

	A. H.	A. D.
Taríf follows Ilyán in Ramadhán	91	September or October, 710.
Landing of Tárik, 8th Rejeb	92	April 30, 711.
Battle of Xerez—began on the 28th of Ramadhán, protracted till the 5th of Shawwál	92	July 19 to 26, 711.
Taking of Xerez, Ramadhán	92	{ end of July or beginning of August, 711.
Taking of Ezija	92	August, 711.
Mugheyth takes Cordova in Shawwál	92	end of August, 711.
Granada, Malaga, and Murcia overran by Tárik's lieutenants	92	November or December, 711.
* Arrival of Músa in Jumáda i.	93	March or April, 712.
* Taking of Toledo by Tárik on the 11th of Jumáda ii.	93	Palm Sunday, 712.
Taking of Medina-Sidonia by Músa	93	between March and May, 712.
—— Carmona		
—— Seville		
—— Beja		
—— Merida, 1st of Shawwál	93	July 10, 712.
Rebellion at Seville		end of July, 712.
Músa meets Tárik at Talavera, and deprives him of command, at the end of Shawwál	93	beginning of August, 712.
—— takes Saragossa	93	{ between August, 712, and February, 713.
—— invades upper Aragon and Catalonia		
* Murcia, Malaga, and Granada finally subdued		
* Músa makes an incursion into Galicia, in Rejeb	94	April, 713.
—— leaves Spain for Africa in Dhí-l-hajjah	94	August or September, 713.
—— presents himself to the Khalif Al-walid (forty days before his death) on the 5th of Jumáda	96	February, 715.
* —— is fined by Suleymán, in Jumáda	97	January or February, 716.
—— accompanies him on a pilgrimage to Mekka (in Dhí- l-hajjah?)	97	July or August, 716.
* —— dies	98	September, 716.

ADDITIONS AND CORRECTIONS.

Page 61, line 14. All the copies read distinctly سيدر بن *Seyrin*, as printed; but there can be no doubt that it is a mistake for سيدر بن—and that *Seyr* is meant.

Page 102, line 29, read 'predicate.'

Page 142, line 25, read 'Must'arabs.'

Page 176, line 26, read 'Hejáz.'

Page 181, line 22, read 'Nasij.'

Page 182, line 8, read 'can;' line 15, 'is;' line 16, 'readers;' line 17, add—also 'has' composed.

Page 211, line 16, read '*Kasru-L-háyiri*.'

Page 230, line 9, read 'seventh century.'

Page 245, line 17, read 'were.'

Page 272, line 13, read 'his.'

Page 275, line 8, read 'thus.'

Page 304, line 34, read البحر

Page 305, Note 10. Instead of '*Al-jera'i*' read 'Amí Jelebí;' for the former was merely the transcriber, not the author, of the work therein alluded to.

Page 311, Note 4. In addition to my notice on the life and writings of Ibnu Khaldún, I deem it necessary to state that he must have resided for some time at Granada, for I find that Ibnu-l-khattíb mentions him in his Biographical Dictionary. According to this writer, Ibnu Khaldún wrote a treatise on logic for the use of Yúsuf Ibn Isma'il, King of Granada, with whom he rose high in favour. There is in the Escorial Library, No. 1609, a work on special jurisprudence, bearing the date of A.H. seven hundred and fifty-two (A.D. 1351), and written by Ibnu Khaldún himself; where he takes the patronymic "Al-gharnáttí."

Page 320, Note 36. There can be no doubt that *Majma'u-L-bahreyn* is here meant; but I am not aware of any promontory on the coast of Galicia being so called by the Arabian geographers. Idrísí, whom I have consulted, states no such thing; on the contrary, he says that the spot called *Majma'u-L-bahreyn* (the meeting of the two seas) was close to Gibraltar, where the junction of the Ocean and Mediterranean takes place.

Page 321, line 30, read 'is not literally transcribed.'

Page 332, line 1, read 'Josef.'

Page 349, Note 75. Since this note was written I have found in the library of the British Museum, among the Rich MSS.

(No. 7483), a copy of the work here cited. The title, as here written, is مَبَاهِجُ الْفِكْرِ وَمَنَاهِجُ الْعَبْرِ

It is divided into two parts, each composed of nine chapters, treating of the globe, the planets, the seasons; the seas, rivers, and mountains; the mineral productions peculiar to each country, &c. A short but valuable description of the inhabited world, divided into climates, is given also in one of the chapters of the second part. It is a quarto volume, plainly written in the Eastern hand about the middle of the last century; according to the superscription, it was transcribed from a copy executed in A.H. nine hundred and seventy-three (A.D. 1566).

Page 376, line 9, read الاماني

Page 382, Note 17. After this note was written I met in one of my manuscripts with a passage, which at once shows me

the origin of the tradition recorded by Ibnu Bashkúwál. It is the history of the Mohammedan conquests under the first three Khalifs, by 'Abu-l-kásim 'Abdu-r-rahmán Ibn Mohammed Ibn 'Abdillah Ibn Hobaysh. At the end of the chapter treating of the conquest of Africa, I find these remarkable words: وعن محمد و طلحة قالا و أرسل عثمان عبد

الله بن نافع بن الحصين و عبد الله بن نافع بن عبد القيس من فورهما ذلك من افريقية الي الاندلس فاتياها من قبل البحر و كتب عثمان رحمة الله الي من اقبل الي الاندلس اما بعد ان القسطنطينية انما تفتح من قبل الاندلس و انكم ان ها تفتحو كنتم شركا من فتحها في الاجر و السلام

"And they say, on the authority of Mohammed and Tolhah, that immediately after this [the taking of Ifrikiyyah] 'Othmán sent 'Abdullah Ibn Náfi' Ibn-l-hassin and 'Abdullah Ibn Náfi' Ibn 'Abdi-l-kays from Ifrikiyyah to Andalus, which country they attacked from the sea. And 'Othmán (the mercy of God be upon him!) wrote to them at the time, 'Know ye that Constantinople shall be conquered by people from Andalus; therefore, if you subdue that country, you shall participate in the rewards promised to those who will conquer that city.'"

Page 383, line 10, read 'Florez.'

Page 390, Note 28. I believe that the word *al-ma'tisísá*, the meaning of which I have looked for in vain, is nothing more than the word مغنيسيا *maghnisiá* by a misplacement of the points.

Page 394, Note 3. The entire name of the geographer Ibn Haukal was Abú-l-kásim Mohammed Ibn Haukal An-nassíbi.

Page 439, Note 102. Instead of the first verse as it is there printed, read

أَخِ الرَّجَالِ مِنَ الْبَاعِدِ . . . وَالْأَقْرَبِ لَا تَقْرَبْ

'Make thyself the brother of men who are strangers to thee; but never approach thy own relatives, for,' &c.

Page 451, Note 22. I find the title of this work differently written by the various writers I have consulted. Al-makkari, in

the life of that author (fo. 150), gives it thus: *العرب المغرب في اخبار محاسن اهل المغرب*—Hájí Khalfah *العرب المغرب*

—and Kheyr Ibn Khalifah *العرب المغرب ملوك المغرب*—All, however, agree that it was the composition of Alisa' or Al-yasa' Ibn 'Isa Ibn Hazm Ibn Alisa' Al-gháfekí. But I was not aware at the

time I wrote this note that Ibn Alisa' died in five hundred and seventy-five (A. D. 1179), and therefore that Ibn Hazm, who preceded him by nearly one century, could never have alluded to a work of his; whence I conclude that there must be two histories of the Mohammedan settlements in the West bearing the same title: one the composition of Ibn Alisa', who died in A. H. 575, the other written much before that time; since it is mentioned by the author of the epistle, whose death took place in A. H. 426.

Page 464, Note 134. The title of Az-zahráwi's work might as well, perhaps better, be rendered by 'ample permission (of borrowing) for those who cannot compose works on medicine'

Page 530, line 5, read بلاد

Page xxvii, line 14, read العرب

Page xxxix, line 13, read الاندلسي

Page li, line 5, read 'Abdullah.'

Notwithstanding the great attention which the translator has given to the spelling of proper names and titles of Arabic works, some unavoidable mistakes have been committed, chiefly in cases when the words were susceptible of various pronunciations. In the eye of an Oriental scholar these are not, properly speaking, errors; but as the reader unacquainted with the languages of Asia might be startled by finding a proper name or the title of a book spelt in two different ways, the following list of corrections should be attended to.

Al-jauf, page 23, line 12.

Al-khazreji, page 193, line 38; page 404, line 30. Appendix, page lii, line 14; page xliii, line 1.

- Al-mas'hab*, page 91.
- Al-mugh'rib*, page 84, line 18; page 95, line 7; page 195, line 4; page 196, line 2.
- Al-mush'rik*, page 84, line 23; page 95, line 7.
- Al-wáfi bi-l-wafiyát*, page 339, line 35.
- As-safadí*, page 339, line 33; page 340, line 17; page 474, line 14; page 479, line 35. Appendix, page li, line 21.
- As-senháji*, page 130.
- Big'h'yatu-l-multamis*, page 312, line 35; page 440, line 8.
- Dhí-n-mín*, pages 46, 126, 354.
- Farej*, page 311, line 10.
- Háfedh*, page 150, line 30.
- Hayátu-l-haywán*, page 391, line 18; page 410, line 25; page 434, line 19.
- Jumáda*, page 242, line 9; page 304, line 25; page 310, line 8; page 331, line 19. Appendix, page l, line 20; page lvi, line 14.
- Ja'ráfiyyah*, page 71, line 21; page 73, line 17; page 78, line 19; page 81, line 18; page 89, line 25.
- Jebal*, page 58, line 32; page 364, line 25.
- Khazreji*, page 536, line 10.
- Khazrejiyyah*, page 404, line 33.
- Kheyr*, page 404, line 35.
- Mattmahu-l-anfus*, page 195, lines 8, 14; page 245, line 23; page 436, line 14.
- Reyhánu-l-lebáb*, page 519, line 12; page 526, line 39; page 527, lines 16, 39.
- Sáhibi*, page 327, line 1.
- Sháfi'*, page 178, line 12; page 183, lines 22, 30; 317, line 3. Appendix, page i, line 14.
- Thimáru-l-kolúb fi-l-mudháf, &c.*, page 330, line 13; page 331, line 32.
- Ummu-s-sa'd*, page 161, line 35.
- Wáda*, page 48, line 19; page 52, line 19; page 53, line 10; page 55, line 13; page 271, line 5.
- Yúsuf*, page 36, lines 21, 24, 28, 29, 30; page 37, lines 1, 7, 8; page 84, line 3.

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

UNTA DE ANDALUCIA

END OF VOL. I.

LONDON:

W. HUGHES, KING'S HEAD COURT, GOUGH SQUARE.