

⁸⁶ Instead of *فقه* one of the MSS. reads *الفقه الواضحة*, 'manifest or clear jurisprudence.'

⁸⁷ I cannot decide how this word *الزهري* is to be written, for it may be pointed so as to be pronounced Az-zaharí, Az-zahrí, or Az-zohrí; neither can I decide whose patronymic it is, unless it be that of Abú 'Abdillah Mohammed Ibn Sa'id Az-zahrí, of Basrah, who was a scribe to Wákedí, the author of the *Fotúhu-sh-shám* (conquests of Syria), and died in Basrah in two hundred and thirty (A.D. 844-5). His life is to be read in Ibn Khallekán, *Tyd. Ind.*, No. 656.

⁸⁸ Háji Khalfah mentions a work on the sect of Málík, entitled *Al-'otbiyyah*, from the name of its author Mohammed Ibn Ahmed Ibn 'Abdi-l-'azíz Al-'otbí, of Cordova, whose death he places, by mistake, in A.H. six hundred and fifty-four (A.D. 1256-7). According to Al-homaydí (*loco laudato*, fo. 17.) the author of that work was Mohammed Ibn Ahmed Ibn 'Abdi-l-'azíz Ibn 'Otbah Ibn Hamíd Ibn 'Otbah Al-'otbí, so named because his ancestor had been a *mauli* of 'Otbah Ibn Abí Sufyán. He died in Spain in A.H. 255, and not in 654, as the manuscript copy of Háji Khalfah in the British Museum states.

⁸⁹ B. presents a different reading. These two sentences are blended into one, so as to make only one of these two individuals; the patronymic *البيوي* is also written thus, *الكوي* which is decidedly an error. On Ibnu-l-makúwí, who died in four hundred and twenty (A.D. 1029-30), after having filled situations of high trust at the court of Al-hakem II., of Cordova, the reader may consult Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 140, and Conde, *Hist. de la Dom.* vol. i. p. 475. His names and surnames are much disfigured by the latter writer, who calls him *Ahmed Ben Abdelmelik Ben Harem Mocui*.

⁹⁰ Abú Merwán 'Obeydullah Al-mu'ayttí is mentioned by Conde, *Hist. de la Dom.* vol. i. p. 475. He flourished in Cordova under the Khalif Al-hakem II., to whom he is said to have dedicated a work on the science of government. Al-homaydí (*loco laudato*, fo. 107.) speaks of this author, but adds no information to that contained in this epistle, which he consulted and used.

⁹¹ *القروعي الباهر في الفروع* 'the shining or the conspicuous on special jurisprudence' is the title of a work by the Sheikh and Imám Abú Bekr Mohammed Ibn Ahmed, known by the surname of Ibnu-l-haddád (the son of the smith), of the sect of Sháfi', who, according to Háji Khalfah, died in A.H. three hundred and forty-five (A.D. 956-7). The life of this theologian, who is described as a native of Cairo, (not of Basrah,) and of the tribe of Kanánah, may be read in Ibn Khallekán (*Tyd. Ind.*, No. 584). See also Al-homaydí, *loco laudato*, fo. 107.

⁹² *كتاب المنتخب*—The author is Mohammed Ibn Yahya Ibn 'Omar Ibn *لبابة* Lubábah, who, according to Ibnu Bashkúwál, flourished under 'Abdu-r-rahmán III., Sultán of Cordova. See also Conde, *Hist. de la Dom.* vol. i. p. 492. Al-homaydí (*loco laudato*, fo. 33, *verso*.) places his death in Alexandria, A.H. three hundred and thirty or thirty-one (A.D. 942-3).

⁹³ *صاحب الوثائق* may mean either the author of the work entitled *Al-watháyik*, a title common to several works quoted by Háji Khalfah, or the holder of some judicial situation to revise contracts and wills, for the word *وثيقة* has this meaning. Ibnu-l-khattáb, in his history of Granada, speaks of a theologian named Mohammed Ibn Ahmed Ibn 'Abdi-l-malek Al-kahtálí, who had also the surname of *Sáhibu-l-watháyik*.

⁹⁴ This is the same author alluded to at p. 177, and Note 42, p. 453. I find in the list of his works given by Adh-dhobí (Arab. MS. in the Nat. Lib. Mad., Gg. 13,) the title of this and the following treatise.

⁹⁵ Háji Khalfah, under the above titles, mentions several treatises of this kind, but the present, by Al-kálí, was unknown to him.

⁹⁶ كتاب الافعال و تصريفها 'the book of verbs and their inflexions,' says Háji Khalfah (voc. *Af'ál*). The life of Abú Bekr Mohammed Ibn 'Omar Ibn 'Abdi-l-'azíz, of Cordova, surnamed Ibnu-l-kúttiyyah (the son of the Gothic woman), owing to his claiming descent from the royal blood of the Goths, has been given by Ibn Khallekán (*Tyd. Ind.*, No. 661); Casiri (*Bib. Ar. Hisp. Esc.* vol. ii. p. 251); and the author of the *Bigh'yatu-l-multamis* (Ar. MS. in the Nat. Lib. Mad., Gg. 13). Al-makkarí, too, speaks of him in several parts of the present work, and gives some interesting details on his ancestors. I shall therefore defer till the translation of those passages the account of his life and writings.

⁹⁷ The name of this continuator of the grammatical work of Ibnu-l-kúttiyyah is mentioned in Kheyr Ibn Khalífah (*loco laudato*), who calls him Abú Merwán 'Abdu-l-málik Ibn Taríf. He died in A. H. four hundred (A. D. 1009-10). See also Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 145, c. 1.

⁹⁸ That is, *Jezáyir Bení Mazganah* (the islands of the Bení Mazganah), the Arabic name for Algiers. Mujáhid was king of that city, as well as of the Balearic Islands, Denia, Murcia, and other sea-ports on the coasts of Spain.

⁹⁹ This is the same anecdote which has already been given, with some slight variation, at p. 35.

¹⁰⁰ كتاب العالم في اللغة 'the book of the learned on the language,' says Háji Khalfah, "is a work in one hundred volumes by Ahmed Ibn Ibán Ibn Seyid, the Andalusian, who died in three hundred and eighty-three of the Hijra" (A. D. 993-4). The word *عالم* thus pointed might mean 'the world and its creatures,' not an inadequate title for a dictionary of nouns. This is the same individual mentioned at page 147, and the work appears to be the same, although with a different title.

¹⁰¹ Instead of 'parts' I ought perhaps to have translated 'volumes,' as the word used in B. is *مجلد* which admits of no other interpretation. I have, however, followed the reading in A., which has *سفر* 'books,' as I know by experience that many works, composed merely of two or three volumes, divided into books, are often swollen by Háji Khalfah and other bibliographers into works of twenty or thirty *majlad* (volumes). For instance, the present work, the writing of which is compressed into a thick folio volume, is stated by Háji Khalfah to be composed of fifteen.

¹⁰² كتاب النوادر 'the book of novelties or rarities of the speech,' by Abú 'Ali-l-kálí. See a preceding note, p. 453.

¹⁰³ كتاب التاميل في اللغة 'the book of complement on language' is the title of a work by Abú-l-'abbás (not Ibnu-l-'abbás as in the text) Mohammed Ibn Yezíd, known by the surname of Al-mubarrad, a native

of Basrah, who, according to Hájí Khalfah, died in two hundred and seventy (A. D. 883-4). Ibn Khallekán (*Tyd. Ind.*, No. 647,) places his death in 285 or 286. (See also D'Herb. voc. *Mobarrod.*) Hájí Khalfah mentions a commentary on this work by Mohammed Ibn Yúsuf Al-mázini, of Saragossa, who died in five hundred and thirty-seven (A. D. 1142-3).

¹⁰⁴ *صاعد* Sá'id Ibnu-l-hasan Ar-raba'i, of Baghdád, surnamed Abú-l-'olá, was a famous rhetorician who entered Spain from the East, and settled in Cordova in three hundred and eighty (A. D. 990-1), during the Khalifate of Hishám II. (See Conde, *Hist. de la Dom.* vol. i. p. 525.) Besides the work here attributed to him, he wrote many others on grammar and general literature. He died, according to Hájí Khalfah, (voc. *Fossúss.*) in four hundred and seventeen (A. D. 1026). His life may be read in Ibn Khallekán, *Tyd. Ind.*, No. 300.

¹⁰⁵ Al-kesáyi is the patronymic of a famous grammarian and theologian, whose entire name, according to Ibn Khallekán, (*Tyd. Ind.*, No. 444,) was Abú-l-hasan 'Alí Ibn Hamzah Ibn 'Abdillah Al-asadí, of Kúfah. He died in one hundred and eighty-nine (A. D. 804-5). See D'Herb. voc. *Kessai.*

¹⁰⁶ I believe this Al-haufí to be no other than Abú-l-kásim Ahmed Ibn Mohammed Ibn Khalf Al-ishbíli (from Seville), who died in five hundred and eighty-eight (A. D. 1192-3), and who, according to Hájí Khalfah, (voc. *Faráyidh.*) wrote an excellent treatise on the law of inheritance, which may be found in the Escorial Library. See *Bib. Ar. Hisp. Esc. Cat.* vol. i. p. 459.

¹⁰⁷ *العالم و المتعلم* 'the instructor and the instructed.' The author of this work is the same Ibnu-s-sídah, of Badajoz, previously mentioned at p. 335, Note 33. The work was unknown to Hájí Khalfah.

¹⁰⁸ *الاحفش* *Al-akhfash*, which means 'the purblind,' is the surname of three famous grammarians: Abú-l-hasan 'Alí Ibn Suleymán Ibnu-l-fadhli, surnamed *الأصغر* *Al-asghar*, 'junior;' Abú-l-khattáb 'Abdu-l-hamíd Ibn 'Abdi-l-majíd, who was called *الأكبر* *Al-akbar*, 'senior;' and Abú-l-hasan Sa'id, surnamed *الأوسط* 'the middle one.' (See a preceding note, p. 455.) 'Alí, who is the one here intended, died in A. H. 315 or 316, at Baghdád. Hájí Khalfah, however, places his death in 310.

¹⁰⁹ *ابن ماء السماء*—literally 'the son of the rain-water.' This strange surname is that of 'Obádah Ibn 'Abdillah, a poet of the court of Al-muyad Hishám, Sultán of Cordova, who, according to Al-homaydí, (*loco laudato*, fo. 125,) wrote a biography of Andalusian poets. "There are," adds that writer, "various opinions upon the year and circumstances of his death; some saying that he was still alive in the month of Safar, four hundred and twenty-one (February or March, A. D. 1030), while others state that he died in Malaga, in Shawwál, four hundred and nineteen (A. D. 1028), from sorrow, because some thieves had stolen from him one hundred dinárs." Al-homaydí does not say why 'Obádah was surnamed *Ibn Mái-s-samá*, but I suppose it was his mother's name. Rain-water is often used by poets metaphorically for beauty, and I find in Ibnu-l-athír (the author of an historical work in my possession) that Al-mundhir, one of the ancient kings of Arabia, was also called *Ibn Mái-s-samá*, owing to his mother's great beauty. As-sama'áni, in his *Nozhatu-l-albáb* (Ar. MS. in the Brit. Mus., No. 7351, fo. 52), mentions an Arab named 'A'mir Ibn Harithah Ibn 'Amri-l-kays, who had the same surname.

He is also mentioned by Conde, *Hist. de la Dom.* vol. i. p. 508; and by Al-fat'h, in his *Mattmah* (Ar. MS. in the Brit. Mus., No. 9580, fo. 174).

¹¹⁰ The same author mentioned at Note 110, p. 443.

¹¹¹ This work by Abú Mohammed Ibn Dáúd, though from the pen of an Eastern writer, was unknown to the Arabian bibliographer.

¹¹² This author is slightly mentioned in Conde (*Hist. de la Dom.* vol. i. p. 513). His entire name was 'Abdillah Ibn Abú-l-kásim Ibráhím Ibn Mohammed Ibn Zakariyyá Ibn Mufarraǵ Ibn Yahya Ibn Zeyyád Ibn Kháled Ibn Sa'd Ibn Abí Wakáss Az-zaharí Al-ifilí, or rather Al-ifleylí, from ^{اِفْلَيْلَةَ} Ifleylah, a town in Syria; he was born in Shawwál, A.H. three hundred and fifty-two (October, A.D. 963), and died at Cordova, in Dhí-l-ka'dah, four hundred and forty-one (April, A.D. 1050). He was Wizír to the Sultán Mohammed Al-muktafi-billah, and was considered one of the most eminent grammarians and rhetoricians of his day. His life may be read in Ibnu Bashkúwál (Ar. MS. in the Nat. Lib., Mad., Gg. 29), as well as in Ibn Khallekán (*Tyd. Ind.*, No. 13). See also Háǵí Khalfah, voc. *Dúwán Al-mutennabí*.

¹¹³ This seems to be the same work mentioned by Háǵí Khalfah under the title ^{شذور في الأكسير} 'particles of pure gold,' and which he attributes to Abú-l-hasan 'Alí Ibn Músa, the physician, whose death he places in A.H. five hundred (A.D. 1106-7). This date however by no means agrees with that given by Al-makkarí.

¹¹⁴ 'Omar Ibn Hafssún was a celebrated brigand, who resisted for a length of time all the power of the Cordovan Khalifs. Full mention will be made of him in the second volume of this translation.

¹¹⁵ Instead of ^{الجليقي} I read ^{الجليقي}—but there can be no doubt that the former is intended. Al-jalíkí, a patronymic from Jalíkíyyah (Galicia), was given to 'Abdu-r-rahmán Ibn Merwán, who, having revolted and gone over to the Christians, lived some time in that country.

¹¹⁶ The Tojibites ^{التجيبون} were a noble and powerful family, who settled in Spain soon after the conquest. One of them (Al-mundhir Ibn Yahya At-tojibí) made himself master of Saragossa.

¹¹⁷ The Bení At-táváil, ^{الطاوايل} or as written in B. ^{طويل} Tawíl, are occasionally mentioned by Al-bekrí (Brit. Mus., No. 9574, fo. 48-62, *et passim*), as well as by Marmol, *Descrip. de Africa*, vol. ii. lib. iv. fo. 165. They were a powerful family, residing in a castle in the province of Cairwán, called the castle of Bení Towáyl or Tawíl. A branch of this family settled in Spain as early as the third century of the Hijra.

¹¹⁸ I have said elsewhere that Rayah was either the name of a city built by the Arabs of Ray, close to Malaga, and which afterwards formed part of that city, or the city of Malaga itself, so denominated by the people who settled in it. There was, however, another town called Raya, close to Archidona. See Note 102, p. 356.

¹¹⁹ Is'hák Ibn Salémah Ibn Is'hák Al-leythí, who is here said to be the author of a history of Rayah, is the same individual mentioned by Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 136.

¹²⁰ The work here alluded to is in the Bodl. Lib. at Oxford, No. cxxvii; it is entitled *تاريخ قضاة قرطبة* 'the history of the Kádís of Cordova,' and abounds with precious information of all kinds, but especially relating to the prosperous times of the Cordovan empire. According to Casiri (*Bib. Ar. Hisp. Esc.* vol. ii. p. 133), the author was still living in A.H. three hundred and thirty (A.D. 941-2). A fuller description of this MS. will be given in the notes to the second volume.

¹²¹ The want of a patronymic to this name renders it somewhat difficult to know who is this writer on genealogy. I believe that Ar-rází is meant, for his name and surname are the same; besides, I learn from Al-homaydí (*loco laudato*, fo. 18,) that he left a work in five large volumes on the genealogy of the principal Arabian families who settled in Andalus.

¹²² Casiri (*Bib. Ar. Hisp. Esc.* vol. ii. p. 139, c. 1.) mentions this author, whom he calls *Casemus Ben Ahmad Ben Sabeghus*. Al-makkari treats likewise of him in the fifth part of the second book, fo. 102. The two works here attributed to Ibn Asbagh are in the catalogue of his writings given by Adh-dhobí (Ar. MS. in the Nat. Lib. Mad., Gg. 14); one is *كتاب الانساب* (the book of the genealogies), in five volumes, which Casiri translated by *Etymologiarum Libri v.*; the other is said to be a history of Spain under the Sultáns of the family of Umeyyah. See also Hájí Khalfah, voc. *Ansáb*.

¹²³ *اصحاب العقال* means 'feudal lords of castles.' Traces of a feudal system similar to that of the Christians are early discernible in the history of the Spanish Arabs.

¹²⁴ I have observed that whenever Hájí Khalfah and the rest of the Arabian bibliographers give the number of volumes of which a work is composed they generally use the word *نحو* (which means 'nearly or thereabout') before the number intended. The reason of this expression I imagine to be, that as the number of volumes in an Arabic work depends in some manner upon the scribe or his employer, it would be impossible to fix the number of volumes which a work ought to have. In the present case all the copies read *في نحو عشر مجلد* 'in nearly ten volumes;' but as this work of Ibnu Hayyán has been said elsewhere to have been composed of fifty or sixty volumes (see p. 147), I rather think the statement must be an erroneous one. However, the history here mentioned might not be the *Al-matín*, but the *Muktabis*, which is really composed of ten volumes. See above, pp. 338, 425.

Ibnu Hayyán, as I have stated elsewhere (Note 3, p. 310), died in A.H. four hundred and sixty-nine (A.D. 1076). He was therefore a contemporary of Ibn Hazm, whose death happened in four hundred and fifty-six (A.D. 1064).

¹²⁵ Among the works which Ibnu-l-khattíb, in the preface to his history of Granada, speaks of having consulted, is a history of Elvira, by Abú-l-kásim Mohammed Ibn 'Abdi-l-wáhed Al-gháfekí Al-malámí, or Al-malláhi, (for, in my copy this word is not distinctly written.) Conde (vol. i. p. 480,) speaks likewise of a Granadian poet, named Ibn 'Isa Al-ghosání, who, on his return from the East, whither he had gone for the purpose of performing pilgrimage, presented to Al-hakem Al-mus-

tanser-billah a geographical and topographical description of the districts about Elvira. A little lower he is called Mohammed Ibn 'Isa.

¹²⁶ Instead of مطالع both B. and the epitome read الطوالع which would change the sense; as the latter word means 'horoscopes.'

¹²⁷ كتاب الماثر العامرية The word ماثر *máthír* means a commendable action, which leaves a trace, and is handed down to posterity. The title of this work does not occur in Háji Khalfah. The author is Huseyn Ibn عاصم 'A'ssim, a writer of the fifth century of the Hijra. He left a son, named 'Abdullah, who was a distinguished poet, and whose life occurs in the *Yatímatu-d-dahr*, by Ath-tha'álebí (Ar. MS. in the Brit. Mus., No. 9578, fo. 118).

¹²⁸ Háji Khalfah (voc. *Tabakát*) mentions a work on the classes or divisions of Kátibs, by Mohammed Ibn Músa, known by the surname of الافشيين Al-ifshín, whose death he places in three hundred and seven (A. D. 919-20).

¹²⁹ Sakn or Saken Ibn Sa'id is mentioned in Casiri's extracts (*Bib. Ar. Hisp. Esc.* vol. ii. p. 137). He was a native of Seville, and died, according to Adh-dhobí, in four hundred and fifty-seven (A. D. 1065). He must have been a contemporary of the author of the epistle.

¹³⁰ This Ahmed Ibn Faraj appears to be the same author mentioned in Note 110, p. 443.

¹³¹ The life of this physician has been given separately in the Appendix A., p. xxiii., translated from Ibn Abí Ossaybi'ah.

¹³² Ibn Abí Ossaybi'ah (*loco laudato*, fo. 136,) gives the life of this physician in the following terms:—
 "Yahya Ibn Is'hák was an eminent and experienced physician; he excelled above all in the knowledge of medicines, and was a very skilful practitioner. He lived under 'Abdu-r-rahmán III., who appointed him his Wizír, and gave him important commands in the army and the provinces, naming him to the government of Badajoz, which he filled for some time. He was very much beloved by that Sultán, who placed great confidence in him. Yahya compiled a very excellent work on the simples used in medicine, divided into five books, in which he treated the subject according to the doctrines of the Greek physicians, which were then generally in use among the Christians; for although Yahya himself was a Moslem, his father Is'hák had been a Christian."

¹³³ Ibn Abí Ossaybi'ah (*loco laudato*, fo. 136, *verso*.) gives the life of this physician, who flourished under Al-mansúr Ibn Abí 'A'mir, and was employed in his household. Al-homaydí, (Ar. MS. in the Bodl. Lib., fo. 21,) who mentions him also, says that he died after A. H. 400.

¹³⁴ Both the copies read عيás 'Iyás, instead of 'Abbás, his true name. "Abú-l-kásim Khalf Ibn 'Abbás Az-zahráwí," says Ibn Abí Ossaybi'ah, (*loco laudato*, fo. 139, *verso*.) "was a distinguished physician, deeply versed in botany and natural history. Among the many works which he composed on the sciences connected with his profession, the most esteemed is that generally known by the title of

“*Kitábu-z-zahráwí*, from his name. He wrote also on the same subject a work entitled كتاب التصريف
 “*لسن عجز عن التأليف في الطب* (the substitute for those who cannot procure works on medicine),
 “which is not only the most voluminous of all those he composed, but passes likewise for the best.”
 Casiri (*Bib. Ar. Hisp. Esc.* vol. ii. p. 136) places the death of Abú-l-kásim in A.H. five hundred (A.D. 1106-7); but it must be a mistake, since the author of this epistle died in 456. Háji Khalfah (voc. *Tasrif*) says that he died after four hundred of the Hijra, which is more likely. This is the same Arabian physician so well known during the middle ages by the names of Abbucasis, Bucasis Galaf, Azaragi, &c., and whose works were translated into Latin, and published in 1519 and 1532.

¹³⁵ According to Ibn Abí Ossaybi'ah (*loco laudato*, fo. 137), 'Abdu-r-rahmán Ibn Is'hák Ibnu-l-haytham was one of the most eminent Andalusian physicians. He lived at Cordova, where he gained great celebrity by his practice as well as by his writings. He flourished towards the end of the fourth century of the Hijra, and wrote several works on the science of medicine and the knowledge of simples. In the list of these his biographer gives the title of one called كتاب السيام 'the book of poisonous substances.'

¹³⁶ If I am not mistaken this is the name of a mathematician who flourished during the reign of Al-hakem Al-mustanser-billah, and whom Conde erroneously calls *Said Ben Fahlon*. See *Hist. de la Dom.* vol. i. p. 485.

¹³⁷ الجمار *Al-jammár* means 'the maker or dealer in جمر *jamr* (matches).' The word وقيدة *wakidah*, which means the same thing, has been preserved in the Spanish *alguaquida*.

¹³⁸ I have given elsewhere (p. 427) an account of this Moslemah Al-majerittí, that is, from *Majoritum*, the ancient name of Madrid. Two of his works,—one upon alchymy, the other on the manner of constructing and using astrolabes,—are preserved in the Esc. Lib. (See Cat. vol. i. Nos. 947 and 972.) According to Ibn Abí Ossaybi'ah, who gives his life, Moslemah died in Cordova in three hundred and ninety-eight (A.D. 1007-8). He is further said to have translated the *Almagest* of Ptolemy into Arabic, and to have constructed some excellent astronomical tables.

¹³⁹ Ibnu-s-samah or Ibnu Samh is the same individual mentioned at p. 149, and p. 428, Note 40, under the name of Abú-l-kásim Asbagh Ibnu-s-samh.

¹⁴⁰ Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 446) mentions an eminent theologian named Khalíl Ibn Is'hák, who was the author of numerous works on theology and jurisprudence, since the Escorial Library contains no less than ten volumes of his different compositions. But unless Casiri made a mistake he cannot be the same author here alluded to, since that author places his death in seven hundred and seventy-six of the Hijra (A.D. 1374-5), that is, nearly two centuries after the death of Ibn Hazm.

I have already observed elsewhere (see p. 445) that the author of this epistle, Ibn Hazm, professed the religious opinions of the Dháherites. It is thus stated by Ibn Khallekán (*Tyd. Ind.*, No. 459), who says that in his youth he followed the sect of Sháfi', but that he afterwards left it, and adopted that of Adh-dháherí. It would even appear that Ibn Hazm, whose reputation for learning and virtue seems to have been very great among his countrymen, made some reform or innovation, since

As-sekhawí, in the life of Makrízí, mentions a religious sect founded by him. See Hamaker, *Spec. Cod. MSS. Or. Bib. Lugd. Bat.* p. 206, *et seq.*

¹⁴¹ By Diyár-Rabi', or 'the habitations of Rabi', is understood that part of ancient Mesopotamia where the Arabs of the tribe of Rabi' settled after the conquest of Syria. *Diyár-Modhar* and *Diyár-Bekr* have analogous meanings.

¹⁴² ابو الاجرب جعونة بن الصمة I have been unable to obtain information on this poet, who, besides, is not mentioned in what precedes, as the meaning of the sentence seems to purport.

¹⁴³ This is Abú Hazrah Jerír Ibn 'Attiyyah At-temímí, who, according to Ibn Khallekán (*Tyd. Ind.*, No. 129), died in A.H. eighty (A.D. 699-700); or, according to others, in one hundred and eleven (A.D. 729-30).

¹⁴⁴ Al-farazdák is the surname of the celebrated poet, Abú Firás Hamám Ibn Ghálib, whose life is in Ibn Khallekán (*Tyd. Ind.*, No. 788). See also D'Herbelot, *Bib. Or. voc. Farzadak*.

¹⁴⁵ Abú 'Abdillah Mohammed Ibn Abí-l-hasan Isma'íl Al-bokhári, a famous traditionist, who died in A.H. two hundred and fifty-six (A.D. 870). His life occurs in Ibn Khallekán, (*Tyd. Ind.*, No. 580,) and Abú-l-fedá, (*An. Mosl.* vol. ii. p. 237, *et seq.*) See also D'Herb. *Bib. Or. voc. Bokhari*.

¹⁴⁶ Abú-l-huseyn Moslem Ibnu-l-hejáj (not Ibnu-l-hejjáj as in the text) Al-kusheyri An-nisabúri is the author of the famous collection of traditions entitled *As-sahih*. He died in two hundred and sixty-one (A.D. 874-5). See D'Herbelot, *voc. Sahih*; Ibn Khallekán, *Tyd. Ind.*, No. 727; and Abú-l-fedá, *An. Mosl.* vol. ii. p. 342.

¹⁴⁷ Abú Dáúd Suleymán Ibnu-l-ash'ath أشعث Al-azdí As-sejestání, the author of a compilation on traditions and Mohammedan law, entitled *As-sonon*. He passes among Eastern people as one of their most eminent theologians. He did at Baghdád in two hundred and seventy-five (A.D. 888-9). See Ibn Khallekán, *Tyd. Ind.*, No. 271.

¹⁴⁸ Abú 'Abdi-r-rahmán Ahmed Ibn Sho'ayb Ibn 'Alí Ibn Sonán An-nisáyí died, according to Ibn Khallekán (*Tyd. Ind.*, No. 28), in Mekka, A.H. three hundred and three (A.D. 915-6). My MS. copy of Ibn Khallekán gives the name of this theologian differently from the printed editions, where he is called Abú 'Abdi-r-rahmán Ahmed Ibn 'Alí Ibn Bahr An-nisáyí.

¹⁴⁹ قال Al-kaffál, or 'the locksmith,' is, I believe, the surname of a famous theologian, of the sect of Sháfi', whose entire name, according to Ibn Khallekán (*Tyd. Ind.*, No. 586), was Abú Bekr Mohammed Ibn 'Alí Ibn Isma'íl Ash-sháshí, (from Shásh, a town of Transoxania,) who died in three hundred and sixty-six (A.D. 976-7). It may also be the surname of Yúsuf Ibn 'Alí Al-kodhá'í, who was called *Al-kaffál*, owing to his father's trade.

¹⁵⁰ This name is differently written in the different copies. A. has ابن عقيل الغريابي — B. ابن عقل الغريابي

¹⁵¹ Abú-l-hasan ابن القفلس Ibnu-l-muf'lis is mentioned in Abú-l-fedá, *An. Mosl.* vol. ii. p. 408.

¹⁵² Al-khallál means 'the vinegar merchant,' from *خل* *khal*, 'vinegar.' Ibn Khallekán (No. 857, *Tyd. Ind.*) gives the life of a theologian and poet named Abú-l-hejáj Yúsuf Ibn Mohammed Ibnu-l-khallál.

¹⁵³ Ad-deybájí, or Ad-díbájí. I find in the *Nozhatu-l-albáb* (Ar. MS. in the Brit. Mus., No. 7351, fo. 64,) that there were two authors surnamed *Díbájah*: Mohammed Ibn 'Abdillah Ibn 'Amrú Ibn 'Omar Ibn 'Affán, and Mohammed Ibn Ja'far Ibn Mohammed Ibn 'Alí.

¹⁵⁴ *روايم*—I have been unable to obtain any information about this author.

¹⁵⁵ I have already observed that Al-makkarí transcribed the present epistle from the work of Ibnu Sa'id, who copied it from Ibn Hazm and embodied it in his own, for the purpose of writing the following addition. It is therefore not to be wondered at that various inconsistencies are remarked now and then, which must necessarily be the mistakes of copyists. For instance: Mohammed Ibn 'Omar Ibn Lubábeh, or Lubábah, is here mentioned as if previous notice had been taken of him, whereas it is Mohammed Ibn Yahya Ibn 'Omar Ibn Lubábah, the author of the *Muntekhab*, who has been named at p. 183. However, this Mohammed Ibn 'Omar, who, according to Al-homaydí (*loco laudato*, fo. 33), was the uncle of the Mohammed Ibn Yahya Ibn Lubábah mentioned at p. 183, died in three hundred and fourteen of the Hijra (A. D. 926-7). Ibn Khallekán (*Tyd. Ind.*, No. 582,) gives the life of a celebrated theologian named Abú 'Abdillah Mohammed Ibn 'Abdi-l-hakam Al-misrí, who died in two hundred and sixty-eight (A. D. 881-2). He seems to be the same Ibn 'Abdi-l-hakem who wrote a history of Egypt, and who is so often quoted by Makrizí, As-soyúttí, and other Egyptian historians.

¹⁵⁶ I have already observed (Note 52, p. 454) that there is in the Escorial Library a work on jurisprudence by a certain Mohammed Ibn Sahnún. I doubt, however, his being the same person here alluded to, since it is evident that Ibn Hazm speaks of a writer born out of Spain, and who most likely never resided in it.

¹⁵⁷ The same observation may be applied to this individual, whom my copy calls simply Ibn 'Abdús, as in p. 178; but who in all others is named Mohammed Ibn 'Abdús. If such be the case, he cannot be identified as I imagined (Note 51, p. 454) with the Sa'id Ibn 'Abdús mentioned by Conde. Al-homaydí, in his *Jadh'watu-l-muktabis*, gives the life of a writer whose name was Mohammed Ibn 'Abdús Ibn Masarrah; but without further proof it is almost impossible to decide in such matters.

¹⁵⁸ No previous mention has been made of this poet, as the author seems to imply, whence I conclude that in transcribing this epistle from Ibnu Sa'id's work, Al-makkarí missed or suppressed some passage. The patronymic *الرياحي* *Ar-riyáhi* is common to Spanish Arabs. Ibn Khallekán, in the life of Abú Bekr Mohammed Az-zubeydí (*Tyd. Ind.*, No. 662), mentions a certain 'Abdullah Ar-riyáhi, who was an eminent grammarian, and the master of that celebrated author.

¹⁵⁹ All the copies of the present work that I have consulted, except the epitome, read *دراج* *Dawáj*,

instead of *دراج* *Darráj*, which is undoubtedly meant here. This is the same author mentioned at p. 39, and Note 48, p. 342.

¹⁶⁰ *شآء* I recollect meeting with the life of this poet, and some extracts from his verses, in a MS. entitled *شمس الدلالات* 'bright sun of the arguments,' (Esc. Lib., No. 358,) but, having made no extracts from the work, I am unable to fix the country of his birth or the age in which he lived. I have looked in vain for his name in the lives of the Arabian poets by Ath-tha'álebí (Brit. Mus., No. 9578), or in the *Kitábu-l-aghání* by Abú-l-faraj (*ib.*, Nos. 7339 and 9657).

¹⁶¹ All the copies read *بشر* Bashar, but I think *بشأر* Bashshár is to be substituted; if so, it is the name of an Arabian poet whom Abú-l-faraj, in his *Kitábu-l-aghání* (Ar. MS. in the Brit. Mus., No. 7339, fo. 207), as well as Ibn Khallekán (*Tyd. Ind.*, No. 112), mentions. His entire name was Abú Mo'ad Bashshár Ibn *برد* Burd Ibn *يرجوخ* Yorjúkh Al-'okaylí. He flourished in the third century of the Hijra.

¹⁶² This is Abú Temám Habíb Ibn Aus Ibn Kahttán, the author of the celebrated collection of poems entitled *Hamásah*.

¹⁶³ Ja'far Ibn 'Othmán Al-mus'haffi was Hájib to Al-hakem Al-mustanser-billah and to his son Hishám II. He held that office until he was deprived of his life and honours by the usurper Al-mansúr. See Conde, *Hist. de la Dom.* vol. i. p. 491, *et passim*.

¹⁶⁴ Ahmed Ibn 'Abdi-l-málik Ibn Merwán. I find no mention of this poet in any of the biographical dictionaries I have consulted; but Ibnu-l-kádhí, in his *Ráyidu-l-falláh* (Ar. MS. in my possession), mentions a distinguished poet of that name who was a member of the royal family of Umeyyah.

¹⁶⁵ Agh'lab Ibn Sho'ayb. The life of this author, together with extracts from his poems, occurs in Ath-tha'álebí, (*Yatímatu-d-dahri*, No. 9578, Brit. Mus., fo. 107.)

¹⁶⁶ The entire name of this poet is Mohammed Ibn Mutref Ibn *شخيس* Shakhíss, or Shokhayss. His life occurs in Al-homaydí, *loco laudato*, fo. 39, as well as in Ath-tha'álebí, *loco laudato*, fo. 107. Al-homaydí says that he died before A. H. four hundred (A. D. 1009-10).

¹⁶⁷ 'Abdu-l-málik Ibn Sa'id *المردى* Al-muradí or Al-moredí is also among the poets mentioned by Ath-tha'álebí, *loco laudato*, fo. 114. He was originally from the town of *مراد* Murád or Mored, in the neighbourhood of Cordova.

¹⁶⁸ Instead of Ahmed Ibn 'Abdi-l-málik Ibn *شهيدي* Shoheyd, A. reads Ahmed Ibn 'Abdi-l-málik Ibn *سعيد* Sa'id, but I have followed the former reading, as such are the name and surname of a distinguished poet, who, according to Al-homaydí (*loco laudato*, fo. 125), was an intimate friend of Ibn Hazm, the writer of this epistle, and who, according to Casiri, (*Bib. Ar. Hisp. Esc.* vol. ii. p. 135,) and Conde, *Hist. de la Dom.* vol. i. p. 624,) died in Cordova in A. H. four hundred and twenty-six (A. D. 1034). There

is another poet of the same name and surname, who was a Wizír to 'Abdu-r-rahmán III., but as he died before Ibn Hazm wrote, he cannot be the person here intended. If Ibnu Sa'id be meant, he is the great uncle of the historian 'Alí Ibn Sa'id. See a preceding note, p. 440.

This passage is interesting, as it shows the precise date of this epistle. Ibn Hazm was born in 384; he died in 456 or 460. If he wrote this epistle before the death of Ibn Shoheyd, which happened in 426, he must have been about forty at the time.

¹⁶⁹ 'Amru and Sahl are considered by the Arabs two of their most eloquent poets. The entire name of the former, who was the author of one of the *Mu'allakát*, or suspended poems, is 'Amru Ibn Kolthúm. See *D'Herb. Bib. Or. voc. Mallacat* and *Amrou*. Sahl is another celebrated poet.

¹⁷⁰ Mohammed Ibn 'Abdillah Ibn مسرّة Masarrah is not mentioned in *Ath-tha'álebí*, but *Al-fat'h*, in the *Mattmah*, fo. 146, gives a short notice of him. His surname was Abú 'Abdillah; he appears to have been a relative of the individual named Note 157, p. 467.

CHAPTER V.

¹ The title of this work is not in Hájí Khalfah, but Ibn Khallekán, who gives the life of the author (*Tyd. Ind.*, No. 747), mentions it among his works, and says that it was composed of seventy parts. It was entitled كَدَابُ الْهُدَايَةِ الَّتِي بَلُوغُ النِّهَايَةِ فِي مَعَانِي الْقُرْآنِ الْكَرِيمِ وَتَفْسِيرِهِ 'the direction to reach the end of perfection in the reading and interpretation of the obscure passages of the Korán.' The author is Abú Mohammed مكي Mekkí (A. writes بكي) Ibn Abí Tálíb Hamúsh Al-kaysí, whose death Hájí Khalfah repeatedly places in 437 instead of 374 (the real year of his death), I suppose by an inversion of numbers. See Hájí Khalfah, *loco laudato*, *voc. Tabsírah, Tasmiah, Ahkám-u-l-korán*; &c.

² The eighth volume of a commentary on the Korán by this theologian is preserved in the Esc. Lib., No. 1275. His entire name, according to Ibnu-l-khattib in his Biographical Dictionary of illustrious Granadians, was Abú Mohammed 'Abdu-l-hakk Ibn Ghálíb Ibn 'Attiyyah. He was born in A.H. 481, and died in 546. He was the son of Abú Bekr Ibn 'Attiyyah, of Valencia, a famous poet, whose life Ibn Khákán gives in his *Kaláyid*.

³ A. reads كَدَابُ التَّسْوِيرِ—evidently a mistake for التَّسْوِيرِ. Both these works (that of Mekkí and that of 'Amrú) on the various schools of reading the Korán are in the Bodl. Lib., Oxon., Nos. 73 and 244. A copy of the latter is also in the Lib. of the Brit. Mus., No. 9485.

Abú 'Amrú 'Othmán Ibn Sa'id Ibn 'Othmán Ad-dání was born in Cordova in three hundred and seventy-one (A.D. 981-2), and died at Denia in four hundred and forty-four (A.D. 1052-3). See Casiri, *Bib. Ar. Hisp. Esc.* vol. i. p. 504, and vol. ii. pp. 110, 138, 145.

⁴ Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 460) has given a short notice of a writer whose entire name was Abú-l-hasan 'Alí Ibn Mohammed Ibnu-l-kattán, ابن قطان who is said to have flourished in the

eighth century of the Hijra, and to have been the author of a work on jurisprudence, preserved in the Esc. Lib., No. 1090. If he be the same as the one here mentioned there must be an error in the date, for Ibnu Sa'íd, himself a writer of the seventh century, could not mention one who had lived in the eighth.

⁵ Read *Sonan* instead of *Sonnan*. There are various collections of traditional law with this title, the most famous of which are those of Al-beyhakí, An-nisáyí, and Abú Dáúid. See Háji Khalfah, voc. *Sonan*, and D'Herb. *Bib. Or. voc. Sonon, Beyhaki, &c.*

⁶ By 'Abdu-l-hakk, from Seville, the author means Abú Mohammed 'Abdu-l-hakk Ibn 'Abdi-r-rahmán Al-azdí, of Seville, who, according to Háji Khalfah (voc. *Ahkám*), died in five hundred and eighty-four (A.D. 1186-7), and composed all the works here alluded to.

⁷ According to Háji Khalfah (voc. *Juma'*), Al-homaydí, the author here mentioned, and of whom I shall treat hereafter, wrote a theological work, a species of parallel between the two famous collections of Mohammedan traditions, entitled *Sahíh*.

⁸ كتاب التذهيب literally means 'the book of gilding,' from ذهب *dhahhaba*, 'to gild.' Metaphorically employed it means 'the book which shows the rules to lead an exemplary life.' The title of this work is not in Háji Khalfah; but Kheyr Ibn Khalífah mentions its author among the writers on traditions whose works were known to him. His name was Abú Bekr Ahmed Ibn Hárún Ibn Rúh البردعي Al-barda'í, not البرادعي *Al-baráda'í*, as in text.

⁹ Háji Khalfah makes no mention whatever of this work by the celebrated Ibn Roshd (Averroes), nor is it to be found in the list of his writings given by Ibn Abí Ossaybi'ah.

¹⁰ كتاب المنتقى في الحديث is the title of this work as given by Háji Khalfah (voc. *Al-mowattá*). Its author is Abú-l-walíd Suleymán Ibn Khalf Al-báji, a native of Badajoz, but who lived in Cordova, where he died in four hundred and seventy-four (A.D. 1081-2). Two of his works, both on jurisprudence, are preserved in the Esc. Lib., Nos. 1191 and 1911. See Casiri, (*Bib. Ar. Hisp. Esc.* vol. i. pp. 469, 524,) who, misled by the patronymics, *Báji* and *Al-kortobí*, made two distinct persons of one. See also Ibn Khallekán, who, in the life of Abú-l-walíd, (*Tyd. Ind.*, No. 274,) gives the titles of this and other of his works.

¹¹ كتاب العواصم و القواصم The title of this work is not in Háji Khalfah, but Abú-l-fedá (*An. Mosl.* vol. i. p. 8) mentions it among the works which he consulted for his history. عواصم *Awássim*, the plural of عاصم or عاصمة means 'small particles of any thing;' قواصم *kawássim*, also the plural of قاصم or قاصمة means 'the fragments of any thing broken.' From the description here given of this work the contents seem to me to differ much from what Casiri announced (*Bib. Ar. Hisp. Esc.* vol. ii. p. 16, c. 2.) when he translated the above title by *Bibliotheca Arabica*, nor can I guess what led so eminent a scholar as Hamaker to translate the same by *Chronicon rerum in provinciis hostico vicinis gestarum*. (See *Spec. Cod. MSS. Or. Bib. Acad. Lugd. Bat.* p. 31.) The entire name of the author is

Abú Bekr Mohammed Ibn 'Abdillah Ibnu-l-'arabí. There is in the Escorial Library a work on jurisprudence, (No. 1509,) which Casiri states to have been written by this author himself in Jerusalem in four hundred and eighty-eight (A.D. 1095). There is also in the British Museum, No. 9486, part of another work by him, entitled احكام القرآن 'Statutes of the Korán,' and transcribed at Hamah in A. H. 763. The life of Ibnu-l-'arabí is in Ibn Khallekán (No. 637, *Tyd. Ind.*), who places his death in 543. Háji Khalfah (voc. *Mowattá*) gives it three years later, but it may be an error of the copyist. See also Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 16, and D'Herb. *Bib. Or.* voc. *Ebn Arabi*.

¹² كتاب مختصر المستضي The *Mustsafi* is a work on jurisprudence, by Abú Hámid Mohammed Ibn Mohammed Al-ghazáli. (See Appendix A., p. xv. note 16.) Háji Khalfah mentions two commentaries upon the work; one by Abú 'Alí Huseyn Ibn 'Abdi-l-'azíz Al-fehri, of Valencia, who died in six hundred and eighty-nine (A.D. 1290-1), the other by Suleymán Ibn Mohammed, of Granada, who died in six hundred and thirty-nine (A.D. 1241-2); but he takes no notice of that here attributed to Ibn Roshd.

¹³ كتاب التبيين في التاريخ الاندلس 'the solid or firm on the history of Andalus' is, as I have observed elsewhere, the title of the great historical work by Ibnu Hayyán. It is mentioned by Háji Khalfah (voc. *Tárikh Andalus, Tárikh Ibn Hayyán, Mubeyn, &c*). It is singular enough that no portions whatever of this voluminous work should be preserved in any of the libraries of Europe.

¹⁴ Dhakhírah, or rather الذخيرة في محاسن اهل الجزيرة 'the hoarded treasure on the excellences of the people of the Island' (Andalus), is the title of an historical work by a Spanish author named Ibn Besám. The second volume is in the Bodleian Library, Oxford, where I consulted it, (No. DCCXLIX;) but as I intend to give some extracts from it in the second volume of this work, I defer until the appearance of that volume a fuller account of the work and its author.

¹⁵ I have already stated (see a preceding Note, p. 425,) that the large historical work composed by the Sultán of Badajoz was known in the East by the title of *Al-mudhahferi*, from the name of its royal author. No portion of this work,—which, to judge from the number of volumes of which it is said to have been composed, and from the subjects treated in it, must have been highly interesting,—is, to my knowledge, preserved in any of the public libraries of Europe. It is likely that it perished during the civil wars which distracted Spain in the fifth century of the Hijra, and caused the dissolution of the kingdom of Badajoz, together with the death of the last princes of the family of Al-aftas. I have never met with quotations from it, and it seems to have been but imperfectly known to Háji Khalfah and Ibn Khallekán, who neither give the title, nor declare its contents.

¹⁶ ابن صاحب الصلاة Ibn Sáhíbi-s-salát, *i. e.* 'the son of the Imám;' for the words *Sáhíbu-l-salát*, or 'the master of the public prayer,' are often employed to designate the priest, who, in Mohammedan mosques, conducts prayers in the absence of the Khalif, who is the Imám by right. The expression is analogous to those of صاحب القضاء meaning 'a kádi,' and صاحب الأوامر 'a general.'

There were in Spain several Moslems known by the surname of *Ibn Sáhíbi-s-salát*. 1st. 'Abdullah Ibn Yahya Al-hadhramí *Ibn Sáhíbi-s-salát*, who is reported to have composed a biographical dictionary of

illustrious Moslems born in Spain, and whose death Casiri places in five hundred and seventy-eight (A. D. 1182). (See *Bib. Ar. Hisp. Esc.* vol. ii. p. 128, c. 2.) 2nd. Ahmed *Ibn Sâhibi-s-salât*, an historian, who was a native of Seville, and whose words are quoted by Casiri, (*loco laudato*, p. 55, c. 1 and 2.) 3rd. Abú Bekr Mohammed Ibn Mohammed Ibn Mohammed *Ibn Sâhibi-s-salât*, mentioned by Ibnu-l-khattîb in his Dictionary of illustrious Granadians. 4th. Hâjî Khalfah (voc. *Târikh Molúk*) gives the name of an historian also called *Ibn Sâhibi-s-salât*, who is reported to have written a history of the Almuwâhhedûn or Almohades.

That the historian named by Hâjî Khalfah is the same individual alluded to by Ibnu Sa'îd, and who is so frequently quoted by the author of the *Karttás*, by Ibnu Khaldûn, and other African writers, cannot for a moment be doubted; but his names and surnames are not entirely ascertained, for, although the Bodleian Library at Oxford possesses the second volume of the historical work here mentioned, and the author's name is said at the end to be 'Abdu-l-malek Ibn Mohammed Ibn Sâhibi-s-salât Al-bâjî (from Beja), I have reasons, which I shall give elsewhere, for doubting that statement.

Conde has occasionally mentioned this writer in his work, especially in the second volume, which is an unfaithful and rambling version of the *Karttás*; but he seems not to have understood the meaning of the words *Ibn Sâhibi-s-salât*, which he translates at times by *El autor del Salat* (see vol. ii. p. 250), and at others by *El autor del libro de los Principes*. (See *ibid.*, p. 254.) Neither has M. Fluegel, in his translation of Hâjî Khalfah, which is in course of publication (see vol. ii. p. 153), seized the meaning of those words; since, mistaking صلاة *salât*, 'public prayer,' for صلة *silah*, 'joining,' the title of an historical dictionary by Ibnu Bashkúwâl, he has translated the words *Ibn Sâhibi-s-salât* by 'filius auctoris operis Silet.'

¹⁷ Hâjî Khalfah, who, as I have observed elsewhere, consulted Ibnu Sa'îd's writings, transcribes this passage, but gives no further information as to the title and number of volumes which composed the work. The author's entire name was Abú Bekr Yahya Ibn Mohammed; he was a native of Granada, according to Ibnu-l-khattîb, and died in that city in 570, not in 557, as Hâjî Khalfah erroneously states. Kheyr Ibn Khalîfah, the author of a Bibliographical Index already described, gives the title of this history as follows: كتاب الانوار الجلية في اخبار الدولة المرابطية 'the shining stars on the history of the Almoravides.'

¹⁸ By "second civil war" the Andalusian writers mean the long period of war between the Almoravides and Almohades. They call الفتنة الاولى 'first civil war' that which distracted the empire of Cordova during the first half of the fifth century of the Hijra.

¹⁹ Of Ibnu Bashkúwâl I have given an account, Note 7, p. 327. The title of the historical work here mentioned is unknown to me. Hâjî Khalfah (see voc. *Târikhu-l-andalus*) merely states that Ibnu Bashkúwâl wrote, besides the *Silah*, another short history of Spain. Casiri alludes frequently in his extracts to a history of Andalus written by Ibnu Bashkúwâl, but it is not quite clear that the work so called is different from the historical biography entitled كتاب الصلة 'the book of the joining,' preserved in the Escorial Library, (see Cat., No. 1672,) and which Hâjî Khalfah mentions in various places of his Bibliographical Dictionary, giving the names of all the authors who, after the death of the author in five hundred and seventy-eight of the Hijra (A. D. 1182-3), wrote supplements to it. Ibnu-l-khattîb, in the preface to his history of Granada, mentions another work by Ibnu Bashkúwâl entitled المنتخب من تاريخ الروساء

مطاهر و الفقهاء و القضاة بطليطلة لابي جعفر بن مطاهر 'selections from the history of the chief men, theologians, and Kádís of Toledo,' written by Abú Ja'far Ibn Mutáhir.

²⁰ جذوة المقتبس—In order to understand the meaning of these words it is necessary to know that Al-homaydí (see Preface) wrote an abridgment of Ibnu Hayyán's history of Spain, entitled *المقتبس* a word meaning 'he that borrows a spark of fire from another,' and hence 'the steel,' and figuratively, 'he who is instructed' and 'he who teaches another.' The title of Al-homaydí's abridgment may therefore be translated either 'a particle of knowledge from the impartor of it,' or 'a spark of fire from the steel.' A copy of this excellent work is preserved in the Bodl. Lib. (*Hunt.* 464). It is a folio of about four hundred pages, handsomely written in a plain Maghrebí hand towards the beginning of the fifteenth century of our era. A note at the end states that it was composed by Al-homaydí during his stay in the country of 'Irák. Its contents seem to me to be different from those of the work of Ibnu Hayyán, of which it is said to be an epitome; they are the lives of illustrious men born in Spain, divided into ten parts, while the work of the former, if I am to judge from the volume preserved in the same library, is a chronological history of Spain.

Al-homaydí, whose entire name was Abú 'Abdillah Mohammed Ibn Abí Nasr Fatúh Ibn 'Abdillah Al-azdí, was a native of the island of Mallorca. He travelled to the East, and died at Baghdád in A. H. 488. His life may be read in Ibn Khallekán, *Tyd. Ind.*, No. 627, and Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 147.

²¹ The work here alluded to, and which is the composition of the famous historian Abú Bekr 'Abdullah Ibn Abí Bekr Al-kodhá'í Ibnu-l-abbár, of Valencia, can be no other than a supplement to the *Kitábu-s-silah*, by Ibnu Bashkúwál, which Háji Khalfah attributes to this historian, entitled *كتاب مشكل الصلة* 'the difficult passages of the *Silah*,' and which I believe to be the same as one in the Esc. Lib. marked No. 1670.

²² A copy of this work is in the translator's collection. An extract from it respecting the invasion and conquest of Spain by the Moslems has been given in the Appendix D.

²³ *نقط العروس في اخبار الخلفاء بني امية في الاندلس*—Háji Khalfah writes

²⁴ *كتاب التبيين في خلفاء بني امية بالاندلس*—Háji Khalfah (voc. *Tárikh* and *Risáleh*) mentions an historical work by Ibn Zeydún, which he says was written in the form of a *risáleh* (epistle), and addressed to Walá dah, the daughter of Mohammed III. I believe the work, here alluded to, to be the same which is preserved in the Bodl. Lib., No. cccxviii. Nicoll's Cat., and in the library of the British Museum, No. 7555. If so, it is a concise history in verse of the Khalifs of the house of Umeyyah who reigned in Andalus.

²⁵ *كتاب التبيين في خلفاء المشرق*—I find no mention of this work either in Háji Khalfah or in Ibn Khallekán, who wrote the life of Mes'údí.

²⁶ See Appendix C., where a description of the former of these works, together with a short extract from it, has been given. I ought to observe that there is in the Bodleian Library a work entitled

تاريخ صاعد 'the history of Sa'id.' It is a volume in small folio, containing little more than two hundred pages, written in a very clear *neskhi* hand upon coarse brown paper, but the occasional want of diacritical points makes the reading rather difficult. It begins with an account of the prophets who preceded Mohammed; it then gives the life of the latter, together with a description of his wives, freedmen, secretaries, servants, slaves, horses, mules, weapons, &c.; it proceeds then to give the narrative of his conquests. At fo. 69 the author introduces a compendious history of the Khalifs of the house of Umeyyah who reigned in Spain. At fo. 80 he gives that of the Khalifs of the house of 'Abbás who reigned in the East; the volume ending in six hundred and twenty-eight (A.D. 1230-1), under the reign of Al-mustanser-billah. It is hardly necessary to remark that the above work has nothing in common with the *Tabakát* written by the Kádí of Toledo, an author who preceded him by nearly two centuries.

²⁷ Háji Khalfah gives the title of this work differently; he says, *القصد والامم الي انساب العرب* 'the object and the end towards the knowledge of the genealogy of Arabs and foreigners,' by Yúsuf Ibn 'Abdillah, known by the surname of Ibn 'Abdi-l-barr the Háfedh, a native of Cordova, who died in four hundred and sixty-three of the Hijra (A.D. 1070-1). But, immediately after the said title, follows that which is here given, but which is there attributed to Mohammed Ibn Ayúb Ibn Ghálib Al-ansári. Mistakes of this kind abound in the work of Háji Khalfah, who was but slightly acquainted with the literature of Mohammedan Spain.

²⁸ Háji Khalfah makes no mention of this abridgment among those of Tabarí's chronicle. Gharíb Ibn Sa'id appears to be the same author whom Casiri (*Bib. Ar. Hisp. Esc.* vol. i. pp. 273, 324,) calls *Garibay Ben Said, seu Saad*. He wrote a work on medicine which is in the Escorial Library (see Cat., No. 883), and was a *Kátib* to 'Abdu-r-rahmán III., Sultán of Cordova.

²⁹ I find this title differently written in the various copies. In A. *كتاب العبر*—in B. *كتاب العين*. The epitome and my copy read *كتاب العين*. I find no mention whatever of the work in Háji Khalfah; nor have I been able to obtain an account of the author, for although there are various writers bearing the name of Ahmed Ibn Sa'id in Casiri, I find none distinguished by the surname of *ابن الفياض* Ibnu-l-fayyádh, which means 'the son of a man generous like an overflowing torrent.' See *Bib. Ar. Hisp. Esc.* vol. i. p. 466, and vol. ii. pp. 134, 140, 141.

³⁰ See Háji Khalfah (voc. *Tabakát*). The author, Abú Bekr Mohammed Ibn 'Abdillah Ibn Hasan Ibn Mad'haj Ibn *منير* Manír Az-zubeydí, died in three hundred and seventy-nine of the Hijra (A.D. 989-90). B. reads *بالشرق و الاندلس* 'in the East and in Andalus,' but I have preferred the reading as in the text. I learn from Kheyr Ibn Khalífah (*loco laudato*) that the title of Az-zubeydí's work was *بقية الوعاة في طبقات اللغويين و النحاة* 'the bottom of the closet on the classes of rhetoricians and grammarians;' he adds, "that the author was a native of Seville." The life of Az-zubeydí, who was also an eminent poet, occurs in Ath-tha'álebí (Arab. MS. in the Brit. Mus., No. 9578, fo. 126), as well as in Ibn Khallekán, who gives the list of his works, (No. 662, *Tyd. Ind.*) See also Casiri, *Bib. Ar. Hisp. Esc.* vol. i. p. 166.

³¹ Yahya Ibnu-l-hakem, surnamed Al-ghazzál, was a distinguished poet of the court of 'Abdu-rahmán III., Sultán of Cordova, who sent him on several embassies to the monarchs of Europe, and to the Emperor of Constantinople. He died in two hundred and fifty of the Hijra (A. D. 864). See Conde (*Hist. de la Dom.* vol. i. p. 294), who calls him erroneously *Al-gazali*.

³² Al-fat'h Ibn Khákán died in Morocco in five hundred and thirty-five (A. D. 1140-41). See Note 39, p. 340. Ibnu Sa'id was born in six hundred and ten (A. D. 1213-4), which gives seventy-five years' difference between the death of the former and the birth of the latter. The expression, therefore, is incorrect, unless Ibnu Sa'id quotes the words of his own father, also an historian, as we shall presently see.

³³ I have given elsewhere the title of this work as it is written in a copy of it preserved in the British Museum (see Preface, and Note 39, p. 339), namely. مطبخ النفس و مسرح القانس في ملج اهل الاندلس. This title, however, is differently written by the various authors I have consulted. Háji Khalfah has مطبخ و مسرح القانس. My copy of Ibn Khallekán, in the life of Al-fat'h, reads مطبخ النفس و مسرح النفس. As-sadfi, in his *Wáfi bi-l-wafiyát* (Ar. MS. in my possession), has it as above, and I ought to add that such is also the title of this work in the copy preserved in the British Museum. M. Weyers, in his *Spec. Crit. exhib. locos Ibn Khakanis*, Lugd. Batav. 1831, has chosen the reading as given by Ibn Khallekán, but I believe the above to be more correct.

This celebrated production of Al-fat'h, so much esteemed by Eastern scholars and so often quoted and alluded to by Andalusian writers, is by no means so common as his *Kaláyid*, copies of which are easily met with. I know, indeed, of no other copy than that preserved in the library of the British Museum, and that is so incorrect, and so badly written, as to be almost unintelligible. The contents of the work are the lives of the illustrious poets who lived in Al-fat'h's time, accompanied with numerous extracts from their verses, and a few interesting anecdotes, the whole being written in that inflated and metaphorical style so much to the taste of Arabian writers, but which to the European scholar is of little or no use, since it is but seldom that the difficulties he has to encounter at every step are compensated by the information to be derived from works of this description. The *Mattmah* is divided into four books or sections: the first contains the lives of Sultáns and chiefs, seven in number; the second those of Wizírs, in all thirty-seven; the third those of twenty-three doctors and faqihs; and the fourth those of twenty-four poets and literati not belonging to either of the above classes. So not only is the general distribution of the *Mattmah* similar to that of the *Kaláyid* (see Note 39, p. 339), but its contents are in many instances the same, for it is not uncommon to find upon collation several pages of the *Kaláyid* agreeing exactly with those of the *Mattmah*; in short, the only difference seems to be this,—that the *Mattmah*, which is undoubtedly a posterior work, contains more lives than the *Kaláyid*. This, perhaps, explains why Háji Khalfah (voc. *Mattmah*), Ibn Khallekán (*Tyd. Ind.*, No. 536), and Ibnu Sa'id, mention different editions of the same work, since the *Kaláyid* might well be only an epitome of a larger work resembling the *Mattmah*.

The copy in the British Museum (No. 9580) is a small octavo of about two hundred pages; the transcript is modern, and badly executed, and what is still worse, swarms with blunders, so that it is almost impossible to peruse it without the assistance of a better one. It is marked wrong in the Catalogue of Additions for 1833, where the title is said to be *Kaláyid*-l-*'ikiyán* instead of *Mattmah*-l-*anfús*.

³⁴ سيط الجمان و سقيط المرجان—literally 'strings of large pearls, and showers of small pearls.' *Al-marján* (which in one of the copies is erroneously written *ترجيان*) means 'seed pearls.' The Spaniards call it *aljofar* from *الجوهر al-johar*, an Arabic word which has the same meaning.

³⁵ This work is to be found in the Esc. Lib. (see Cat., No. 356). The author, Abú Bahr Sefwán Ibn Idrís At-tojibí, died, according to Ibnu-l-abbár, in five hundred and ninety-eight of the Hijra (A. D. 1201-2). Another work by the same author, being a collection of poems by Andalusian poets, is also found in the Esc. Lib. See Cat., No. 355.

³⁶ In the copy of Hájí Khalfah which I have used for these notes the title of this work is written sometimes *المشهب Al-mash'hab*, and said to be the composition of an author named Al-hejází (see voc. *Tárikh Maghreb*), and at other times *المسهب Al-mis'hab*, and attributed to its real author, Abú Mohammed 'Abdullah Ibn Ibráhím Al-hijárí. (See Note 30, p. 319.) Casiri, who gave a notice of this writer (*Bib. Ar. Hisp. Esc.* vol. ii. p. 101), erred not only in the translation of this title, which he also writes *المشهب في غرائب المغرب*—but in supposing the contents of the work to be the history of the Fátimites instead of a general history of Spain. The authority of a bibliographer, so accurate as Hájí Khalfah generally is, would have induced me to doubt whether the titles given by him were not those of two distinct works written by different authors, had I not found in Al-makkarí himself (fo. 310) a long disquisition on the merits and contents of the *Mas'hab*, as likewise on the meaning of that word, which he says may be pronounced *Al-mis'hab* or *Al-mas'hab*, and means 'he who is always speaking, a gossiping man.' *المسهب هو أكثر الكلام*

It is therefore very probable that Hájí Khalfah, to whom the work of Ibnu Sa'id was known, and who, as I have often stated, copied almost literally the bibliographical information contained in the present epistle, saw a copy in which the words *المسهب* and *الحجاري* were written *المشهب* and *الحجازي*—a mistake which is of frequent occurrence among copyists, and with which I have often been troubled even in the course of this translation.

³⁷ Of 'Abdu-l-málik Ibn Sa'id I have treated, p. 440, Note 107; but, in order to make what follows more intelligible, I have thought it necessary to translate the following passage from Part I. Book v. fo. 142, *verso*, where part of the preface and considerable extracts from the work of his grandson Ibnu Sa'id are given by Al-makkarí:—"The present work (the *Mughrib*) was begun in the year five hundred and thirty (A. D. 1135-6), and continued until the new moon of the year six hundred and forty-one (A. D. 1243-4). "The principal cause of its being written was my great grandfather 'Abdu-l-málik Ibn Sa'id, Lord of "Alcalá, a fortress which he received as a fief from 'Alí Ibn Yúsuf Ibn Táshfín, Prince of the Moslems, "and King of the Berbers; and which he held, defending it in the year 539 against the Almohades. "The Háfedh of Andalus, Abú Mohammed 'Abdullah Ibn Ibráhím Ibnu-l-hijárí, happened to pass in the "year 530 near the castle of the Bení Sa'id, and having been hospitably received and entertained by my "great grandfather, he, in the course of time, wrote and dedicated to him his great historical work called " *Al-mas'hab fí gharáyibi-l-maghreb*, composed of about six volumes, in which he collected the history of "Andalus from the time of the conquest up to the year in which he commenced his task, (that is, the "year 530.) After this, it came into the mind of my great grandfather 'Abdu-l-málik to add to the "said work the history of events which had escaped the author's observation: this he did, with the

“ assistance of his two sons, Abú Ja'far and Mohammed, who worked at it under his eyes, making considerable additions, and increasing its value, until my grandfather Mohammed undertook it by himself alone, and worked at it with the greatest activity. Then came my father Músa, who certainly was the most learned and experienced of all my ancestors in these matters, and the one who showed the greatest ardour in collecting information for his book, as will be proved by the following anecdote: While we were staying at Algesiras, which city my father governed for some time by the appointment of Ibn Húd, Sultán of Andalus, I informed him that an illustrious inhabitant of that place possessed some quires of paper containing poetical and other extracts composed by poets of Algesiras, as well as the history of its governors and principal men during the dynasty of the Bení 'Abdu-l-múmen. My father sent immediately to ask him for the loan of the book, but this the man, who was both an ignorant and a fool, refused, saying, ' I swear to Allah that this book shall never go out of my house,' adding, ' if the governor wants it, let him come himself and ask me for it.' When the answer was brought to my father, he burst into a laugh, and turning towards me said, ' Let us go to the man.' ' And who is he?' said I, ' for us to go to his house in the manner described.' Then my father said, ' Certainly I should not do this for the sake of the man himself, but I shall do it for the honour of the illustrious men whose verses and biographies are contained in that volume. Dost thou think that if they were all alive, and collected in one spot, I would hesitate in going to them? Certainly not.' We went immediately to the man's house, who, by Allah! not only did not come half way to meet us on our approach, as is the custom between well-bred gentlemen, but remained where he was. When my father had expressed his wish, the man lent him his book, and we retired, after returning him thanks for it. It has been said of my father Músa, that out of sixty-seven years, which made the duration of his life, he passed not one day without reading or writing.”

³⁸ The titles of this work, as I find them in this passage, are *الشرق في حلي الشرق* and *الغرب في حلي المغرب*. Instead of *الشرق في حلي* Háji Khalfah writes sometimes *في أخبار أهل* (see *Táríkh Maghreb*), and at others *في محاسن أهل* (see *Maghreb*). The word *مغرب* admits of various meanings, according to the manner in which it is punctuated. *مُغْرِبٌ* *Mugharríb*, the verbal adjective derived from the second form, means ' he who travels towards the West.' *المَغْرِبُ* *Al-maghreb* means ' the setting sun,' and *مُغْرِبٌ* *Mugh'rib* or *Mugh'rab*, from *أَغْرَبَ* ' he who speaks eloquently on any subject.' The word *مشرق* being intended for an antithesis, may go through the same modifications and be read *مُشْرِقٌ* *Musharrík*, *Mashrek*, *Mush'rik*, and may mean ' he who travels through or to the East, the rising sun, and any thing shining like the rays of the rising sun.' But although these words occur in *Al-makkari* at almost every two or three pages, and that too in the various copies and epitomes of the work that I have consulted, strange to say, I have not once found that word pointed so as to lead me to a knowledge of its real meaning. The copy of Háji Khalfah which I have used left me in the same uncertainty, and it was only by consulting the text now in process of printing, under the auspices of the Oriental Translation Committee, and seeing it thus pointed, *مُغْرِبٌ* that I decided upon adopting the reading as in the translation; this being the reason why I have written in two or three instances *Mugh'rab* instead of *Mug'hríb*, the true reading. Háji Khalfah, who knew the work, and, as I

have often remarked, made use of it, says that it was composed of fifteen volumes, and was dedicated by its author to Muhiyyu-d-dín Mohammed Ibn Mohammed Al-jezarí. It is no doubt the same which Abú-l-fedá and other writers on geography mention occasionally.

Besides the above historical work by Ibnu Sa'id I have frequently met with quotations from another, which appears to have enjoyed equal reputation in the East. It is entitled *عنوان المرقصات و البطريات* 'lines that make people dance and sing,' being a collection of poetical extracts from his larger work, to which it was intended as a preface. Some fragments of this work are in the valuable collection of Oriental MSS. in the possession of Dr. John Lee, to whose kindness I am indebted for the loan of this and other works.

³⁹ *سراج الادب* 'the torch of literature.' This work, the production of Ibn Abí-l-khissál, (see Note 40, p. 340, and Note 82, p. 436,) was unknown to Háji Khalfah.

⁴⁰ *زهر الادب و ثمر الالباب* 'flowers of literature, and fruits of the mind,' is the entire title of a work, divided into three parts, by Abú Is'hák Ibráhím Ibn 'Alí Al-hosrí, who, according to Háji Khalfah (voc. *Zohr*), died in four hundred and three (A.D. 1012-13). Ibn Khallekán, who wrote his life (*Tyd. Ind.*, No. 15), places his death in 413 or 453, although he adds the former date is most probable.

He was a native of *حصر Hosr*, a district near Cairwán.

The word *adab*, which means polite literature in general, is written thus, *اداب adáb*, in one of the copies, as well as in Ibn Khallekán, but I think that the former orthography is more correct.

⁴¹ *كتاب اللالي* Háji Khalfah had no knowledge of this book, which I find in Kheyr's Bibliographical Index, attributed to Abú 'Obeyd-illah Al-bekri, the celebrated geographer mentioned Note 7, page 312.

⁴² *كتاب الامالي* 'the book of dictations' is a work by the famous orator Abú 'Alí-l-kálí. See a preceding Note.

⁴³ *ادب الكاتب* or *الكتاب* 'the duties of the scribe or scribes' is the title of a work by the celebrated Abú Mohammed 'Abdullah Ibn Moslem Ad-dinawarí, better known by the surname of Ibn Koteybah, who died, according to Ibn Khallekán (No. 327, *Tyd. Ind.*), in two hundred and seventy or two hundred and seventy-six of the Hijra (A.D. 888-9), and not in 213, as Háji Khalfah erroneously states, voc. *Ma'rif*. (See Abú-l-fedá, *An. Mosl.* vol. ii. p. 265; D'Herb. *Bib. Or.* voc. *Deinouri*, *Adab al Káteb*, *Catbah*, &c.) A very ancient and beautifully written copy of this work, with copious marginal notes, is preserved in the Escorial Library, No. 570.

The work of Ibn Koteybah was commented upon by several eminent writers; but, among the numerous commentaries mentioned by Háji Khalfah, none, says that bibliographer, was so highly esteemed as that of Ibnu-s-síd Al-bathaliósi. There are two copies of it in the Escorial Library, Nos. 501, 571. I think that the words *Adabu-l-kátib* or *kottáb*, which some writers have translated by *Institutiones Scribae*, (see Hamaker, *Spec. Cod. Or.* p. 1, and Fluegel's Háji Khalfah, vol. i. p. 222,) and others by *Scribendi methodus seu regula*, (see Reiske's Abú-l-fedá, *Not. Hist.* 232,) ought properly to be rendered by *Institutiones viri á secretis* (the duties of a secretary), since the work purports to point out the qualities and endowments which a man filling that situation ought to be possessed of.