando*, Valladolid, 1555, fo. xxvii.

<sup>5</sup> *Axarafe* preserves its name to this day. It comes from شرف *sharaf*, with the article prefixed, which means 'a hilly country,' such being the nature of the ground here alluded to. Conde was wrong in deriving this word from *al-xarafe*, which he supposed meant 'tax, tribute.' The root from which the Spanish words *almazarife*, *almazarifar*, *almazarifazgo*, are derived is a different one. They all come from خَرَف which means 'to collect the fruits of the land, to gather the harvest;' and as most of the land-taxes paid by the Spanish Arabs, and indeed all over the Mohammedan countries, were gathered in kind, hence the collector was called المَخَارِف *al-mokhárif*. As a further proof that the word *Axarafe* comes from الشرف and means a hilly country, I can adduce the testimony of Ibnu Bashkúwál, Ibnu-l-abbár, and other Arabian writers, who give a similar name to a district in the neighbourhood of Cordova, which to this day is called by the country people *los Axarafes*.

<sup>6</sup> اطرايانا sometimes written طرايانة 'the suburb of Triana,' which is universally believed to owe its name to the Emperor Trajan, who was a native of Italica. I find it also called *má wará-l-nahr* (the *trans-fluvial* as it were), because of its being separated from the city by the Guadalquivir.

<sup>7</sup> قبتال *Kabtál* was the name of an island on the Guadalquivir, at a short distance from Seville. See Abú-l-fedá's Geography, and Idrisi, *clim.* iv. sect. 1. It is now called *Isla minor* (lesser Island). There is close to it another island known to the Arabs by the name of قبتور *Kabtaur*, now called *Isla mayor* (larger Island). Both are mentioned by the historians of the middle ages under their ancient names, *Captel* or *Captiel*, and *Captaur*. See Rodericus Toletanus *ad calcem Erpenii*, p. 22, and the *Cronica General*, fo. ccccxxviii., as well as the *Cronica de San Fernando*, Valladolid, 1555; Caro, *Antig. de Sevilla*, fo. 126, verso; Morgado, *Hist. de Sevilla*, fo. 99, verso.

As these islands are not mentioned by the Roman geographers, it is impossible to say what their names

were; however, it is easily perceived that the words *Kabital* or *Kabtál* and *Kabtaur* are not Arabic, but corruptions of the Latin words *Capitolium* and *Caput Tauri*, which might well have been the names of the islands. Al-bekrí, in his *Mesdlek-wa-l-memálek*, fo. 63, mentions a sea-port not far from Murcia called قبطيال (قبطل?) *Kabtiel Tudmír*, the capitol of Theodomír or Tudmír; and Ibn Sáhíbi-s-salát (*loco laudato*) speaks also of a small island close to that of Kabital which he calls جزيرة السباع 'the island of the lions.'

<sup>8</sup> كرمز *kirmiz* or *kermez* is the *coccus ilicis*, whence the Spaniards have made *al-kermes*, and the dye obtained from it is *carmesí*.

<sup>9</sup> شق النسيم عليه جيب قيصة .: فانساب من شطيه يطلب تارة  
فتصاحت ورق الحمام بدوحها .: هزا فضم من الحياء ازاره

The word *kamíss*, whence the Spaniards have made *camisa*, which has further passed into the French *chemise*, means any interior clothing made of linen or cotton, but not of wool.

Ibnu-s-saffár (the son of the coppersmith) is, I believe, the surname of Abú 'Abdillah Mohammed, who, according to Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 99), was a famous poet, born at Almeria, but residing at Seville. Al-makkari (book v. fo. 111, *verso*) gives the life of a writer also called Abú 'Abdillah Mohammed Ibnu-s-saffár, but he makes him a native of Cordova, and, although very learned in arithmetic and other sciences, he is not said to have been a poet. He lost his sight from over study, notwithstanding which he travelled to the East in search of knowledge, and arrived at Baghdád.

<sup>10</sup> الانشام *al-anshám*, plural of *nashm*, which, according to Golius, is a species of tree from the twigs of which bows are made.

<sup>11</sup> اشبيلية عروساً وبعلمها عباد  
وتاجها الشرف وسلكتها الواد

<sup>12</sup> الشرف غابة بلا اسد .: ونهرها نيل بلا تمساح  
غابة *ghábah* is a forest. In ancient Spanish *al-gaba* meant the same.

<sup>13</sup> جبل الرحمة *Jebel-arramah*, 'the mountain of mercy,' no doubt so called from its fertility. It is a portion of the chain of the Sierra Morena, which reaches close to Seville.

<sup>14</sup> القوطي 'the Gothic fig.' What sort of fig this is, I cannot decide. I believe, however, that it is meant for the fruit of the *cactus opuntia*, or Indian fig, as otherwise called. The Spaniards call it *higo de tuna*. On the coast of Algiers the same fruit is called *karamús al-ansarání* (Christian fig), while the Spanish Arabs called it *tín Fir'aún* (Pharaoh's fig), and *tín-al-hindí* (Indian fig). See Banqueri's

translation of Ibnu-l-awam's treatise on Agriculture, Mad. 1802, vol. i, p. 256. The author of the history of Africa known by the title of *Karttás*, treating of the agricultural productions round Fez, speaks of a fig called السبتي (the fig of Ceuta); it might be the same which is here intended. See the Portug. transl. by Antonio Moura, p. 43.

<sup>15</sup> الشعري *ash-sha'ri* (the hairy). In the treatise on Agriculture by Ibnu-l-awam, of Seville, translated by the learned Banqueri, mention is made of this species of fig. (See vol. i. p. 273). It is also mentioned by the author of the *Karttás*, although its translator, Moura, read *shi'ra*, and rendered it by 'Syrian.' See *loco laudato*, p. 43.

<sup>16</sup> خيال *khiyál* or *khayál*, which reading is to be found in all the copies. The figure and description of this instrument are entirely unknown to me, and the dictionaries say not a word on the subject.

<sup>17</sup> Music being a science almost unknown to the Arabs before their conquests, they necessarily borrowed from the subdued nations their knowledge of it, as well as the names of almost all their instruments. It is, therefore, a matter of the greatest difficulty to determine the form, use, and origin of those that are here mentioned, and many more that occur in the writings of the Arabs, unless we are made acquainted with some fundamental treatise on the subject. As I happen, however, to have with me a few extracts made from a work in the Nat. Lib. of Madrid (Gg. 41), entitled كتاب الامتاع و الانتفاع في مسيكة سماع و السماع (the book of agreement and utility to command the hearing of the hearers), and the author of which is Mohammed Ash-shalahí, of Seville, who dedicated it to Abú Ya'kúb Yúsuf, Sultán of the Almoravides, (see Casiri, *Bib. Ar. Hisp. Esc.* vol. i, p. 527), I shall occasionally refer to it in the course of the present note.

The كريبج *kerbehh*. This word is not found in the dictionaries. Perhaps it is a fault of the copyist, and كربال *kirbál* or غربال *ghirbál* ought to be read instead. If so, it is a sort of timbrel, which the author above referred to describes as an instrument of a circular shape, covered with a sheep-skin, and beaten with the hand or a stick. It was called غربال (*sieve*) from its similitude to that utensil. *Garbillo* in Spanish is a sieve, and *garbellar* is to pass through a sieve.

The 'oud is a well-known instrument, as the lute of the middle ages. It ought to be observed that the French *luth*, and the Italian *liuto*, are both derived from the Spanish *lúud*.

The روة *rótteh*. This word is not Arabic, and not to be found in the dictionaries. Perhaps it comes from the Latin *rota*, a wheel, indicating the circular shape of the instrument which it is intended to designate.

رباب *rabáb* or *rebéb*, in Spanish *rabel*, and *arrabel*, in French *rebec*, is a species of viol, such as is now used in Egypt and other Mohammedan countries. (See Lane's *Manners and Customs of the Modern Egyptians*, vol. ii, p. 74.) The instrument now called *arrabel* in Spain is a sort of small viol, all in one piece, with only three strings, and is chiefly used by shepherds.

قانون *kánún*. According to Ash-shalahí (*loco laudato*) this is the Persian name for a species of dulcimer,

harp, or sackbut, the strings of which, from fifty to sixty in number, rest upon the bridges, and are touched with both hands without making use of any plectrum or bow. The word, however, comes from the Greek *κάνων*. This instrument is differently described by Mr. Lane in his notes on the Arabian Nights (see vol. ii. p. 75) and *Modern Egyptians* (vol. ii. chap. 5), for, although the general idea seems to be the same, in the representation which that author gives of it, it is played without plectra.

*المونس* *al-múnis*. This word is Arabic, and means 'the diverting, the amusing,' and also 'a companion, a friend;' but the object to which it is applied is entirely unknown to me.

A. reads *Al-kannérah*; B. *الكنيرة* *al-kanírah*; my copy *الكنيرة* *al-kathírah*; but I have followed the former reading, as it is in two out of the three MSS. that I have consulted. The instrument here alluded to seems to be the *كِنَارَة* *kinnárah*, which Golius translates by *chelis, cithara, tympanum*, (any instrument that is touched with the hand.) It might also be the same as the *kinnor* of the Hebrews, but then it would mean a guitar; on the other hand, *kitsarah* (cithara?) might be identified with the *kathros* of the Hebrews.

*غِنَار* *ghinár*. This word appears to be nothing else but a repetition of the preceding, only with the change of *ك* into *غ* a thing of frequent occurrence among the Arabs.

*زَلَمِي* *zalémí* or *zalámí*, the meaning of which is unknown to me. *Zulum* means an arrow without feathers or point, such as the pagan Arabs used in gaming.

*الشقرة* *ash-shakarah* (perhaps *ash-shukrah*, which means 'the red,') and *نُورَة* *núrah*, 'a flower,' we are told are two species of *مِزْمَار* *mizmár*, 'flute or psaltery,' for the word *mizmár* is susceptible of both meanings. However, I incline to the belief that the word *mizmár* means flutes; for Mr. Lane (see *Mod. Egyp.* vol. ii. p. 75) speaks of a sort of hautboy called *zemr*, and of a reed-pipe *zoomárah*, which are both derived from the same root. The MS. in the Lib. of Madrid says, also, that the *mizmár* is a flute.

*بُوق* *bók* or *búk* is generally admitted to be a sort of clarinet. The Spanish *albogue* is derived from it. Yet Cervantes tells us in his *Don Quixote* that this name was applied in his time to some brass plates made in the shape of a candlestick, which, being hollow, and beaten one against another, produced a sort of rustic music. John Martinez de la Parra, a learned Jesuit, in his *Exposicion de la Doctrina Cristiana* (vol. ii. p. 116), describes it as an instrument composed of several reeds joined together, which, being very hard to blow, made an unpleasant sound, and at the same time caused the cheeks of the player to swell and look red.

*دُف* *dúf*, whence the Spanish *adufe*, is a sort of tabret covered with a skin, but only at one end.

*اقوال* *akwál*. Háji Khalfah mentions an instrument called *kawwál* in the chapter relating to works on the art of manufacturing musical instruments, but he gives no description of it. Prof. Fluegel translates it by *fistula*, a flute. See vol. i. p. 400.

*بِرَا* *bará*, *ابو قرون* *abú karún*, and *دبابة* *dabdabah*, are instruments used by the inhabitants of Súdán. According to Ibnu Khaldún (Arab. MS. in the Brit. Mus., fo. 94, verso), the latter word (*dabdabah*) means, properly speaking, the noise produced by a sort of drum called by the blacks *dobdáb*.

*حَمَاقِي* *haméki* or *hamáki*, in Arabic, means 'a stupid man, a fool.' However, the word in the text may be Berber, for ought I know.

I regret that, owing to the reasons which I have stated in the Preface, I was prevented from examining at leisure the Arabic MSS. in the Esc. Lib., or else I would certainly have consulted a treatise on music by Al-farábí, marked No. 911, and which, according to Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 347), contains, besides the musical notes used by the Arabs, drawings of upwards of thirty instruments. I might then have given in this note something more solid and satisfactory than mere conjectures; I might also have decided whether the signs which Casiri took for musical notes were such or not, a question of some importance, since a late French writer (Viardot, *Hist. des Arabes*, vol. ii. p. 137) has not hesitated to advance, without any further authority than this loose assertion, that the Spanish Arabs were the inventors of the musical notes.

<sup>18</sup> The expression here used by the author is *مراكبها براً و جراً* 'their vehicles by land and water,' i. e. their horses and boats. My copy adds *وجواربها* 'and their women or slaves.'

<sup>19</sup> B. adds *الوشاحين و الزجاجين* *al-washsháhín wa az-zajjálín*, which means 'poets who write two species of poems, called by the Arabs *al-muwashshahah* and *zajalah*.'

<sup>20</sup> *Mojabénah* (in Spanish *al-mojabena* and *al-mojabana*) is a sort of cheese-cake, from *jaban*, which means cheese in Arabic.

<sup>21</sup> Italica, a Roman town built or restored by Scipio Africanus at the close of the Punic war for the use of his wounded soldiers. It stood on the opposite bank of the Guadalquivir, at a short distance from Seville. In the distribution of lands made after the conquest of that city by Ferdinand III., it is still mentioned under the name of *Sevilla la vieja* (Old Seville), or *Campos de Tulca*. The village of Santi Ponce now occupies part of its site, an extensive plain, which in the sixteenth century was still thickly strewn with imposing remains, such as a beautiful amphitheatre, temples, statues, and hundreds of standing columns, &c., but which has since been almost entirely deprived of its ornaments by the successive depredations of the inhabitants of Seville, who, like their predecessors the Moors, have appropriated them for their buildings.

Ornamented by the gifts of three Roman Emperors born within its walls (Adrian, Trajan, and Theodosius), Italica was raised to the first rank among the Roman cities in the Peninsula. It was a considerable town, and the seat of a bishopric under the Goths, but was probably destroyed or deserted by the Arabs, who employed its materials in the enlargement of Seville. The traveller Swinburne, who visited Spain towards the middle of the last century, says that the corporation of Seville having had occasion, some time previous to his visit to that city, for stones for the embankment of the Guadalquivir, which by its frequent inundations caused great damages to the city, ordered the amphitheatre of Italica to be knocked down, and many thousands were employed to batter the walls, and to blow up with gunpowder such parts as resisted the pickaxe!—Swinburne's *Tour through Spain*, London, 1740. On the Roman remains of Italica the reader may consult Caro, *Antig. de Sevilla*, 1634; Morgado, *Hist. de Sevilla*; Sev. 1587; Cean Bermudez, *Sumario de Antig.*, Mad. 1832; Ponz, *Viage de España*, 1787-94; Ambrosio Morales, *Antig. de las Ciudades de España*, Alcalá, 1575; Laborde, *Voyage Pittoresque*, Paris, 1807.

The statue here mentioned as having been found at Seville was undoubtedly one of Venus, since that goddess was worshipped there under the Phœnician name of Sambalona. See *Antig. de Sevilla*, by Rod. Caro, fo. 8, 147, *et passim*. Several marble statues representing Venus have been dug out at various times

from the ruins of Italica, and may now be seen in the Museum of Seville, where the antiquities discovered in the neighbourhood have been, since the beginning of this century, carefully deposited, and are daily increased by the extensive excavations which a better zeal on the part of the municipal authorities, and a greater love of art, have lately caused to be made on the site of Italica.

The verses here alluded to, and which the author has omitted, I find in a MS. of mine, being a collection of epigrams, odes, and other poems, made by an anonymous writer who lived at Seville in the thirteenth century of our era. They are as follow :

و دمية مرمر تزهى بجيد .: تناهي في التورد و البياض  
لها ولد و لم تعرف خليلاً .: و لاليت باوجاع الخاض  
و تعلم انها حجر و لكن .: تتبنا بالحاظ مراض

' Look at that marble statue, beautiful in its proportions, surpassing every thing in transparency and smoothness.

' She has with her a son, it is true, but who her husband is I cannot tell, neither was she ever in labour.

' Thou knowest her to be but a stone, and yet thou canst not look at her, for there is in her eyes something that fascinates and confounds the beholders.'

<sup>22</sup> الشطرة *the bagnio of Ash-shatarah, Ash-shatrah, or Ash-shitrah*, since that word, not being pointed, may be pronounced in the three ways.

و وقود قد القي علي البحر متنه نوره .: فاصبح عن قود الجبال بعزل  
تعرض نحو الافق وجهاً كانها .: تراقب عيناها كواكب منزل

The first hemistich of the first verse is different in my copy.

و اقواد قد القي علي البحر متنه

' A mountain thrusting deeply its sides into the sea.'

<sup>24</sup> Beja is the *Pax Julia*, or *Colonia Pacensis*, of Pliny. Its present name, Beja, is from *Bájeh*, a corruption of *Pace*, for the Goths seem, in almost every instance, to have adopted the ablative instead of the nominative case for the names of their towns, which names the Arabs afterwards still further corrupted; such as *Assido-ne* (Sidonia), *Tarraco-ne* (Tarragona), *Barcino-ne* (Barcelona), *Obulco-ne* (Porcuna). Another curious instance of a similar corruption occurs in the name of Hippo Regia, corrupted into *Hippone*, and afterwards transformed by the Arabs into *Bone*, now Bona. The city of Beja now belongs to Portugal.

<sup>25</sup> Merida is the *Emerita Augusta*, a Roman *municipium*, built by Augustus for the use of his soldiers. It is seated on the banks of the Guadiana, over which it has a stately bridge, erected by Trajan.

Various are the etymologies assigned to the word *Guadiana*. Miguel de Luna, a Morisco, who was

interpreter to Philip II., says that it comes from *Guit dain*, meaning 'the river of the ewe,' and that it was thus named metaphorically, owing to the excessive smoothness of its waters. (*Hist. de Don Rodrigo*, part ii: p. 311.) Diego de Urrea, another Morisco, declared it to be *Guadí Anac*, which he translated into 'narrow river;' but who will not say at first sight that the word *Guadiana* is neither more nor less than a compound of an Arabic and a Latin word—*wádi* or *wáda*, meaning river, and *Ana* or *Anas*, the Latin name for the river, as if we said 'the river Ana?'

<sup>26</sup> بَطْلِيُوس *Bathaliós*. The name of this city, as well as the patronymic *Bathaliósi*, is differently written by the Arabian historians of Spain. I have often met with it written thus, بَطْلِيُوس *Badhliós* and بَطْلِيُوس *Badhaliós*; (see Idrisi, ed. of Rome, 1592, *clim.* iv. *sect.* 1.) The author of the *Audhahu-l-mesálek* and Abú-l-fedá write بَطْلِيُوس *Batalyaus*. It is supposed to be the same city as that called *Pax Augusta* by Strabo, which name some writers pretend was corrupted by the Arabs into *Bathlios* or *Bathaliós*, now Badajoz. I confess that this conjecture, though supported by some writers of note (see Conde, *Geog. del Nub.* Mad. 1799, p. 195), seems to me rather hazardous, for although *Pax-Augus* or *Pax-Augos*, with the change of *P* into *B*, might easily have produced *Baragos* or *Badagos*, until we find the name of that town written thus by the Arabs we cannot reasonably suppose that the بَطْلِيُوس *Bathaliós* of the Arabs is the same as *Pax Augusta*. Another etymology has been assigned to the word *Badajoz* by Morales, (*Antig. de España*, fo. 128,) and by the author of the small Vocabulary printed at the end of the Spanish and Latin Dictionary by Antonio de Nebrixa. Both pronounce the word to be Arabic, and to mean 'land of walnuts.' I need not state that the derivation is quite arbitrary; but it is but just to mention here a curious coincidence, namely, that one of the gates of Cordova, in the times of its greatest splendour, is said by Ibnu Bashkúwál (Arab. MS. in the Nat. Lib. Mad., Gg. 29) to have been called باب بَطْلِيُوس *Bab Badhaliós* (gate of Badajoz), and باب جُوز *Bab józ* (gate of the walnuts) likewise.

On the other hand much dispute has arisen among the antiquarians upon the names of *Pax Julia* and *Pax Augusta*. But there is, I believe, every reason to suppose that *Pax Julia* and *Pax Augusta* were two distinct towns in Lusitania, both mentioned by the Roman geographers, some identifying the former with Beja, and the latter with Badajoz, and others *vice versa*; others again having gone so far as to suppose that the *Pax Augusta* of Strabo, the *Pax Julia* of Ptolemy and Antoninus, and the *Colonia Pacensis* of Pliny, were the same town. See Wesseling in his notes to the Itinerary of Antoninus, p. 407, and Cellarius, *Geog. Ant.* lib. ii. cap. i. *sect.* 1, § 18.

<sup>27</sup> Mohammed Ibn Moslemah, better known by the family surname of *Ibn Al-aftas*, was not the founder of the kingdom of Badajoz, as here stated, nor were his name and surname as here given by the writer. He was called Abú Bekr Mohammed Ibn 'Abdillah Ibn Moslemah, and surnamed Al-mudhhafer (the victorious). He succeeded his father, 'Abdullah Ibn Moslemah, on the throne of Badajoz, and great part of *Al-gharb* (Algarve), or the western provinces of Spain, in four hundred and fifty-two (A. D. 1060-1), or according to others two years afterwards, and 'Abdullah himself did not obtain the supreme command till after the death of Shabúr, the Persian, also King of Badajoz, whose Wizír he had been. See Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 212, 213, *et passim*. Conde, *Hist. de la Dom.* vol. ii. p. 13, *et passim*. Cardonne, *Hist. de l'Afrique*, vol. ii. p. 192.

<sup>28</sup> Abú 'Omar Al-fallás was a famous poet, who flourished towards the end of the fifth century of the Hijra. He was Wizír to one of the Bení Al-aftas, King of *Al-gharb* (Estremadura).

بظليوس لا انساك ما اتصل البعد .: فله ارض في جنابك كنجد  
و لله دوحات تحفك ينعا .: تفخر واديهما كبا شقق البرد

These verses form part of a long *kassidah* in praise of Badajoz and its district, by Abú 'Omar Al-fallás, which I find in the collection of the works of Sevillian poets to which I have alluded in a former note, (see Note 21, p. 368.) I there find these two verses, but the first is somewhat altered; it reads—

بظليوس لا انساك ما اتصل البعد .: فله غور في جنابك و نجد

' O Badajoz! I shall never forget thee as long as I live: for, by Allah! there are in thy districts 'both *Ghaur* and *Nejd*.'

<sup>29</sup> *Ghaur* means the province of Tehámah, or lower region of Arabia, in opposition to *Nejd*, the upper or mountainous country. See Niebuhr, *Descrip. de l'Arabie*, Copenh. 1773, fo. 296. Abú-l-fedá mentions these verses in his description of *Batulyaus* or Badajoz. See Geog. fo. 46.

<sup>29</sup> *Ad-dakhráh* or *Ad-dakhíreh* (the treasure) is the title of a historical and biographical work, in three volumes, by Abú-l-hasan 'Ali Ibn Besám Al-besámí, a native of Santarem, in Portugal, who died in five hundred and forty-two (A.D. 1147-8). I shall treat more at length about this author and his writings.

<sup>30</sup> *Ash-shajari* means, I suppose, 'amber collected from trees,' from a belief current among the Arabs that ambergris is a species of wax or gum, which distils from trees and drops into the sea, when it congeals and becomes a solid body. This opinion has been shared even by learned Europeans. See Cronstett's *Mineralogy*, p. 458.

<sup>31</sup> This bridge is the bridge of Alcantara in Estremadura. It was erected by Trajan on the Tagus, and it has hitherto resisted both the effects of time and the destructiveness of man. It rises to the height of two hundred and eleven feet and ten inches above the water; it measures in breadth twenty-seven feet six inches, and two hundred and sixty-eight feet in length. It rests upon six arches, of which the two central ones are no less than ninety-four feet wide; a triumphal arch, with an inscription in honour of Trajan, rises in the centre, and a mausoleum, constructed by the Roman architect for himself, stands at the extremity towards the town. Alcantara, which means 'the bridge' in Arabic, is the modern name of this town, called by the ancients *Norba Cesarea*.

<sup>32</sup> *Dhú-l-wizárateyn* Ibn 'Omar (read Ibn 'Ammár). This is the same individual mentioned in Ash-shakandí's epistle, p. 38, and Note 43, Book I. Chap. ii. *Dhú-l-wizárateyn* means 'he who is intrusted with the two Wizirates,' and the title was given to Ibn 'Ammár because he held the office of prime minister to Al-mu'atamed Ibn 'Abbád, King of Seville.

<sup>33</sup> Ibn 'Abdún is the surname of Abú Mohammed 'Abdu-l-majíd, who was Wizír to Abú Mohammed 'Omar Ibn Mohammed Ibn Moslemah, the last King of Badajoz. After the violent death of his

sovereign, who, in four hundred and eighty-seven (A. D. 1094), was, together with his two sons, put to death by order of Yúsuif Ibn Táshfín, into whose hands he had fallen a prisoner, Ibn 'Abdún wrote a beautiful poem to commemorate the tragical events which attended the rise and fall of that dynasty. Two copies of this poem, with a learned commentary by Abú Merwán 'Abdu-l-malek Ibn Bedrún, the same individual here mentioned, may be seen in the Esc. Lib., marked Nos. 274 and 1769. There is likewise a copy of it in the Bodl. Lib. at Oxford. I possess also among my MSS. one entitled *Tárík* *Ibni-l-athír*, being an historical commentary on this *kassidah* of Ibn 'Abdún, which the author, Isma'íl Ibn Ahmed Ibnu-l-athír, continued down to his own times. See Preface.

<sup>34</sup> الدهر يفتح بعد العين بالاثر .: فما البكا علي الاشباح و الصور

The author quotes only the first hemistich, as given in the text; I have since supplied the second from the MS. in the Bodl. Lib. at Oxford, as well as from my copy of Ibnu-l-athír, which compels me to alter my translation thus: "Fortune afflicts (men) first with the calamity itself, afterwards with the memory of it; what is the use then of crying over forms and images?"

<sup>35</sup> Abú Mohammed 'Abdullah, of Badajoz, surnamed Ibnu-s-síd, is the same individual mentioned in Ash-shakandí's epistle, p. 37, where his name is spelt incorrectly Ibnu-s-seyd.

<sup>36</sup> The text says تفاح *tefáh*, which, taken in a general sense, means 'apples;' but as it is not credible that this fruit could ever be grown of the size mentioned by the author, I am led to suppose that some qualifying adjective has been omitted, although Abú-l-fedá, who also mentions this circumstance under the word Lisbon (fo. 46), makes use of the very same expressions. *Tefáhu-s-sindí*, 'the apple of Sind,' means 'a water melon,' a fruit which, as is well known, grows to an enormous size in the south of Spain. From *sindí*, or *sindiyyah*, the feminine, the Spaniards have made *sandía*, the name which they give to that fruit.

<sup>37</sup> A. reads الياقوري *Al-yákúrí* B. الباقوري *Al-bákúrí*. I believe that neither is right, and that الياقوزي *Al-yákúzí* ought to be read instead. Al-makkarí (in the 6th book, fo. 102, verso), and Makrizí, in his history of Egypt (Ar. MS. in the Brit. Mus., 7317), speak of an Andalusian Arab, whose name was Abú 'Abdillah Mohammed Ibn Ibráhím Al-yákúzí, who left Spain for the East, and was the bearer of a copy of the Korán which the Sultán of Maghreb, or western Africa, sent as a present to the temple at Mekka, and which they represent as being so large that it made the load of a mule. Although from the date assigned for the death of this Abú 'Abdillah, namely, six hundred and six (A. D. 1209-10), on his return from his pilgrimage, he cannot be the individual here alluded to, Al-mu'atamed, the last King of Seville of the dynasty of Abbád, having died in four hundred and eighty-eight (A. D. 1095), yet the fact of both writers (Makrizí and Al-makkarí) giving the spelling of the patronymic *Al-yákúzí*, which they derive from Yákúz, a hamlet in the west of Spain, induced me to substitute the reading as above.

## CHAPTER IV.

<sup>1</sup> I have already remarked elsewhere that the Arabic word *safar*, i. e. copper, (in Spanish *azofar*), seems intended for the translation of the Latin word *Æra*, meaning the era of Cæsar; and I have stated my reasons for believing that the original meaning of the word *Æra* was 'copper money.' Some writers, like Masdeu (*Hist. Crit. de España*, Madrid, 1783, vol. xvi. p. 24, *et passim*) and Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 296), are of opinion that the word *safar* is a corruption from the Hebrew *Safard*, meaning Spain among the Jews; and, therefore, that whenever that word is used by Mohammedans it means the Spanish era; but the etymology, although ingenious, is hardly justifiable. Be this as it may, the era of Cæsar was the general mode of computation in Spain up to the year 1383, when, in the Cortes held at Segovia by John II. of Castile, it was abrogated, and the Christian era, then generally followed throughout Europe, substituted for it. (See Medina, *Grandezas de España*, Alcalá, 1566, fo. 33.) It has often been confounded with the Christian and other eras, thereby giving rise to many anachronisms. Nicolas Antonio (*Bib. Vet.* vol. ii. p. 234) mistook it for the era of the martyrs.

The word *safar* means also a zero, and is the origin of the words *cifra*, Sp., and *chiffre*, Fr.

<sup>2</sup> *Cæsarea Augusta*. The resemblance of the word *Cæsarea* to the Arabic word *kasr* (in Spanish *alcazar*), 'a palace,' no doubt gave origin to this ridiculous derivation.

<sup>3</sup> I think I have discovered the circumstance which gave rise to this popular tradition, which I find recorded by almost every Arabian geographer who has treated of Spain. They relate that among the noble Arabs who came in the suite of Músa, when he invaded Spain, there was one who belonged to the class of the *tábi's* (or followers). His name was Hansh As-sana'ání; he lived and died at Saragossa, where his body is supposed to be interred. Now حنش *hansh* means 'a snake, a viper, any species of venomous reptile,' and it is probable that the Arabs, who consider as saints the *as'háb* (companions) and the *tábi's* (followers) of their Prophet, believed that the presence of the body of this holy man was a sort of talisman against reptiles.

<sup>4</sup> جلق *Jelk*. According to Abú-l-kásim Al-gharnáttí, in his commentary on the *Makssúrah* of Házem (Arab. MS. in the Brit. Mus., No. 9579, fo. 112), this word, which he spells جلق *Jellek*, was the name of a place in Syria, famous for the coldness and limpidness of its waters. It was inhabited by a tribe called the بني جفنة *Bení Jafnah*, who were the descendants of the Kings of Ghassán or Ghossán.

A. reads *bír* (a well), B. *nahr* (a river); supposing the latter to be the true reading, the author means, perhaps, the *Gallego*, a small river which discharges its waters into the Ebro, north of Saragossa. The Arabs calling the Galicians جالقة *Jelalkah* from *Gallaici*, they may also have called the river *Jelek* or *Jelak* from *Gallaicus*; it is, therefore, not improbable that the similarity of the spot, as well as that of its name, brought to the mind of the conqueror the recollection of his native country. However, I merely offer this as a conjecture, for, I repeat, although B. calls it a river, both A. and the epitome call it بئر (a well).

<sup>5</sup> Abú Ayúb Suleymán Ibn Húd Al-jodhamí, surnamed *Al-must'ain-billah* (he who seeks for the help of God), usurped the kingdom of Saragossa in the year four hundred and thirty-one of the Hijra (A. D. 1039), the empire remaining in the hands of princes of his family for upwards of a hundred years.

Suleymán did not, properly speaking, revolt against the Bení Umeyyah. When he took possession of Saragossa by force of arms (four hundred and thirty-one), that city and the territories attached to it had been for the space of twenty-six years in the hands of a rebel called Al-mundhir Ibn Yahya Ibn Huseyn At-tojibí, who, on the usurpation of the throne of Cordova by 'Alí, the Berber (A. H. four hundred and five), shook off all allegiance, and declared himself independent in his government.

<sup>6</sup> *Lerida* is sometimes written لردية and at others لريدية. It is the ancient Ilerda. *Tuteyrah* is now Tudela, in Navarre. Abú-l-fedá (see Geog. fo. 47) describes it as مدينة محدثة اسلامية 'a modern city built since the times of Islám,' but that author was mistaken, since it is well known to be the *Tutela* of the Romans. Perhaps, as in many other instances, a new city was built by the Arabs close to the Roman, and with its materials, to which they gave the same name. *Tarasónah* (now Tarazona) is the *Turiaso* of Pliny. *Weskah* (now Huesca) is the ancient Osca.

*Kal'at Ayúb* is the modern town of Calatayud, but what the author means by ومدينتها مليانة 'and its city (capital) is *Meliánah*,' I cannot guess. *Kal'at Ayúb*, being, as its name sufficiently implies, a foundation of Ayúb Ibn Habíb Al-lakhmí, a brother-in-law of Músa Ibn Nosseyr, is generally supposed to have been built close to the ancient Bilbilis, with the materials of the Roman city. It afterwards became a city of some importance, and the capital, as now, of a district. An eminence, still called by the natives *Banbola*, and a small river close to it known by the same name, are the only relics of the Roman Municipium of *Bilbilis Augusta*, so often mentioned by the classics. See Martial, iv. 55, *et passim*; Justinus, 3, 13, 44, *et passim*.

I know of no town in the neighbourhood of Calatayud whose present name bears any resemblance to *Meliánah* except Molina, which, though likewise in Aragon, is nearly thirty-four miles from Calatayud, and too far to have formed part of its district: on the other hand, I may not be justified in reading Molina, since this word مليانة may equally be read Moliánah, Meliánah, Miliánah, &c. There was in Africa a city called *Meliana*. (See Al-bekri, *loco laudato*, fo. 61, *verso*; Moura's *Karttds*, p. 221; and Idrísí, *apud* Hartmann, pp. 77, 117, 120, *et passim*.) It is the same city called *Meliana* by Leo, p. 516, *Miliana* by Marmol, vol. ii. fo. 213, and *Maniana* or *Maliana* by Shaw. See *Travels*, p. 79.

برطانية *Birtánieh*. Thus written. Idrísí makes no mention of this district among those of Aragon. I suppose it to be some error of the copyist, but know not what to substitute.

بروشقة *Barweskah* admits no other interpretation than *Bribiesca*, the *Virovesca* of the ancients, and yet this city not only does not belong to Aragon, since it always made part of Old Castile, but could never have been comprised within the limits of Saragossa. I would rather read باروشة *Beroshah*, or بروشة *Boroshah*, now Borja, a considerable district to the west of Saragossa. Indeed, one of the MSS. reads بروشق *Boroshk*, which sounds something like it.

<sup>7</sup> Merwán Ibn 'Abdillah Ibn 'Abdi-l-'azíz was proclaimed King of Valencia in the month of Shawwál, A. H. five hundred and thirty-nine (March, A. D. 1145), but scarcely had he reigned two years when he was deposed by a popular insurrection. After several adventures, differently related by the Arabian historians, he contrived to escape to Africa, where he fixed his residence in Morocco. See Casiri,

*Bib. Ar. Hisp. Esc.* vol. ii. p. 215, and Conde, *Hist. de la Dom.* vol. ii. pp. 283, 298, *et passim*.

<sup>8</sup> الأرز This word, which I have written *al-arrozah* by mere guess, is not to be found in the dictionaries. Perhaps it ought to be written thus, الأزرّة *al-azrah*, for I find in the history of the Almoravides and Almohades, by Ibn Sāhibi-s-salāt (Arab. MS. in the Bodl. Lib., Oxford, *Hunt.* 464), that the Sultán Ya'kúb ordered to be brought from Granada to Seville, to be planted in the gardens of his palace, twigs of plum-trees of the species called by naturalists *komthorí*, those of another tree called 'abkar, all sorts of apples, and the fruit tree called *al-azrah*.

<sup>9</sup> *Rissáfah*. This word, in its primitive sense, means 'a spot paved with flags' or made flat; hence the Spanish word *arrecife*, meaning 'a causeway.' The *Rissáfah* was a garden laid out in imitation of those which 'Abdu-r-rahmán I. planted at Cordova, and which he denominated thus after similar pleasure-grounds near Damascus. The word may be pronounced either *Russáfah* or *Rissáfah*, of both of which instances occur in Spanish topography. Close to Valencia there is a spot to this day called *Ruzáfa*, which, during the sixteenth century, was very much resorted to by the inhabitants of that city for its pleasantness and salubrious air; and there was also, at a short distance from Cordova, a convent called *San Francisco de la Arrizafa*, built, no doubt, on the site of 'Abdu-r-rahmán's garden.

<sup>10</sup> منية *Munyah* or *Minyah* means 'a garden' or spot of recreation, and not, as Conde thought, a fortified place (see his notes to Idrisi's Geography, p. 154). De Sacy (*Chr. Ar.* vol. ii. p. 3), Quatremère (*Mémoires sur l'Egypte*, pp. 1, 196), Jaubert, in his translation of Idrisi, and other authors, have written this word *Minyah*, but I have followed the former pronunciation, which was undoubtedly that of the Spanish Arabs, as may be proved by the names of many towns and villages, still existing in Spain, called *Almunia*, such as 'Almunia de Doña Godina,' 'Almunia de San Juan,' 'Almunia Madrada,' &c. The gardens alluded to in the text were called *Munyatu-bni Abi 'A'mir*, because of their having been planted by 'Abdu-l-'aziz Ibn Abi 'A'mir, King of Valencia, and grandson of the famous Al-mansúr.

The verses at the bottom of the page are as follow :

حديث في شرق و غرب	∴	بلنسية قرارة كل حسن
و مسقط دميّتي طعن و ضرب	∴	فان قالوا محل غلا سعد
بكر و هين من جوع و حرب	∴	فقل هي جنة خفت رباه

One of the copies reads *حفت* instead of *خفت* which would alter the meaning thus :

'Tell them that she is a garden whose high grounds are a field of battle, but whose valleys are nevertheless free from war and famine.'

<sup>11</sup> The lake here mentioned is one close to Valencia, to this day called *Albúfera* or *Albuhera*, a word derived from البحيرة *Al-buheyrah*, which in Arabic means 'a little sea, or a lake.'

Instead of *Al-mityáb*, 'a scent bottle,' from طاب 'to smell sweet,' I ought to have written *Al-mutyyab* (*i. e.* the bundle of odoriferous shrubs), for I find in Ibnu-l-abbár (Arab. MS. in the Nat. Lib. Mad.,

Gg. 12) that such is the meaning of that word. "The Andalusians," says he, "call the city " of Valencia *Al-mutyyab*, namely, a bundle made of branches of all sorts of aromatic shrubs " and plants, such as نرجس daffodil, myrtle, &c., owing to the abundance of its fruit trees and the " fragrantcy which their blossoms spread in the atmosphere." The life of Abú Ja'far Ahmed Ibn Mohammed Ibn Mos'adeh occurs in my manuscript of Ibnu-l-khattib. He was a native of Granada, and died at Malaga in six hundred and ninety-nine (A. D. 1299-1300).

<sup>12</sup> The two quotations in verse which the author introduces here are as follow :

هي الفردوس في الدنيا جبالاً .: لساكنها و كارها البعوض  
ضامت بلنسية بي و زاد عني غموض .: رقص البراغيث فيها غنا البعوض

Ibnu-z-zakkák means 'the son of the dealer in or maker of water-skins.' زق *zak* (in Spanish *zaque*) means 'the skin of a goat prepared to receive liquids.' The names, patronymic, and age of this poet are otherwise unknown to me.

بلنسية اذا افكرت فيها .: و اياتها اسني البلاد  
و اعظم شاهدي منها عليها .: و ان جبالها للعين باذي  
كسها ربه ديباج حسن لها .: عمان من بحر و وادي

<sup>13</sup> *Shátibeh* or *Shátibah* (Xativa) is the *Setabis* of Pliny. It was already famous in the time of the Romans for its linen manufactures, and became more so during the middle ages for its paper-mills.

Whether the Spanish Arabs had or had not the honour of introducing into Western Europe the manufacture and use of paper has long been a controverted point, but one, in my opinion, easily settled. There are in the Escorial Library several MSS. written in Spanish, as early as the tenth century, upon cotton paper, and specimens of linen paper abound likewise in MSS. of the following age. Idrísí, who wrote towards the middle of the twelfth century, mentions the city of Xatiba as already famous for its manufactures of paper (*clim. iv. sect. 1*), and every thing tends to prove that the Arabs were the introducers of the use and manufacture of paper into Spain. From the Spanish Arabs this useful invention passed to their Christian neighbours, among whom paper manufactures were introduced as early as the close of the thirteenth century by the efforts of King Alfonso X. of Castile, although it is not uncommon to find in Spain manuscripts of still earlier date written on paper, brought, no doubt, from the manufactures in the Moslem dominions. Of this number is one written A. D. 1178, and which, according to Mayans (*Mem. Hist.*), is preserved in the royal archives of Barcelona. From Spain the art of making paper passed successively into France, Germany, and England. Italy was the last of the European states to receive that beneficial art, the first manufactures ever established in that country being those of Padua and Treviso, about the middle of the fourteenth century; and yet Tiraboschi, a writer who has often been swayed by a partiality for his own country, has not hesitated to attribute the origin of linen paper manufacture to the Italian Trevigi. See *Istoria della Letteratura Italiana*, vol. v. p. 87; Andres, *Origine é progressi d'ogni Letteratura*, part i. cap. 10; and Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 9.

Abú-l-kásim (and Abú Mohammed Kásim) Ibn Feyrroh Al-mokrí Adh-dharír Ar-ro'ayní was born

in Xativa in five hundred and thirty-eight (1143-4). He resided at Valencia, where he filled the situation of reader of the Korán in the principal mosque. He also travelled to the East, made his pilgrimage, and, on his return from Mekka, settled at Cairo, where he died in Jumádí I., five hundred and ninety (A. D. 1193-4). The word <sup>فَيْرُوه</sup> *feyroh*, which, according to Ibnu-l-khattib, in the life of this individual, signifies in Spanish 'iron' (ferro), ought to be written with a *teshdid* on the <sup>ر</sup>, thus, <sup>فَيْرُوه</sup> *feyroh*. The life of this writer may be read in Ibn Khallekán (No. 548, *Tyd. Ind*). See also De Sacy's learned *Mémoire* inserted in the eighth volume *des Notices et Extraits des MSS. de la Bib. du Roi*.

The two works here alluded to <sup>حزز الاماني</sup> and <sup>عقيلة</sup> are both poems upon the manner of reading the Korán.

<sup>14</sup> 'The island on the Xucar,' *i. e.* Alcira, which is but a corruption of *Al-jezrah*. The river Xucar, which waters a considerable portion of the province of Valencia, was called *Sucron* by the Roman geographers, and the island formed by it *Sætubicula*. It is situated about twenty miles south of Valencia.

<sup>15</sup> <sup>دانية</sup> Denia, the *Dianium* or *Artemisium* of Pliny and Ptolemy, owing to its famous temple consecrated to Diana.

<sup>16</sup> لبسوا الحديد الي الرور . . . ولستم حلل الحرير عليكم انواناً  
ما كان اقبجهم واحسنكم بها . . . ما لم يكن بمرطنة ماكاناً

<sup>17</sup> This passage being rather obscure, I here give the text: مدينة اندة التي في جبلها معدن الحديد و اما رنده بالرا فهي متوسط الاندلس و لها حصن يعرف بانددة ايضاً . . .

Ronda was not comprised in the central, but in the western division; besides, I am not aware that the castle or citadel commanding that town was ever called *Ondah*. Ronda is the ancient *Arunda*.

<sup>18</sup> *Wádiu-l-abiadh* or *Wáda-l-abyádh*, now *Guadalaviar*, with the final *d* changed into *r*,—a frequent corruption in Spanish words derived from the Arabic—means 'the white river.' It is the *Turia* of ancient writers, to which the Arabian settlers gave a name of their own, no doubt in remembrance of a river so called in their native land, for I find that the Syrian Arabs settled in the territory of Murcia, and Abú-l-fedá (*An. Mosl.* vol. iii. p. 323) mentions a river also called *Wáda-l-abyádh*, close to Hamadán in Syria.

The author, however, has fallen into a strange mistake. The river which passes close to Murcia is not the *Guadalaviar*, but the *Segura*, which presents none of the phenomena here ascribed to it. The *Guadalaviar*, on the contrary, which discharges its waters into the Mediterranean close to Valencia, is subject to periodical inundations, which fertilize the territory through which it flows.

<sup>19</sup> *Tudmír* was the Arabic name for Murcia, but this circumstance being unknown to the generality of the Spanish writers, the most serious mistakes have been committed, both by historians and antiquarians. Casiri, who found the words <sup>بلاد تدمير</sup> occurring often in his extracts, translated

them by 'land of palms,' instead of 'land of *Tudmír*.' (See *Bib. Ar. Hisp. Esc.* vol. ii. pp. 343, 372.) Conde (*Geog. del Nub.* p. 189) read Tadmor, and thought that the district round Murcia was so called from its being peopled by Arabs from Tadmor or Palmyra. The word *Tudmír*, which is to be written thus, <sup>تدمير</sup> is meant by the Arabian writers for the name of Theodomir, one of Roderic's generals, who having, at the time of the conquest of Spain by the Arabs, obliged them by his bravery and skill to grant him favourable conditions of peace, was left in possession of the province of Murcia, which he governed during his lifetime, and which passed afterwards into the hands of his son, Athanagild. The dominions of this Goth were therefore called *Belád Tudmír* (the country of Theodomir), the city of Murcia (the *Murgi* of Pomponius Mela), or some other city contiguous to it, where he fixed his residence, being naturally called *Medínah Tudmír* (the city of Theodomir), and *Hadhrat-Tudmír*, the court or residence of Theodomir.

According to the author of the *Audhahu-l-mesálek* (fo. 151, verso), Murcia was entirely built by the Arabs, with the materials of a Roman city in the neighbourhood. Abú-l-fedá (*Geog.* fo. 47, verso) says that this took place during the reign of the Bení Umeyyah at Cordova. See also Ibn Khallékán, at the life of Abú Bekr Mohammed Ibnu-l-hoseyn (No. 634, *Tyd. Ind.*).

<sup>19</sup> شقورة *Shekúrah*. The *s* of the Latins was invariably rendered by a ش among the Arabs. This is the reason why the Moriscos, who wrote Spanish with Arabic characters, invariably rendered the Spanish *s* by their *shin*, thus, *losh hombresh shaben shacar fuershas de falakeza*. Segura is the *Tader* of Pliny, also called *Terebis* by Ptolemy, and *Serebis* (no doubt a corruption from the latter) by Mela. It is likely that its present name is due to the Arabs, who named it after that chain of mountains where the river was supposed to rise from the same source as the Guadalquivir.

<sup>20</sup> الوشي الثلاثات in B. I read in A. الوشي الثلاثة *Al-washyu-th-thálithatu*, which, literally translated, means 'the triple colour of a robe.' Perhaps موشي *maushi*, which means 'a variegated robe,' is to be substituted, in which case the word *thálithatu* might be applied to the number of threads used in the weaving of the stuff. Murcia had still in the sixteenth century a great number of hands employed in the weaving of silks on patterns left by the Moors. See Cascales, *Discursos Historicos de la Ciudad de Murcia*, ib. 1614, fo. 266, *et passim*.

<sup>21</sup> الدواميس *Ad-dawámis* seems to be a plural of the form فواعيل *fawá'il*, perhaps from داميس although I have never met with it in the singular. It is a word often used by Al-bekrí and other African writers to designate a certain stone building which stood in the midst of the ruins of Carthage, and which, by its description, appears to have been a naumachy. See the *Mesálek wa-l-memálek* by that geographer, fo. 39, and p. 489 of the French translation.

<sup>22</sup> This account, which is transcribed from Ibnu-l-wardí (see Arab. MS. in the Brit. Mus., 9590, fo. 16), is also, if I am not mistaken, to be found word for word in Ibn Haukal, probably the first geographer who, misled by the similarity of the names, mistook the Carthage of Africa for that of Spain. As the Arabian geographers make no scruple of copying each other servilely, the error has since crept into many geographical descriptions of Spain which I have perused. It has been adopted by the author

of the *'Ajáyibu-l-makhlúkát* (Arab. MS. in the Brit. Mus., No. 7504, fo. 25), by the writer of the *Tohfatu-l-'ajáyib* (*ib.*, No. 7497, fo. 45), and by Ibn Iyás (*ib.*, No. 7503, fo. 10 and 166).

<sup>23</sup> In four hundred and eighty-three of the Hijra (A. D. 1090) the Almoravides, under Yúsuf, subdued Murcia, together with the districts of Lorca, Alicante, Orihuela, Elche, &c., which Al-mu'atamed Ibn 'Abbád, King of Seville, had snatched from the hands of 'Abdu-r-rahmán Ibn Mohammed, the ruler in those districts, and added to his own dominions.

<sup>24</sup> *As-sahlah* means 'a plain or a flat country.' It was the name of an extensive territory, now called *Corregimiento de Albarracin*, which was erected into an independent principality, not by Abú Merwán 'Abdu-l-málik Ibn Razín, as the author erroneously states, but by his father, HudheyI Ibn Razín, after the overthrow of the Umeyyah dynasty. (See Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. pp. 42, 134, *et passim.*) The capital of his states was the city of Santa Maria, which the Arabs called "Santa Maria Ibn Razín," to distinguish it from another city of the same name in the western part of Spain. Hence its present name of Albarracin. (See a previous note, p. 320, No. 38.) The district of Albarracin was likewise called *Al-kartám* and *Al-karátim*, owing to the abundance of *kirtim* (*carthamus cœruleus*, or bastard saffron,) which grew on its territory. The Spaniards call it *alazor* from the Arabic word *az-zohor* (flowers).

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#### CHAPTER V.

<sup>1</sup> The text of all the copies reads 'Alí Ibn Músa Ibn Maymún;' but I believe that *'Isa* is to be substituted for *Músa*. (See a previous note on the Bení Maymún, No. 124, p. 360, and the Appendix B. at the end of this volume.) According to the author of the history of Africa entitled *Karttás*, the event here recorded took place in five hundred and forty (A. D. 1145-6); his words are as follow: "In this year 'Alí Ibn 'Isa Ibn Maymún Al-lamtumní pulled down the idol and tower of Cadiz."

<sup>2</sup> *Al-khálidát* (the eternal). These are, to all appearance, the Canaries or Fortunate Islands of the ancients. Ibnu-l-wardí, *loco laudato*, fo. 55, says that they are only two. Idrísí says six. See *Geog. clim.* i. and ii.

<sup>3</sup> I find that Ibnu-l-wardí, *loco laudato*, fo. 55, attributes the erection of these towers to Dhú-l-menár Al-himyarí, one of the Tabbábahs or Kings of Yemen, whom he identifies with Dhú-l-karneyn (Alexander), not the king mentioned in the Korán, but the Greek hero.

<sup>4</sup> *As-sa'ádát* (the fortunate). This is a remarkable instance of the looseness of Arabic translations made from the Greek, and the numerous errors thereby introduced into geographical works. It is evident that by the *eternal* and the *fortunate* the same group of islands are designated, only that some translated *fortunate* by *سعادات sa'ádát*, and others by *خالدات khálidát*. Abú-l-fedá, Ibnu Sa'id, and other geographers, who were not aware of the mistake committed by former writers, tried to establish a distinction between the two names by applying the first to the Canaries and the second to the Madeira islands. Others, like Ibn Iyás, whom Al-makkarí follows, thought that *sa'ádát* was the