

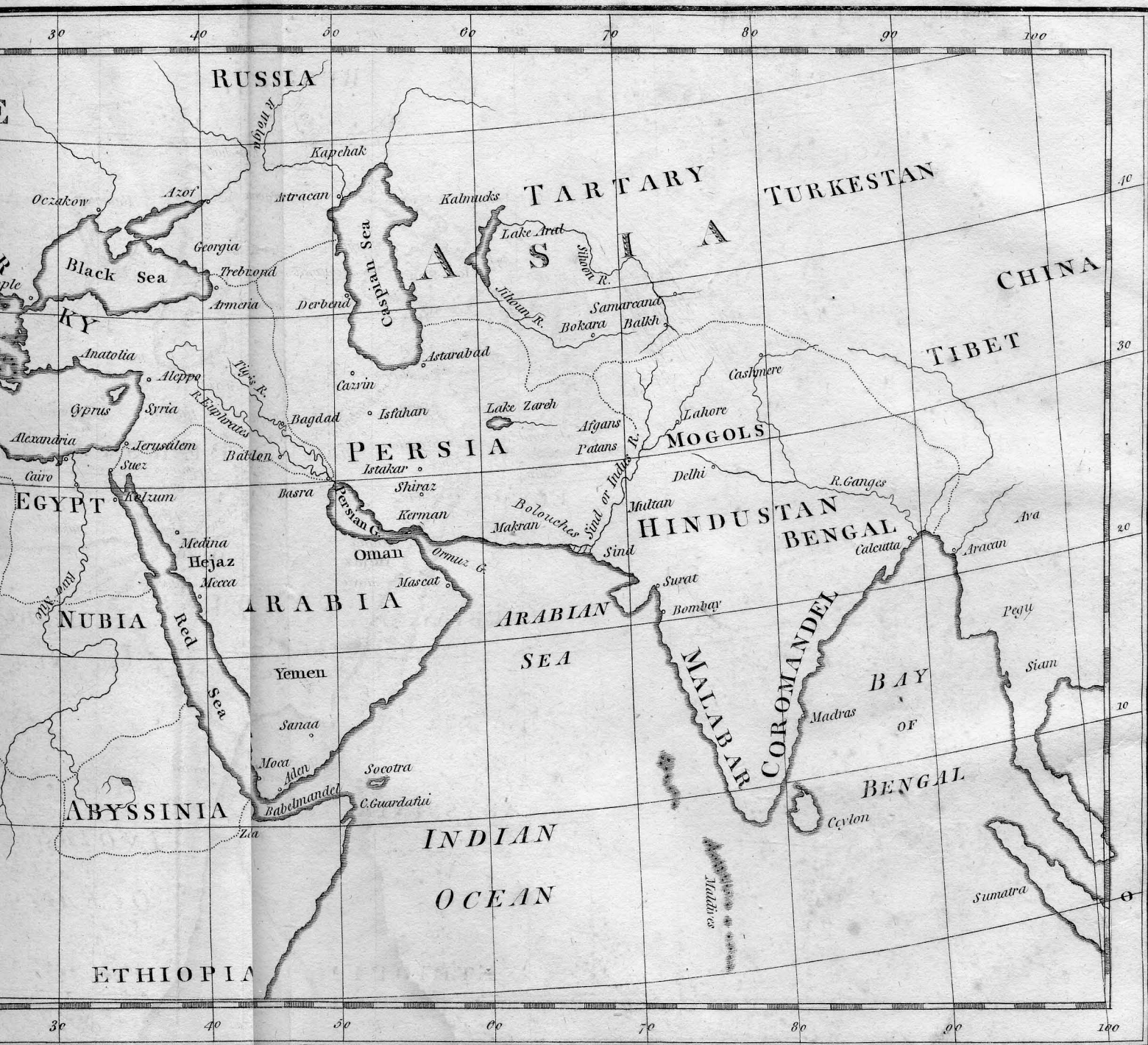
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to illustrate SIR WILLIAM OUSELEY'S transition of the

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GENERAL MAP



SELEY'S translation of the ORIENTAL GEOGRAPHY of

Herbelot

كتاب
مسالك و ممالك تصنيف ابن حوقل

311
62

THE
ORIENTAL GEOGRAPHY
OF
EBN HAUKAL,
AN
ARABIAN TRAVELLER OF THE TENTH CENTURY.

*Translated from a Manuscript in his own Possession, collated with one
preserved in the Library of Eton College,*

BY

Sir WILLIAM OUSELEY, Knt. LL. D.

M. J. S. M.
11-3545

ORBIS SITUM DICERE AGGREDIOR, IMPEDITUM OPUS ET FACUNDIÆ MINIME CAPAX.

POMP. MELA.

London,

Printed, at the ORIENTAL PRESS, by Wilson & Co.

WILD-COURT, LINCOLN'S INN FIELDS,

FOR T. CADELL, JUN. AND W. DAVIES, STRAND.

1800.



کتاب
مسالك و ممالك تصنيف ابن حوقل

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XXI



TO
THE KING,
THIS ATTEMPT
TO IMPROVE OUR KNOWLEDGE
OF
THE EASTERN WORLD

IS HUMBLY DEDICATED,

BY

HIS MAJESTY'S

MOST DUTIFUL SERVANT, AND MOST

FAITHFUL SUBJECT,

WILLIAM OUSELEY.

PREFACE.

IN compiling, from the Manuscript Works of several Persian and Arabian Authors, whatsoever they had written on the Geography of the Eastern World, I found that, in a variety of detached extracts, I had imperceptibly translated almost half of that treatise which I now offer to the Publick as complete in an English version as the obscurities and imperfections of the original would admit.

Besides the intrinsick merits of the work, its authenticity and antiquity induced me to regard it as the most important of all compositions on the subject of Oriental Geography. ABULFEDA informs us, that EDRISI, EBN KHORDADBAH, and many other writers of high reputation, have only traced, on

paper, the footsteps of EBN HAUKAL, who, it appears from his own words, had actually visited most of the places which he describes.*

Although the exact epoch of his birth and death is still unknown to me, I have not hesitated to announce EBN HAUKAL as an author of the tenth century. That he wrote before the building of Cairo, we learn from his account of Egypt in the following work, page 30; and after the accession of ABDAR-RAHMAN, who, in his time, governed Andalus, or Spain, appears from p. 28. The foundation of modern Cairo was laid in the year 968 of the Christian Æra, and ABDARRAHMAN assumed the government of Spain in the year 902 of the same Æra, or of the Hegira 290. Thus we may ascertain, that EBN HAUKAL flourished before the year 968, and after the year 902; and we cannot err considerably if we place him in the middle, or, perhaps, in the beginning, of the tenth century†. He is styled, by EDRISI and ABULFEDA, simply

* *Chorasmia et Maweralnahr descriptio, ex tabulis Abulfeda, &c.* Quarto, London, 1650, p. 2.

† *This date is confirmed by another passage in our Author's description of Maweralnahr, or Transoxania, page 235. He there informs us, that he conversed with a respectable personage, who had served in the armies of NASSER AHMED. This Prince, of the*

حوقل Haukal, or ابن حوقل Ebn Haukal: *But it appears, from one copy of his work deposited among the Oriental manuscripts in the Library at Leyden**, that his name was ابي القاسم ابن حوقل ABI L'CASSEM EBN HAUKAL.

The work itself, in the original Arabick, according to the Catalogue of the Leyden Library, above quoted, is called كتاب المسالك والممالك Kitab al Mesalek al Memalek. The Persian translation which I have used, and the copy preserved at Eton †, bear the same title, with the omission of the Arabick article, and (in my copy) the addition of the copulative, thus: كتاب مسالك و ممالك. Under this name the ancient Tarikh, or Chronicle of TABARI, quotes it in a passage which I shall hereafter adduce.

Samanian family, became Sovereign of Maweralnahr, Anno Hegiræ 301, (A. D. 913.) . If EBN HAUKAL could have spoken with a contemporary of NASSER AHMED, one who had been of sufficient age to attend him in his battles, we cannot, reasonably, assign a later date to the composition of this work than the middle of the tenth century.

* See No. 1704, page 478, of the Catal. Libr. tam impress. quam manuscriptor. Biblioth. publ. Universit. Lugduno-Batavæ, folio, Lugd. Bat. 1716.

† Eton Oriental MSS. No. 418.—This manuscript is an octavo volume, containing above three hundred pages, written in an uniform, but very difficult and inaccurate hand; most of the proper names wanting their diacritical points. My own copy, which I purchased

It is probable, however, that it bore a second, or more descriptive and ample title; for Mons. D'HERBELOT mentions the work of EBN HAUKAL as entitled "Giagrafiah fi Marefat al Boldan": And in the Leyden Catalogue, we find, after Al Mesalek al Memalek, these additional names:*

والبغاوز والبهالك وذكر الاقاليم والبلدان

The words Mesalek Memalek seem to form either the whole or part of the titles to many other Geographical manuscripts. Among the various original treatises which furnished materials to HAMDALLAH MUSTOUFI, the celebrated Persian geographer, in the composition of his Nozahet al Coloub, he

with many other MSS. about three years ago, is a large and thin octavo volume, containing two hundred and twelve pages: it is imperfect at the end; but on a collation with the Eton MS. appears only to want the last leaf. The character is sufficiently neat; but the proper names are most inaccurately written, and whole lines, in various places, are without a diacritical point.

* *Bibliot. Orient. art. Haucal. As this article contains a very just account of our Author's defects, I shall give it entire:—"Haucal,"—Ebn Haucal,—"Auteur d'un livre intitulé Giagrafiah fi Mârefat al Boldan. C'est une Geographie fort prolix; Abulfeda qui le cite souvent, se plaint de ce qu'il n'a pas designé assez clairement les noms propres des lieux, faute de s'être servi des voyelles qui servent à en fixer la prononciation. Cet Auteur est aussi fort defectueux en ce qu'il ne marque ni les longitudes ni les latitudes des lieux dont il parle, défaut qui lui est commun avec la plupart de geographes de l'Orient, qui ont laissé ce soin aux astronomes."*

enumerates, in the Preface to that most excellent work, the “Mesalek al Memalek, by Abi Cassem Abdallah ben Khordad, of Khorasan*.”

A geographical book, entitled Al Mesalek ou al Memalek (of which Mons. D'HERBELOT thinks the author may have been ABOU ALI, surnamed MARAKSHI), is quoted by EBN AL VARDI, in his Kheridet al Ajaieb†.

The learned GRAVES, who published ABULFEDA's Chorasmia and Maweralnahr‡, mentions the celebrated composition of EDRISI, whom we generally style the Nubian Geographer, as entitled Memalek al Mesalek, although it bore many other names, which HARTMANN enumerates in his admirable commentary on this work§. Indeed the name Mesalek al Memalek seems to have signified an Universal Geography, or, rather, a Work

* مسالك الممالك بتأليف أبي قاسم عبدالله بن خرداد خراساني

† *Bibliot. Orient.* article Marakeschi; yet I suspect, that in this place, the learned author of the *Bibliothèque Orientale* has fallen into some error: he seems, however, to have corrected it in another article. See *Mesalek*.

‡ *Before quoted.* See note, p. ii. “*Nobilis al Edrisi الشریف الإدريسي in libro المسالك في de regnis et imperiis, urbium locorumque situs, &c.*”

§ *Edrisii Africa*, cura J. M. HARTMANN, Gotting, 1796, octavo, p. lxvii. &c.

describing several Countries; for ABULFEDA complains, “ That
 “ the greater number of those books which are called Al
 “ Mesalek ou al Memalek (of Countries and Kingdoms) treat
 “ only, with accuracy, of those regions wherein the Mussul-
 “ man religion is established,” &c.*

Such were the observations I made, while uncertain to whom I should ascribe the composition of a manuscript treatise which fell into my hands about three years ago, bearing the same title, but without any author's name. Although the copy preserved in the publick Library at Leyden furnished the name of ABI L'CASSEM EBN HAUKAL, yet I was not, when visiting that magnificent collection in the year 1794, interested in a minute examination of any particular volume, and therefore could not afterwards ascertain whether my manuscript was a Persian translation of his work; and the copy deposited in the College Library at Eton, wanted, like my own, the author's name. But a comparison of the various extracts given by ABULFEDA in his account of

* *Abulfedæ Chorasmia et Maweral. descript.* &c. p. 3.

و غالب كتب المسالك و الممالك انما حقتوا بلاد الاسلام . &c.

The plan of EBN HAUKAL'S work will be found to correspond exactly with this description.

See p. 1, 2, 3, 4, &c.

Khorasmia and Maweralnahr, from EBN HAUKAL's book, with those which describe the same places in my manuscript, sufficiently demonstrates the identity of their author. I shall refer the reader, in particular, to ABULFEDA's account of تونكت Tuncat, the chief place of Ailak, near Chaje or Shash; its numerous gates; water running in the city; its wall to prevent the incursions of the Turks, reaching from the mountain called شاباغ Shabaleg, to the valley of Chaje; the river named Ailak, &c. All these the reader will find more fully described by EBN HAUKAL in the following work (pages 266, 267); with a variation occasioned merely by the different collocation of diacritical points in the names of Tuncat and Shabaleg. The account of Naksheb and of Kash, as extracted by ABULFEDA† from EBN HAUKAL's book, will be found to correspond exactly with the description of those cities given in the following translation, pages 259, 260, &c. A comparison of these passages will convince the reader, that the Mesalek al Memalek, of which an English version is now before him, must be the work of EBN HAUKAL, so often quoted by ABULFEDA.*

* *Chorasm. et Maweraln. p. 49.*

† *Chorasm. &c. p. 43.*

But there are some more striking passages, which (as the work of ABULFEDA may not always be at hand) I shall present in the original Arabick, with a literal translation.

ABULF. PAGE 19.

قال ابن حوقل و في جبل من بعض جبال البتم غار و
يستوثق من ابوابه وكواه فيجتمع في ذلك البيت من الغار
بخار يشبه النار بالليل والدخان بالنهار ويتلبد ذلك البخار
و هو النوشادر و لا يتهيأ للحد ان يدخل ذلك البيت الا ان
يلبس لبودا و يربطها ويدخل بسرعة و ياخذ من النوشادر قال
وهذا البخار ينتقل من مكان الي مكان فيحفر عليه حتي
يظهر و اذا لم يكن عليه البيت ليمنع من التفرق الم يضر من
قاربه

“ EBN HAUKAL relates, that in the mountains of *Al Botem*
“ *there is a certain cavern, in which, when every passage for air*
“ *is stopped up, a thick vapour arises, resembling fire by night*
“ *and smoke in the day-time; and this is the nushader (or sal*
“ *ammoniac.) Nobody, with safety, can enter this cave,*
“ *unless covered with thick garments fitting close to his body,*
“ *and he must be expeditious in taking away the nushader.*
“ *The vapour moves from place to place, and they seek for it*
“ *by digging until it appears. This vapour would not be*

*“noxious to those who approach it, if there were not an
“arched house or vault erected, to prevent its evaporation.”*

The reader who is acquainted with the very vague and inaccurate manner of Eastern writers, both in their quotations and translations, must acknowledge this to be the same passage given in the following work, page 264.

Another extract will be sufficient to prove the identity of our author with the EBN HAUKAL, quoted by ABULFEDA, page 45.

قال ابن حوقل ورايت علي باب من ابواب سمرقند يسمي
باب كش صفحة من حديد و عليها كتيبت يزعم اهلها انها
بالحميرية و الباب من بنا تبع ملك اليمن فان من صنعنا الي
سمرقند الف فرسخ وان ذلك مكتوب من ايام تبع قال ثم
وقعت فتنه بسمرقند في ايام مقامي بها و احترق الباب و
ذهبت الكتابه ثم اعاد محمد بن لقمان بن نصير بن احمد
الساماني عبارة الباب و لم يعد الكتابه

*“EBN HAUKAL says—I saw on a gate at Samarcand,
“which is called the Gate of Kash, an iron plate with an*

*“ inscription. The people report this to have been in the
 “ Hamariah character, and that the gate was erected by the
 “ Tobba, the king of Yemen, (Arabia Felix); that (the in-
 “ scription signifies) “ From Sanaa to Samarcand is a thousand
 “ farsang.” This was written in the days of the Tobba. Then,
 “ says he (EBN HAUKAL), a riot or tumult having happened
 “ at Samarcand, during my stay there, the gate was burnt
 “ and the inscription destroyed. After that, MOHAMMED EBN
 “ LOCMAN EBN NASIR EBN AHMED, the Samanian*, caused
 “ the gate to be rebuilt, but did not restore the inscription.”*

In page 254 of the following work, this passage will be found with less variation from the original than Persian translations generally exhibit: and as it leads to a curious anecdote in Oriental history, an article of the Appendix is devoted to its illustration.

The Author of the Ajaieb al Boldan (Fifth Climate) also quotes EBN HAUKAL on this subject; and he seems to have

* For some account of the Samanian dynasty, see the Appendix, No. IV.