

⁴⁴ سقط الزند 'sparkles from the steel' is, according to Hájí Khalfah, the title of a collection of poems, containing upwards of three thousand verses, by Abú-l-'alá Ahmed Ibn 'Abdillah At-tenúkhí Alma'rri, who died in four hundred and forty-nine (A. D. 1057-8). His life is in Ibn Khallekán, *Tyd. Ind.*, No. 46. A copy of these poems is in the Bodl. Lib., No. 324. There is another in the British Museum, (No. 7554,) with a commentary by Abú Zakariyyá Yahya Ibn 'Alí At-tebrízí.

⁴⁵ Among the numerous commentaries on the poems of Mutennabí and on the Hamásah, a collection of ancient Arabic poetry formed by Abú Temám Habíb Ibn Aus الطائي At-táyi, Hájí Khalfah mentions those of Abú-l-hejáj Yúsun Ibn Suleymán الشنتمرى Ash-shantamarí (from Santa Maria), who died in 476.

⁴⁶ Ibn Khallekán (*Tyd. Ind.*, No. 462,) gives the life of a celebrated grammarian born at Seville, whose entire name was Abú-l-hasan 'Alí Ibn Mohammed Ibn 'Alí Al-hadhrámí, better known by the by-name of Ibnu-l-kharúf (the son of the lamb). He is there said to have written an excellent commentary on the grammatical work of Sibauyeh, but this being mentioned a few lines lower down, the work here intended must be a commentary on the كتاب الجمل *Kitábu-l-jumal*, by Abú-l-kásim Az-zajájí, which I find likewise in the list of his works. Ibnu-l-kharúf died in 609 or 610.

⁴⁷ It is not clear from the text whether the patronymic Ar-rondí (of Ronda) is to be joined to Ibn Kharúf's name, and applied to him, or to be read separately, as being that of another grammarian. I find that Ibn Kharúf's patronymic was Al-ishbílí (from Seville), but he might be born in Ronda, and yet denominate himself after the place of his residence.

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

⁴⁸ Abú-l-hasan 'Alí Ibn Múmen Ibn عصفو 'Osfúr, (the son of the sparrow,) was a native of Seville. He died, according to Hájí Khalfah (voc. *Mukarreb*), in six hundred and sixty-three of the Hijra (A. D. 1264-5).

⁴⁹ Hájí Khalfah (voc. *Tautiyah*) mentions a work on grammar entitled توطية في النحو by Abú-l-'Abbás Ahmed Ibn 'Abdi-l-khalíl At-tudmirí (from Tudmir or Murcia), who died at Fez in five hundred and fifty-five (A. D. 1160). But as the names and surname of this writer do not agree with those of Ash-shalúbíní, the author mentioned in Ash-shakandi's epistle (see p. 37), the work must be a different one. This commentary is preserved in the Esc. Lib. (see Cat., No. 190), written in a very fine African hand shortly after the author's death. Abú Músa Ibn 'Isa Al-jazúlí is the author commented. The life of Shalúbíní or Shalúbín occurs in the *Wáfi bi-l-wafiyát*, by As-sadfi. I here translate it: "Abú 'Alí 'Amr Ibn Mohammed Ibn 'Amr Ibn 'Abdillah Al-azdí Al-ishbílí (from Seville) was better known by the by-name of شلوبين *Shalúbín*, a word meaning, in the dialect of the people of Andalus, 'a man who has a white complexion and rosy cheeks,' (*salubrem?*) He was the king of his age in grammar; he

“ was born in five hundred and sixty-two (A.D. 1166-7), and died in six hundred and forty-five (A.D. 1247-8). He took lessons from Abú Bekr Ibnu-l-jadd, and from Abú 'Abdillah Ibn Zarkún, and from Abú Mohammed Ibn بُونَه Bonoh, and from Abú Zeyd As-sohaylí. Abú-l-kásim Ibn Habísh and Abú Bekr Ibn Kheyr authorised him to use and divulge their writings اجازوا له. He also kept up a literary correspondence with As-salafi, who lived in the *Thagher*, (Aragon?) and was educated, as it were, in Ibnu-l-jadd's family, since his father, Mohammed, was a servant of the former. Owing to this Shalúbín was from his earliest youth imbued with a love for science, and became soon a master in grammar, so as to be able to undertake, when still young, the education of Abú Bekr Mohammed Ibn Khalf Ibn صاف Sáf, the grammarian, who became in time a most accomplished writer.

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

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

⁵⁰ كتاب معجم—A geographical dictionary by the author of the *Kitábu-l-mésalek wa-l-memálek*. A copy of this valuable work is preserved in the library of the University of Leyden. See *Spec. Cat. Bib. Lugd. Bat.*, by Hamaker, fo. 68.

⁵¹ See Appendix A., p. xv. *et seq.*

⁵² Abú-l-faraj 'Alí Ibnu-l-huseyn, of Isfahán, who died in three hundred and six (A. D. 918-9), is the author of the celebrated كتاب الاغانى 'book of songs.' There are in the library of the Brit. Mus. two volumes containing fragments of this work. One marked 9657 is a good-sized volume, written in the African hand; the other, a much finer copy, containing part the sixth, is in the Rich collection, No. 7339: it is bound together with an epitome of the whole work made by Ibn Wásel Al-hamawí (from Hamah). I find no mention whatever in Hájí Khalfah of this imitation of Abú-l-faraj. The name of the author too, who is unknown to me, is variously written in the MSS. A. has الحداج which may be the author's trade, (viz. a man who leads camels.) I read in B. الخرج المرسي Al-khorj Al-mursí (a native of Murcia). The epitome reads الحدج *Al-hodj*. Hájí Khalfah (voc. *Al-aghání*) relates that Ibn 'Abbád, King of Seville, used always to travel with a collection of books on poetry and polite literature, making thirty camel loads, but that when he had read the book of Abú-l-faraj he found it so useful, and so abundant in good songs and fine poetry, that he ever afterwards left his library behind, and never took any books in his travels, except a copy of Abú-l-faraj's work.

On Abú-l-faraj the reader may consult Ibn Khallekán's lives (*Tyd. Ind.*, No. 451); Abú-l-fedá (*An. Mosl.* tom. ii. p. 494); and D'Herb. (*Bib. Or. voc. Agani, Aben farage al Esfahani, Esfahani, &c.*); Casiri (*Bib. Ar. Hisp. Esc.* vol. i. p. 347, c. 2), who calls him Ben Alhasan instead of Ibnu-l-huseyn; and Conde, *Hist. de la Dom.* vol. i. p. 466.

An epitome of Abú-l-faraj's work, by Sheikhu-l-islám Al-bedr Al-ghazzí, is in Dr. John Lee's collection.

⁵³ Abú-l-'Abbás Ahmed Ibn Mohammed Ibn Mofarraǰ النباتي An-nabáti (the botanist), better known by the surname of Ibnu-r-rúmiyyah (the son of the Greek or Christian woman), inhabited Seville, and travelled to the East, where he improved his knowledge as a physician and naturalist. He was at the court of Al-'ádil in A. H. 613. His life may be read in Ibn Abí 'Ossaybi'ah, fo. 148, *verso*.

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

⁵⁵ Al-gháfekí is the patronymic of an eminent Andalusian physician, often quoted by Ibnu-l-beyttar and other naturalists. His entire name was, according to Ibn Abí 'Ossaybi'ah (*loco laudato*, fo. 139), Abú Ja'far.

⁵⁶ There can be no doubt that the author here mentioned is the famous geographer, generally known by the name of Idrísí. I find him frequently quoted by Ibnu-l-beyttar, as well as by Ibn Abí 'Ossaybi'ah (fo. 139, *verso*), who speaks of him in the following words:—"The Sherif Mohammed Ibn Mohammed 'Al-hasaní, whose entire name was Abú 'Abdillah Mohammed Ibn Mohammed Ibn 'Abdillah, of the posterity of Idrís Al-hasaní, surnamed *العلي بالله* Al-'alí-billah, was very learned in the knowledge of "simples, and their properties and use in medicine. He left a treatise on the subject." However, as neither Ibnu-l-beyttar nor Ibn Abí 'Ossaybi'ah give the title of Idrísí's work, I conclude that he was not a physician, but was comprised in that category merely from the fact of his mentioning occasionally in his Geography facts connected with natural history. The same might be said of Abú 'Obeyd Al-bekrí, whom the Arabian geographer counts likewise among the physicians of Spain.

⁵⁷ All the copies consulted by me read 'Abdu-l-múmen, son of Almansúr; which must be a mistake of the author, since it is every where repeated. 'Abdu-l-múmen was not the *son* but the *grandfather* of Ya'kúb, the only sovereign of the Almohades who assumed the title of Al-mansúr bi fadhli-llah (*i. e.* the victorious by the grace of God). Besides, as may be seen in the Appendix A., p. xix., Abú-l-walid was cast into prison in the year 595 or thereabout, that is to say, nearly twenty years after the death of 'Abdu-l-múmen. There can therefore be no doubt that for *عبد المومن بن المنصور* as in the text, *عبد المومن بن المنصور* ought to be substituted, *i. e.* 'Almansúr, one of the Bení 'Abdu-l-múmen.' The name of this author, Ibn Habíb, is not among those of the learned men imprisoned by Al-mansúr. See Appendix, p. xix.

⁵⁸ زيد الاسقف القرطبي ابن Zeyd Al-askaf Al-kortobí. These three words not being pointed, it is difficult to determine what their real signification is. From the peculiar syntax of the Arabic language, they may mean either *filius Zeidi, episcopi Cordubensis*, or *filius Zeidi, episcopus Cordubensis*: the former is most probable. There might have been a Bishop of Cordova who was converted to Islám, and who received the Arabian name 'Zeyd;' the son of whom might well have been a writer on astrology, while it cannot be presumed that a Christian bishop, residing in Cordova, would take the name of 'Ibn Zeyd,' and much less that he was the son of a Mohammedan called Zeyd. Again, the word *askaf*, which admits of no other interpretation in Arabic but that of 'bishop,' might be a nickname given to Ibn Zeyd by his countrymen, owing to some circumstance unknown to me. However, be this as it may, it will be shown in the course of these notes, that during the reign of 'Abdu-r-rahmán III., and other enlightened sovereigns of the house of Umeyyah, the Christians of Cordova were admitted to fill posts of honour and trust in the civil administration, as well as in the armies of the Khalif. Another Bishop of Cordova was dispatched by the above Sultán on various missions to Germany, Constantinople, &c. The title of the work كتاب تفصيل الازمان و تصليح الابدان is not to be found in Háji Khalfah.

⁵⁹ I find no author of this name in the biographical works which I have consulted. Casiri mentions two individuals whose first name was Motref (*Bib. Ar. Hisp. Esc.* vol. ii. pp. 118, 147), but both were born at Granada, and preceded Ibnu Sa'id by nearly three centuries.



JUNTA DE ANDALUCIA

P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA

BOOK III.

CHAP. I.

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

¹ أصحاب الكتب أصحاب الكتاب says the writer, very elegantly.

² دع عنك حضرة بغداد و بهجتها .: ولا تعظم بلاد الفرس و الصين
فما علي الأرض قطر مثل قرطبة .: وما شي فوقها مثل بني حدين

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

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

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

⁵ قلوب البشكلة—which I suppose is meant for Cor-dubia, a derivation of the same stamp as those of *Cæsarea-Augusta* and *Toletum*. See pp. 47 and 64.

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

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

⁷ These titles in Arabic are as follow : . كتاب وشي الطرس في حلي جزيرة الاندلس . . كتاب الغاية الاخيرة في حلي الارض الكبيرة

كتاب حلي العرس في حلي غرب الاندلس . . كتاب الشفاة العس في حلي موسطة الاندلس ⁸
كتاب الانس في حلي شرق الاندلس . . كتاب الخطات الريب في ذكر ما حياه من
الاندلس عباد الصليب

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

كتاب الحنة الذهبية في حلي مملكة قرطبة . . كتاب الذهبية الاصيلية في حلي المملكة الاشيلية ⁹
كتاب خدع المألقة في حلي مملكة مالقة . . كتاب الفروس في حلي مملكة بظليوس
كتاب الحلب في حلي مملكة شلب . . كتاب الديباجة في حلي مملكة باجة
كتاب الرياض البصونة في حلي مملكة الشبونة

¹⁰ golden ornaments on the beauties of the district of Cordova. 'الجلي الذهبية في حلي الكورة الفرطبية

'hidden pearls on the beauties of the district of Bolkúnah.' الدرر البصونة في حلي كورة بلكونة

'the novelties of the road on the beauties of the district of Al-kosseyr.' محداتة السير في حلي كورة القصير

'variegated robes on the beauties of the district of Al-mudowár.' الوشي البصور في حلي كورة المدور

'the object of the traveller on the beauties of the district of Morád.' نيل المراد في حلي كورة مراد

'the white clouds on the beauties of the district of Koznah.' كزنة في حلي كورة كزنة

⁹ The word *al-farús* may also mean 'the lion;' but as neither the one word nor the other has the least relation, that I know of, to the title of the book, (the rhyme only being intended,) I am unable to determine which of the two is meant.

كورة غافق 'valuable pearls on the beauties of the district of Gháfek.'

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

الكواكب الدرية في حلي الكورة القبرية Kabrah.

رقة السحبة في حلي كورة اصطبة 'the tenderness of the lover on the beauties of the district of Astabah.'

اليسانة في حلي كورة اليسانة 'the white lily on the beauties of the district of Al-yasénah.'

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

Most of the cities here mentioned preserve their Arabic names. Bolkúnah, a corruption of *Obulco*, ó *Βουλκόν* of Strabo, and the *Municipium Pontificense* of Pliny, is now Porcuna; *Al-kosseyr* (the small castle) is the present Alcozer; *Al-mudawár*, which I find also written *Al-mudawar* and *Atmudawwar*, is Almodovar del Rio, the ancient *Carbula*; *Morád*, or *Moréd*, as it ought to be pronounced, can be no other than Morente, a small town in the province of Cordova; *Koznah* is evidently the small village now called Cuzna.

¹¹ My copy gives the titles of these four chapters thus—

النغم المطربة في حلي حضرة قرطبة 'the modulated intonations on the beauties of the city of Cordova.'

الصبحة الغراء في حلي حضرة الزهراء 'the first morning dawn on the beauties of the court of Az-zahrá.'

البدايع الباهرة في حلي حضرة الزاهرة 'the glittering novelties on the beauties of the court of Az-záhirah.'

الوردة في حلي مدينة شقندة 'the rose on the beauties of the city of Shakandah.'

الجزعة السبعة في حلي كورة وزعة 'the mother-of-pearl vase on the beauties of the district of Waza'h.'

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

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

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

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

¹⁵ A. reads حوا بيت الريحان The epitome حوا بيت الريحان I have preferred the reading in my manuscript, حوانيت الريحان which means 'the shops of the sellers of sweet basil.' I have translated *Ar-rakkákín* by 'bakers,' because I find in the *Kitábu-l-mughrib fí-l-loghah* that *rokák* means 'a small loaf.'

¹⁶ حوام الانبيري—which I believe to be a mistake for الالبيري—If so, it means 'the inhabitant,' or 'born at Elvira' (Illiberis), near Granada.

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

¹⁸ *Salár* سَلار is written thus in every manuscript. However, I find this suburb mentioned by Ibnu-l-khattib in the life of Aslam Ibn 'Abdi-l-'azíz, and written thus, سَلار—I find it also written in this way, شَبَلار *chebalár*, in Adh-dhobí (Nat. Lib. Mad., Gg. 14), which, for aught I know, may be the true

reading. *فران* Farán and *بربل* Barbal are also mentioned by Adh-dhobí (*loco laudato*). That author says that they were both destroyed during the civil wars in the fifth century of the Hijra. Instead of Farán and Barbal my copy reads *قرن* Feran and *بريل* Baril.

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

²⁰ لقد اطلعوا عند باب اليهود .: بدراً ابي الحسن ان يكسفا
تراه اليهود علي بابها .: اميراً فتحسبه يوسف

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

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

²² One of the copies reads *قبط* Copts instead of *قوط* Goths.

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

²⁴ It is remarkable enough that the three words here employed to designate 'lake,' 'tank,' and 'reservoir,' should all have passed into the Spanish language. *Albuhera* or *albufera*, from *بحيرة* *buheyrah* (a small sea), means 'a lake;' *alberca*, 'a tank' or 'pond,' comes from *بركة* *berkah*, which means the same in Arabic; *safareche*, 'a reservoir or place where water is kept for the purpose of irrigation,' from *صهاريج* *shahárij* (a cistern). Indeed, almost all words in the Spanish language meaning a receptacle for water, whether for drinking or for agricultural purposes, will be found to be derived from the Arabic: *aljibe* is 'a well,' from *جوب* *al-júb* or *al-jíb*; *alcubilla*, 'a small building in the shape of a dome built over a place where water is found,' comes from *القبة* *al-kubiyah*, meaning 'a small cupola or kiosque;' *raudal*, 'any stream or volume of water whatever,' is from *رداه* *raudhah*; *azuda*, 'a dam constructed in a river or mill,' from *سد* *sudd*, a 'wall,' an 'obstruction;' *azequia*, 'a canal for irrigation,' from *الساقية* *as-sákiyah*, which means the same; *azeña*, 'a sort of water wheel,' from *السانية* *as-sániyah*, which means 'a camel employed in carrying water for irrigation;' *anoria*, 'a Persian wheel,' from *الناعورة* *an-ná'úrah*, and many other of the same sort.

²⁵ Theodofred, Duke of Cordova, and father of the King Roderic, is said by Ambrosio Morales (*Cronica General*, vol. iii. fo. 197,) to have been the builder of this palace, the ruins of which were still visible in the days of the author about two miles from Cordova, in the midst of a field called *Casa-*

blanca. The Arabs often called the feudal lords among the Goths *Molúk*, i. e. 'kings.' The spot here called *Kudyat Abi 'Obeydah* (the hillock of Abú 'Obeydah), is mentioned by 'Abdu-l-málík Ibn Habíb, the author of an historical work preserved in the Bodl. Lib., No. 127, Nic. Cat., fo. 158, under the name of "the hillock of Abú 'Abdah"—عبدّة

²⁶ سطح الشرف—literally 'a terrace in a commanding situation.' The word *sotah*, whence the Spanish *asoteha* (and by corruption *azotéa*) is derived, means 'a terrace or flat roof on the top of the house.' The expression, 'the gates which God Almighty opened for the redress of injuries, &c.,' is an allusion to the ancient custom among Eastern monarchs of administering justice to their subjects sitting under the gate of their palaces, a custom which was religiously observed by the first Sultáns of the house of Umeyyah in Spain. See Conde, *Hist. de la Dom.* vol. i. p. 342, *et passim*.

²⁷ There must be here some mistake. Narbonne was retaken by the Franks in 797 of our Era, under the reign of Al-hakem I., the grandfather of Mohammed; and from that moment it never afterwards made part of the Moslem dominions. Perhaps the author means Hishám, who not only stormed that city, plundered, and set it on fire, but obliged the inhabitants to furnish him with materials for the construction of the great mosque at Cordova.

²⁸ Mohammed I., son of 'Abdu-r-rahmán II., and the fourth among the Sultáns of Cordova of the family of Umeyyah.

²⁹ This was Mohammed Ibn Hishám Ibn 'Abdi-l-jabbár, surnamed *Al-mahdí-billah*, who usurped the royal power in Cordova after the death of 'Abdu-r-rahmán, son of Al-mansúr, in the year three hundred and ninety-nine of the Hijra (A. D. 1009).

³⁰ Mr. Shakespear has constantly translated من, *roman* by 'peach;' when it is notorious that this word means 'a pomegranate.' The sort of fruit here described is to this day called in Spain *granada zafarí*, and considered the best of its kind. Spaniards also call *ensalada romana* a sort of salad with which the grains of the pomegranate are mixed. In the description which the author of the *Karttás* gives of the agricultural productions round Fez he mentions, among other fruits, this sort of pomegranate. See the translation by José Antonio Moura, Lisboa, 1828, p. 43.

³¹ In the partition of lands made by the Amír Husám Ibn Dhirár Al-kelbí in A. H. one hundred and twenty-two (A. D. 740), the city of Malaga and the neighbouring districts fell to the lot of the Arabs of Al-urdán (that part of Palestine watered by the Jordan) and to the people of Ray or Rayya (a district of Persia), whence the name of Raya, afterwards given to Malaga, is most likely derived. See Conde, *Hist. de la Dom.* vol. i. p. 110, and a preceding note, p. 356.

³² The origin of this fruit is differently related in the treatise on agriculture by Ibnu-l-awám. It is said there that the pomegranate called شعري *sha'ri* (that is, hairy,) came from Baghdád or from Medína, and was sent as a present to 'Abdu-r-rahmán I. by his sister, then residing in the East; that it was called سفري *safri*, or the traveller, owing to this circumstance. (See the Spanish translation by Banqueri, Madrid, 1802, vol. i. p. 274.) However, although the introduction of a particular species of

pomegranate may be owed to the Arabs, as here asserted, it is probable that the fruit existed already in Spain, since Isidorus Pacensis, who lived in the beginning of the eighth century, compares the Peninsula to a pomegranate, " *ut diceret, augustalem esse malo-granatum.*" (See Florez, *Esp. Sag.* vol. vii. sect. 60.) The author inserts here a poem which I have omitted, by Ahmed Ibn داوح Dauh, describing this fruit.

³³ Hishám Ibn 'Abdi-l-malek, grandfather of 'Abdu-r-rahmán Ad-dákhel I., Sultán of Cordova, built, not far from his capital, Damascus, a pleasure-house surrounded by gardens, to which he gave the name of *Rissáfah*, or, according to other writers, *Russáfah*.

³⁴ قصر الحائير might mean also 'the palace of the stupified or struck with amazement.'

³⁵ Abú Yahya was governor of Cordova during the reign of his father, Yúsuf Abú Ya'kúb, the second Sultán of the Almohades. He was beheaded by order of his brother, Ya'kúb Al-mansúr, in five hundred and eighty-two (A.D. 1186). See Conde, *Hist. de la Dom.* vol. ii. p. 391, and the *Kartús*, translated by Moura, p. 230, *et seq.*

³⁶ Looking into the *Kaláyidu-l-ikiyán*, by Al-fat'h Al-kaysí, I find at the place mentioned a poetical description of the palace called Dimashk, in Cordova. The entire name of the Wizír Ibn 'Ammár was Dhú-l-wizárateyn Abú Bekr Mohammed Ibn 'Ammár. See Note 43, p. 341.

³⁷ كل قصر بعد الدمشق يذم . . . فيه طاب الجني و فاح الهم
منظر رايق و ماء نمير . . . و ثري عاطر و قصر مشيم
بت فيه و الليل و القحمر . . . عنبر اشهب و مسك احمر

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

³⁹ Zubeyr Ibn 'Omar Al-mulaththam governed Cordova for a short time during the absence of Abú-l-hasan 'Alí, Sultán of the Almoravides. Al-mulaththam, which means 'the wearer of the veil called *latham*,' was an epithet generally given to the Almoravides, because the tribe of Senhájah, to which they belonged, covered their faces with a triangular piece of cloth.

⁴⁰ *Na'urah* or *ná'úrah*, whence the Spanish *anoria*, means 'a water wheel' or 'a Persian wheel,' any contrivance to raise water for the purpose of irrigation. Wheels of the same clumsy description as those constructed by the Arabs are still in use all over Spain. According to Ibnu-l-khattib these gardens gave their name to a certain quarter of Cordova called *Jahatu-n-ná'úrah*. Ibn Khákán says that the gardens and the palace built in the midst of them existed so late as the year four hundred and sixty-two (A.D. 1069-70).

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

A portion of the *kassidah*, to which Al-makkarí refers his readers, has been given by Ibn Khákán in his *Kaláyidu-l-'ikiyán*, at the life of the Wizír Ibn Zeydún, and translated by the above-mentioned eminent German scholar, who has added numerous notes and illustrations bespeaking the most exquisite erudition.

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

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

⁴⁴ Instead of السراق *sorrák*, the plural of *sárik*, 'a thief,' another copy reads سرادق *sorádik*, which means 'a sort of awning,' generally used in Africa and Spain to keep the houses cool, and keep off the rays of the sun in the hot days of summer. Mr. Shakespear has likewise *surádik*.

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

⁴⁶ The author introduces here some poetical descriptions of Cordova and its outskirts, which occupy several pages. I have translated them all, but the unusual length of some, and the little connexion they all have with the principal object of this work, (for no historical fact is to be gained by their perusal,) have prevented me from inserting them here; they may perhaps find a place in a work which I think of giving to the press at a future time on the poetry of the Arabs, viewed in connexion with the popular poetry of Spain. I shall, therefore, merely give here the names of the authors of the said poems: Kásim Ibn 'Abúd Ar-riyáhi; Músa Ibn 'Abdi-l-málik Ibn Sa'id, and Ja'far Ibn 'Abdi-l-málik Ibn Sa'id, the father and uncle of Abú-l-hasan Ibn Sa'id (see Note 107, p. 440, and Note 37, p. 476); the Sheríf الاصم Al-assam, of Cordova; Abú Sheybah, of Malaga; the Wizír Ibn Zeydún; Abú-l-hasan Al-meríní; the Wizír Abú Bekr Ibnu-l-kobtornah (see Casiri, vol. i. p. 105); the Wizír Abú-l-huseyn Ibnu-s-serráj, &c. &c.

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

⁴⁸ Probably the bridge, though begun under As-samh Ibn Málik Al-khaulání, was not completed until the times of 'Abdu-r-rahmán, who succeeded him soon afterwards; the former having been killed in battle with the Franks. (See Cardonne, *Hist. de l'Afrique*, vol. i. p. 117.) Conde attributes its erection to 'Anbasah, who ruled two years afterwards. See *Hist. de la Dom.* vol. i. p. 75.

⁴⁹ All the copies read distinctly القلص—i. e. 'he that uses the قلص *kalass*,' probably an article of dress exclusively used by lawyers and theologians.

⁵⁰ الهدونة *Al-madīnah* is the title of a celebrated work on the sect of Málík Ibn Ans, by a theologian named Abú 'Abdillāh 'Abdu-r-rahmán Ibnu-l-kásim Al-málikí (see Note 59, p. 455), who, according to Ibn Khallékán, died in one hundred and ninety-one (A. D. 806-7). Hájí Khalfah, who gives the title of this volume, mentions no less than nine other commentaries and epitomes of the work of Málík, mostly written by Spanish Arabs.

⁵¹ The Rich copy reads كرتش—Mine and the epitome read كرناش *Karnásh*. I have followed the former reading here as well as in a preceding passage (see p. 389), where this word is likewise written *Kartásh*. I confess, however, that the name and situation of those places, if they be not the same, are unknown to me. Both silver and quicksilver (in Spanish *azogue* from the Arabic الزيتيق) abound in the territory of Cordova; the former at Guadalcanal, the latter at Priego.

⁵² Two of the copies read سيطالسة *Sittálishah*, another يسطالسة *Yastálishah*, neither of which is now in existence. (See Appendix A., p. xix.) In the *Cronica General*, fo. 412, Ferdinand III. is said to have passed through a town called *Sietefilia* on his way to Cordova. The زنجفر *zonjifor*, which Ibnu-l-beyttar translates by 'a sort of vermilion which is generally found in quicksilver mines,' is the cinnabar.

⁵³ الشرنج in my copy; that in the British Museum reads شرنج—but I believe سرنج *sirenj* is intended. (See Avicennæ Opera Arabicæ, fo. rrr.) Might not *sirenj*, which is the same thing as the stone called *hematites*, be a corruption of the Spanish word *sangre*?

⁵⁴ My copy reads here أصيبت دور قرطبة التي بها و ارباضها أيام محمد بن أبي عامر 'I counted the houses and suburbs of Cordova during the times of Mohammed Ibn Abí 'A'mir;' I did not therefore think myself justified in translating 'numbered, &c.,' as Mr. Shakespear has done, p. 184.

⁵⁵ The word translated by 'wooden cabins' is مصاري the plural of مصرية—which is often used by African writers to designate a ship-cabin or any light house built only of wood. The editor of the original Travels of Ibn Battúttah, in describing the ككم *kakam*, (a sort of vessel used by the Chinese,) says as follows: تكون فيهم البيوت و البصاري و الغرف للتجار و البصرية منها يكون فيها البيوت و السنداس و عليها المفتاح يسدها صاحبها و يحمل فيها الجوارى و النساء و ربا كان الرجل في مصرية فلا يعرف به غيره ممن يكون بالركب حتى يتلقاها اذا و صلا الي بعض البلاد و البحرية يسكنون فيها اولادهم

"Each of these vessels is provided with a certain number of rooms, *cabins*, and recesses for the use of merchants and passengers; some of the *cabins* will even be composed of various apartments with curtains or blinds, and have doors with locks. The occupant of the cabin will keep the key of it in his possession, for it frequently happens that merchants take with them their wives and family. So

“ secluded are these cabins that the people inside of them will be entirely unknown to each other during the voyage, unless they happen to meet on the deck when the vessel goes into port. There are other cabins for the use of the crew, who generally keep their children in them.”

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

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

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

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

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

⁶⁰ Again, instead of ‘seven hundred,’ I read ‘seventeen hundred mosques’ in the principal MS.; but to judge by what precedes as well as by what follows, the former must have been the number intended.

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

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

CHAPTER II.

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

² The epitome reads شنت ننجنت—A. بنجنت *Binjent*, which I suppose is meant for St. Vincent, who suffered martyrdom in Valencia under the Proconsul Dacien, the 22nd of January, A. D. 304, and who is called by St. Paulinus the "glory and ornament of Spain." (See the *Flos Sanctorum*.) But among the Christian temples mentioned by Florez (*Esp. Sag.* vol. ix. p. 121) as existing in Cordova before the invasion, I find none dedicated to St. Vincent. It will, perhaps, not be amiss to observe here that Ibn Habíb (*loco laudato*, fo. 158,) says that the principal Christian church in Cordova, at the time of the taking of that city by the Moslems, stood in the quarter of the city called *Kudyat Abí 'Abdah* (see Note 25, p. 487), not far from the dwelling of Asbagh Ibn Halíl.

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

⁴ According to Conde (*Hist. de la Dom.* vol. i. p. 215), the building of the mosque was not begun until two years afterwards (A. D. 786). Ar-rázi says in the year 169. It is by mistake that Abú-l-fedá places

this event in A. H. 121. (See *An. Mosl.* vol. ii. p. 61.) Rodericus Toletanus (*ad calc. Erpen.* fo. 18) says in 149; Ibn Shihnah in 171.

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

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

و انفق في دين الاله و وجهه	∴	ثمانين الفا من لجين و عسجد
توزعها في مسجد امة النبي	∴	و منهجة دين النبي محمد
تري الذ هب البازي فوق سوكه	∴	يلوح كبرق العارض التوقد

Dih'yah might not be a name, but the office of this poet, for the word *دحية* means 'a general' in the dialect of Yemen. The patronymic *البلوني* Al-balúní seems to indicate that Mohammed was a native of Bolonia, the *Βελών* of Strabo, and the *Βαλών* of Ptolemy, between Bæsippo and Melaria. The epitomist of the original Travels of Ibn Battúttah had also the patronymic *البيلوني* Al-baylúní.

⁷ Both the principal MS. and the epitome have simply 'that 'Abdu-r-rahmán ordered the *zakhrafah* or gilt-work to be made.' The word *زخرفة*, which may also be pronounced *zokhrofah*, means 'gilding.' Instead of *زخرفة* the epitome reads *زخرفة*.

⁸ *المفترق*—literally 'the union of what is scattered.' The title of this work is not in Hájí Khalifah.

⁹ The word *بلاط* plur. *بلاطات* which I have every where translated *aisles*, is not in the Dictionaries. M. de Quatremère translates it by chapels, *chappelles*, (see his fragment of Al-bekrí in vol. xii. *des Notices et Extraits des MSS. de la Bib. du Roi*, pp. 439, 592, *et passim*;) but in what way the learned Frenchman applies that meaning to a mosque, I am unable to comprehend. I find it used by Ibn Bashkúwál, fos. 72 and 135, by Ibnu-l-khattíb, and by almost every African or Spanish writer, as applied to the aisles or naves in a mosque, or, rather, to the space between each row of columns, which the Spaniards call *calle*, that is, 'alley,' 'walk.' In describing the mosque of Damascus, Ibn Battúttah (original Travels) uses the following expressions: *و بلاطات مسجد دمشق ثلاثة مستطيلة من شرق الي غرب سعة* و *كل بلاط منها ثمان عشرة خطوة و قد قامت الي اربع و خمسين سارية و ثمانى ارجل خصية* "and the aisles in the mosque of Damascus are three in number, extending from east to west, each of "the aisles being ten paces wide, and resting upon fifty-four columns and eight square pillars."

I find also in the *Barnámej* by 'Obeydullah Ibn Yúsf (Arab. MS. in the Escur. Lib., No. 1818),
 و حكى ان بالجمع مدينة اقلش بلاط فيه جوايز منشورة مربعة مستوية الاطراف طول الجايزة
 منها مائة شبر و اربعة عشرين شبراً

“ and they relate that in the principal mosque of the city of Uclés there is an aisle with large beams (thrown over) sawed, squared, and having the ends smoothed and made equal; and they say, that each of these beams measures in length one hundred and twenty-four spans.” I find likewise in the *Kitábu-l-'ayn*, or a Dictionary of the Arabic language (Ar. MS. in the Esc. Lib., No. 571,) بلاط ج بلاطات هي كاليهو
 “ *balátt*, which forms its plural *baláttát*, means the same thing as *bahu*,” that is, ‘a piece of ground or any thing long and narrow.’ I need not add that the circumstance of the present cathedral of Cordova consisting of nineteen aisles intersected by twenty-nine others (as here described) removes all doubt as to the real meaning of the word *balátt* when applied to a mosque.

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

¹¹ *sahan*, in Spanish *zaguan*, is ‘an open court,’ and sometimes ‘a porch.’

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

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

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

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

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

¹⁷ The word which I have translated by ‘cornices’ is شرافات the plural of شرفة—In that sense I find it commonly used by the Arabian writers of Spain.

¹⁸ The *mihráb* is a cavity in the wall of a mosque, showing to the Mohammedans the point of the compass towards which the *ka'bah* stands. Behind it was a room where the Koráns were usually kept. Both are now converted into a chapel, consecrated to St. Peter, and which the inhabitants of Cordova vulgarly call *la capilla del zancarron* (the chapel of the chin-bone), from a popular belief that that of Mohammed was preserved in it.

¹⁹ I find this word written *سُفَيْسَفَا* *sofeysafá*, which, no doubt, is a transposition of *فُسَيْفَسَا* *foseyfasá*: the word is not in the Dictionaries; but I find in the *Kitábu-l-'ayn* *الْفُسَيْفَسَا شَيْ يَطْبُخُ مِنَ الزَّجَاجِ* “the *foseyfasá* is a substance made of glass and small pebbles baked together, and uniting with great variety of colour great brilliancy and beauty; it is sometimes mixed with silver or gold.” In this sense I find the word used by Al-bekrí, fo. 44, and by Bakúwí, p. 427, as well as by Ibn Battúttah in his description of the imperial palace at Constantinople. The words of the latter author are as follow: *وَدَخَلُوا بَيْتِي إِلَى مَشُورٍ كَبِيرٍ حَيْطَانَهُ* “I was introduced into an extensive hall, the walls of which were all covered with enamel, having figures of men and beasts engraved upon it.” I find also in various writers that this substance came from Greece. According to the historian Sá'id, (Bodl. Lib., No. 713,) one of the conditions of the peace granted to the Emperor of Constantinople by the Khalif Al-walid was that he should provide him with a certain quantity of *foseyfasá* or enamelled work for the great mosque he was building at Damascus; and Idrísí, in his description of the mosque of Cordova, says that the enamel which covered the walls of the *mihráb* came from Constantinople, and was put up by Greeks whom 'Abdu-r-rahmán had engaged for that purpose.

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

²¹ *عَضَاضَتِي* the dual number for *عَضَاضَةٌ*—which I presume means the jambs of the arch at the entrance of the *mihráb* (now the chapel of St. Peter), where the four columns here described are placed.

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

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

²³ Ibnu-l-beyttar describes this wood in the following words: *بِقَمِ أَبُو حَنِيفَةَ هُوَ خَشَبٌ شَجَرِ عِظَامٍ*

و ورقه مثل ورق اللوز اخضر و ساقه و افذانه حمر و نباته بارض الهند و الزنج و يصنع بطبيعه
 " The *bakam*, according to Abú Hanifah, is the wood of a large tree, the leaves of which resemble in
 " colour those of the *al-lúz* (in Spanish *alloya*, 'almond tree'); they are green, but the trunk and the
 " branches are of a reddish hue. It grows in India, and in the country of Zinj (Ethiopia), and a decoction
 " of it is used for dyeing." It is, I believe, the Brazil wood.

²⁴ There were at one time in the Christian states of Spain various descriptions of gold coin called *mizcal*, from the Arabic *مئقال mithkál*. Hence that coined by Mohammedan sovereigns was distinguished by the appellation "Mohammedí."

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

²⁶ The Khattíb, or preacher, Ibn Marzúk, of whom I have given an account in a preceding note (Note 90, p. 437), wrote, according to Háji Khalfah, a work entitled *السنن الصحيح* 'collection of the traditions contained in the Sahih.' There is in the British Museum, No. 9486, a volume containing extracts from his other works.

²⁷ Ibnu-l-khattíb says, "that when Ibn Ghániyyah, the general of the Almoravides, took possession of Cordova in the year five hundred and forty-one of the Hijra (A. D. 1146), the Christians, who were his auxiliaries, penetrated into the great mosque, tied their horses to the columns of the *makssúrah*, and profaned with their impious hands the sacred Korán that was preserved in its *mihráb*; and that in consequence of this, when the Sultán 'Abdu-l-múmen retook Cordova from the hands of Ibn Ghániyyah, unwilling to leave such a jewel exposed to further pollution, he determined upon having it sent to a more secure place; and always afterwards took it in all his military expeditions wrapped up in a precious case which he ordered to be made." The author of the *Karttás* says as much in nearly the same terms. See also Conde, *Hist. de la Dom.* vol. ii. pp. 321, 351.

²⁸ This is the same prince whom Ibnu-l-khattíb, in his *Al-hololu-l-markúmah* (or silken gown embroidered with the needle), calls Abú-l-hasan 'Alí Ibn Abí-l-'olá Idrís, surnamed Sa'id, who was the ninth Sultán of the Almohades, and was killed in a battle fought before Telemsán against Yaghmarasán, the founder of the dynasty of the Bení Zayyán. See Casiri, *Bib. Ar. Hisp. Esc.* vol. ii. p. 224, where this event is erroneously placed in 641, although a few pages further (229 and 263) it is said to have happened in 646. The author of the *Karttás* agrees with Ibnu-l-khattíb in the year of Abú-l-hasan's death, which he places on a Tuesday, the last day of Safar, but differs as to the spot where the battle was fought, which he fixes at *تامزجورت* Támezjúrt (Moura reads Tameradit), instead of Telemsán. See Moura, p. 383, and Conde, *Hist. de la Dom.* vol. ii. p. 443.

²⁹ Instead of Ibráhím the author ought to have said *Ibn Ibráhím*; since, according to Ibnu-l-khattíb (*loco laudato*, p. 224,) and to the *Karttás*, Abú-l-hasan's successor was called Abú Hafis 'Omar Ibn Abí Ibráhím Is'hák Al-murtadhí. He was killed, according to the above-mentioned writers, on the twenty-second of Safar of the year six hundred and sixty-five (November, A. D. 1266), at Azamor, while trying

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

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

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

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

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

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

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

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

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