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978-1-108-04197-3 - The Travels of Ibn Batūta: With Notes, Illustrative of the History, Geography, Botany, Antiquities, Etc. Occurring Throughout the Work

Edited by Samuel Lee

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### **The Travels of Ibn Batūta**

This English edition of the work of the Arab traveller usually known as Ibn Battuta (1304–68/9) was translated by Rev. Samuel Lee (1783–1852), Professor of Arabic at the University of Cambridge, from 'the abridged Arabic manuscript copies, preserved in the Public Library of Cambridge', and published in 1829. Lee's work sparked widespread European interest in Ibn Battuta, who had set off from his native Morocco on a pilgrimage to Mecca in 1325, and kept travelling for the next twenty-four years, reaching as far east as China and as far south as Zanzibar, as well as visiting parts of Spain and the Byzantine Empire. On his return, he dictated an account of his travels; Lee translated an abridged version, but fuller versions were later discovered. There is doubt as to whether Ibn Battuta actually saw everything he described, but this account gives a fascinating world-view from the medieval period.

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Frontmatter

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[More information](#)

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SAMUEL LEE



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Frontmatter

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Frontmatter

[More information](#)

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Frontmatter

[More information](#)

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Frontmatter

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TRANSLATED FROM THE ABRIDGED

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WITH

N O T E S,

ILLUSTRATIVE OF

THE HISTORY, GEOGRAPHY, BOTANY, ANTIQUITIES, &c.

OCCURRING THROUGHOUT THE WORK.

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BY

THE REV. SAMUEL LEE, B.D.

*D. D. of the University of Halle; Honorary Member of the Asiatic Society of Paris, Honorary Associate of the Royal Society of Literature; Member of the Oriental Translation Committee, and of the Royal Asiatic Society of Great Britain and Ireland; Fellow of the Cambridge Philosophical Society; and Professor of Arabic in the University of Cambridge.*

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LONDON:

PRINTED FOR THE ORIENTAL TRANSLATION COMMITTEE,

AND SOLD BY

J. MURRAY, ALBEMARLE STREET; PARBURY, ALLEN, & CO., LEADENHALL STREET;  
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[More information](#)

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PRINTED BY J. L. COX, GREAT QUEEN STREET,  
LINCOLN'S-INN-FIELDS.



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Frontmatter

[More information](#)

TO

**LIEUTENANT-COLONEL FITZCLARENCE,**

FELLOW OF THE ROYAL SOCIETY OF LONDON,

HONORARY MEMBER OF THE ASIATIC SOCIETY OF CALCUTTA,

MEMBER OF THE ASIATIC SOCIETY OF PARIS,

MEMBER OF THE ROYAL SOCIETY OF LITERATURE,

A VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND

AND

TREASURER OF THE FUND APPROPRIATED TO THE TRANSLATION OF ORIENTAL  
WORKS BY THE COMMITTEE OF TRANSLATION ATTACHED  
TO THAT BODY.

DEAR SIR:

I think myself fortunate in having it in my power to dedicate to you the first-fruits of an Institution, which owes its origin and efficiency almost entirely to your exertions: and, as my author traversed and described many parts of the East, of which you, nearly five hundred years after his time, have given so many interesting and confirmatory accounts, this will constitute an additional reason for doing so.

The principal motive, however, which has induced me to inscribe this work to your name has been, the consideration of public utility. No one, perhaps, can better estimate than yourself the duty incumbent on this country to possess an accurate knowledge of the history, geography, commerce, manners, customs, and religious opinions of the East. Placed as we are in the proud situation of legislating to perhaps its richest

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Frontmatter

[More information](#)

and most important part, and hence looked up to by its almost countless inhabitants for protection, instruction, government,— nothing can be more obvious, than, that it is just as binding upon us to acquaint ourselves with their wants, in order to these being provided for and relieved, as it is that we should calculate upon the wealth of their commerce, or the rank and influence which our Governors, Judges, and Magistrates, should hold among them. Unhappily, however, prior to the times of Sir William Jones, knowledge of this kind was scarcely accessible to the bulk of Society; and, since that period, notwithstanding his glowing predictions to the contrary,\* the study of Oriental literature has seldom been carried beyond its first elements. A few Scholars have, from time to time, appeared among the servants of the Honourable East-India Company: but, when we take into the account the vastness of the means which we possess, together with the duty laid on us as a nation, accurately to know the condition of so many of our fellow subjects in the East, it must appear, that all which has been done, so far from being matter of exultation, must rather tend to lower us in the opinion we would entertain of ourselves, and much more in that of the surrounding nations. It is not my intention to dwell here, with the admirable Sir William Jones, on the beauty of their poetry, the value of their sentiments as moralists or philosophers, or the almost boundless extent and variety of their languages: but on the paramount necessity of our possessing an accurate knowledge of their countries, histories, laws, commerce, connexions, tactics, antiquities, and the like for purely practical

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\* Preface to his Persian Grammar.

## DEDICATION.

vii

purposes. Other considerations, indeed, will, and ought to weigh with the Divine, the Gentleman, and the Scholar; and, here, perhaps, our knowledge of philology may be mentioned as likely to receive as much improvement, as any science cultivated in polite society possibly can.

It is customary, I know, to look to the Universities for the tone of learning in any country: but, in this respect, these bodies are with us very inadequately provided for. The majority of students is interested in other pursuits; while those which are intended for the East are expected to keep Terms at one or other of the seminaries provided by the Honourable Company. The utmost, therefore, that can be brought to bear here upon the ardour of youth, or to stimulate the enterprising to the toil of years, which is indeed necessary to a moderate acquaintance with the languages of the East, is, perhaps, a Professorship with an endowment of forty pounds a year, accompanied with duties and restraints of no ordinary nature. And, the natural consequence has been, that, whatever may have been known on these subjects, few have been found hardy enough to undertake laborious and expensive works, with no other prospect than of being eulogized by their biographers, as having “immortalized and ruined themselves.”

Our Institution, therefore, will, I trust, even here be the means of creating a stimulus to the cultivation of learning, for which, indeed, some provision has been made, and which the greatest ornaments of our Church and Nation have deemed of the very highest importance: I mean, that which immediately bears on the study of the Christian Scriptures, an acquaintance with the Hebrew and its sister dialects. As things formerly were,

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Edited by Samuel Lee

Frontmatter

[More information](#)

viii

## DEDICATION.

a Whelock, Castell, or Pococke, may have delivered lectures ; but, as it was then facetiously said, “ the Lecture-room would exhibit an *Arabia deserta*, rather than an *Arabia felix* :” and for the most obvious of all reasons, namely, that where neither emolument nor consideration are to be had, there will never be any considerable public effort made. In this point of view, therefore, I believe, that under prudent government our Institution may be productive of the greatest public good, in filling up a chasm in our means of information which nothing else could effect. And, I think I may say, that whether we consider the amazing extent of its operations, the unprecedented support which in so short a time it has experienced, the aggregate quantity of literary power concentrated in its Committee, or the number of works of the first importance which it already has in the progress of publication, to have projected and brought into active operation such an institution, cannot but be gratifying to every one (and particularly to yourself), who took any part in its formation.

I have the honour to be,

DEAR SIR,

Your most obliged humble Servant,

THE TRANSLATOR AND EDITOR.

*Cambridge,*

*January 24th 1829.*

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Frontmatter

[More information](#)

## P R E F A C E.



SOME years having elapsed since I first made known my intention to translate and publish these travels,\* and having at length succeeded as far as my abilities and opportunities would allow me, it now becomes a duty to say, why the work has been so long delayed, and to give some account of the manner in which it has been completed.

Soon after I undertook this translation I was informed by a gentleman, a native of Tripoli† then residing in this country, that he had in his own library at Tripoli a copy of the entire original work; and, that if I would wait till he should have returned, he would send me that copy. Upon this, I deemed it most prudent to wait. Hearing, however, two or three years afterwards, that the same promise had been made to several gentlemen in London, not one of whom ever heard again from Mr. Dugais on the subject, I naturally gave up all further expectation from that quarter. But, as I had then engaged in other undertakings, and besides, had not within my power the means of publication, I had no resource but to let the work lie dormant until opportunities for completing it should present themselves. Finding myself, at length, a little more at leisure, I determined to complete the translation; and accordingly, during the last summer-vacation, more than one half of it was made, and a few notes were written. Since that time the rest has been completed in the manner now presented to the Public: and I have now only to give some account of the manuscript copies used, and of the rules by which I have been guided in my proceedings.

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\* As afterwards published in the *Quarterly Review* for May 1820, p. 238.

† Mr. Dugais, son of a rich merchant in Tripoli (Mr. D'Ghies of Major Denham's Africa).

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Frontmatter

[More information](#)

x

## P R E F A C E.

The Arabic manuscripts of this work are three in number, and are all copies of the same abridgment. They were originally bequeathed to the library of the University of Cambridge by the late Mr. Burckhardt, where they may at any time be seen. It is, indeed, much to be regretted that they are only abridgments; but, as they contain much curious and valuable information, and that obtained at a time of very considerable interest; namely, when the Tartars were making progress in Asia Minor, and the empire of Hindūstān was verging towards its final subjugation to the Mogul dynasty, I have thought it would be quite unpardonable to let the manuscript lie any longer untranslated, especially as its publication may possibly be the means of bringing the entire work to light, which Mr. Burckhardt has assured us is still in existence.\*

About the time these MSS. were deposited in our public library, some parts of the abridgment were published in Germany, by Mr. Kosegarten, and Mr. Apetz, both of Jena.†

The work of Mr. Kosegarten contains in its first section a very learned dissertation on the itinerary of Mohammed Ibn Batūta,‡ which is followed by the preface to his copy § with some notes. His second section contains the journey through Persia into

\* Travels in Nubia, p. 534.

† I have lately been informed, that there is now also a copy in France.

‡ Mr. Kosegarten's work appeared in 1818, bearing the following title, "De Mohammede Ebn Batūta Arabe Tingitano ejusque Itineribus—Commentatio Academica, A D. VII. Martii cioiocccxviii. Auctor Joannes Gothofredus Ludovicus Kosegarten Lingua. Oriental.....In Universitate Litterar. Jenensi Professor Publicus Ordinarius."

§ The following is the text which forms the preface to our work; it is here given in order to enable the Oriental scholar to form some estimate of the difference observable in our several texts:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَصَلَّى اللّٰهُ عَلَی سَیْدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِیْنَ وَبَعْدَ فِیْقُولٍ فَفَیْرَ عَفْوَرِبَهَ الْعَنَى مُحَمَّدٌ بِنَ فَتْحِ اللّٰهِ الْمِیْلَوِیِّ هَذَا مَا انْتَقِیْتَهُ مِمَّا لَخَصَهُ الْاِمَامُ الْکَاتِبُ مُحَمَّدُ بِنَ جَزَى الْکَلْبِیِّ رَحِمَهُ اللّٰهُ تَعَالَى مِنْ رَجَلَتِهِ الْفَقِیْهِ اَبِی عَبْدِ اللّٰهِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ الْلَوَاتِیِّ الطَّائِحِیِّ الْمَعْرُوفِ بَابِنَ بَطُوْطَهَ، وَمَا انْتَقِیْتِ الْاِ مَا كَانَ غَرِیْبًا غَیْرَ مَشْهُورًا وَ مَشْهُورًا لَنْقَلٍ لٰكِنْ رَیْمًا لَا یَعْتَمِدُ عَلَیْهِ لَغْرَابَتِهِ وَتَسَاهُجِ الْمَوْرُخِیْنَ فِی النِّقْلِ، غَالِبًا فَانْتَبَهَ لَکُوْنِ صَاحِبِ الرَّحْلَةِ ثِقَّةً وَکُتُبِ مَا ثَبَتَتْ عِنْدَهُ مِنْ اَخْبَارِ الْاُمَمِ وَالْاَقْطَارِ فَنَقَلَ الصِّدْقَ اَوْقَعَ فِی الْاِعْتِبَارِ وَالْاِسْتِبْصَارِ. وَبَعْضُ مَا نَقَلَهُ قَدْ یُخَالَفُ مَا ذَكَرَهُ غَیْرُهُ کَمَا فِی وَصْفِهِ بَعْضُ مَا شَاهَدَهُ مِنْ عَقَاقِرِ الْهِنْدِ فَاَنْ خَرَجَ الشَّیْخُ اِبْنُ بَطُوْطَهَ صَاحِبَ الرَّحْلَةِ لِقَصْدِ الْحَجِّ وَالسَّیَاحَةِ مِنْ بَلَدَتِهِ طَنْجَهَ عَامِ خَمْسٍ وَعَشْرَیْنَ وَسَبْعِمِائَةٍ وَاثَمًا اَذْکُرُ بَعْضَ اَسْمَاءِ الْبِلَادِ الَّتِی اجْتَازَ بِهَا فِی رَحْلَتِهِ وَاِنْ لَمْ یَكُنْ فِی ذٰلِكَ کَبِیْرًا فَارْتَدَتْ لِنَسْبِیَّتِهِ عَلَی کَمَالِ هِمَّتِهِ وَتَوَكَّلَهُ وَعَدَمِ سَامَتِهِ مِنَ الْحُلِّ وَالْتِرْحَالِ وَقَطْعِ مَشَاقِقِ الْفِیَافِیِّ وَالْجِبَالِ فَاَوْلَ مَدِیْنَةٍ وَصَلَ اِلَیْهَا تَلْمَسَانَ &c. ; a translation of which will be found at the outset of the travels.

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Frontmatter

[More information](#)

## P R E F A C E.

xi

Tartary, which, although apparently a copy of the same abridgment with our's, contains scarcely half the quantity of matter which we have, as the reader will see by comparing the translations. Mr. Kosegarten's third section contains the account of the Maldivé Islands, which differs less from ours than the preceding. The fourth section of Mr. Kosegarten's work contains the travels into Africa: and here also our difference is but little. These extracts are all accompanied with a Latin translation, and some very ingenious notes, with a few geographical extracts from some other works. The work of Mr. Apetz contains only the account of Malabar given by our traveller; its title is " *Descriptio Terræ Malabar ex Arabico Ebn Batutæ Itinerario edita, interpretatione et annotationibus instructa per Henricum Apetz. Jenæ MDCCCXIX.*" The copy here followed is that used by Mr. Kosegarten; as Mr. Apetz himself informs us in his preface. The varieties observable between this text and ours are not many, nor of much importance: some of these, however, I have marked, as the reader will find in the notes. A few notes accompany the translation of Mr. Apetz, some of which I have also noticed. In some instances Mr. Kosegarten's copy gives the orthography of the proper names of places: one of our copies also occasionally does this, while one or other of the others supplies the vowels. But this is neither constant, nor indeed always to be relied on when found: and, when this is the case, and such name is not to be found in any of the dictionaries, which often happens, I must now say, I cannot be at all answerable for my own orthography of such words. In some cases, indeed, we find the same word written differently in the same MS. and in the same line: and when this happens, and I have no means of rectifying the mistake, I must make the same apology.

In making my translation, I have followed those readings which appeared to me to be the most correct; and, where the differences have been important, I have marked them in the notes. It has not been thought worth while to print the Arabic text, as it presents nothing remarkable, being in general very plain and entirely void of every attempt at what is called fine writing. Where I have had any doubt, however, as to the sense of the passage, I have given the original Arabic in a note. Still, should the original be called for, there will be no difficulty in putting it to press.

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Who brought Mr. Kosegarten's text into Europe he does not inform us, only that it came from Cairo, and was first presented to him by a dear friend (pp. 8, 9). Mr. Seetzen's name he only mentions, to regret his having made the attempt to translate a part of the travels, whence one would suppose, that Mr. Kosegarten did not follow his copy.



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[More information](#)

In translating I have followed the original as closely as our idiom would generally allow; and in a style as nearly assimilated to that of my author as the nature of the case would permit. My attempt to put the poetical extracts into verse will, I hope, be excused, my only object being to give my translation throughout the spirit of the original, as nearly as I could.

The notes which have been added will, I trust, be found neither tedious nor entirely uninteresting. I thought it important both to examine and to explain many of the statements of my author; and for this end the notes were added. That they are either so extensive or so good as the subject requires, I do not so much as suppose: and my apology must be; it has not been in my power to command either the time, or the opportunities, which many others can. I have done then, if not the best, the best in my power; and as such, I hope it will be received. My principal object in making these inquiries, was to ascertain the accuracy and fidelity of my author; and, in this point of view I have succeeded to my own satisfaction at least, having no doubt that he is worthy of all credit. Superstitious, and addicted to the marvellous, indeed, he occasionally is; but for this allowance must be made, as it occasionally must in travellers of much later times. It is for his historical, geographical, and botanical notices, that he is principally valuable; and I concur with his Epitomator, Mr. Burckhardt and Mr. Kosegarten, in believing, that in these he is truly valuable. In botany, perhaps, his skill may be called in question; and, in this respect, I am sorry to say, it has not been in my power to correct him. In some of his geographical excursions, too, I have been unable to follow him; not because I have not endeavoured to do so, but because no geographer accessible to me has noticed such places. Those who have been in the East themselves, or those who may hereafter visit those parts will, perhaps, make all clear, and to them I leave such instances. As I have occasionally cited some Arabic and Persian works in the notes, I take the opportunity here of apprizing the reader what they are, and where the copies cited are to be found.

1. The <sup>a</sup>Rauzat El Safā is a very celebrated and wellknown history of Persia, written by Mīr Khānd in seven volumes. The copy here cited, formerly belonged to the Right Honourable Lord Teignmouth, and is now in my own possession; copies, however, are to be found in most of the public libraries.

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<sup>a</sup>روضة الصفا.



## P R E F A C E.

xiii

2. The <sup>b</sup>Khulāsāt El Akhbār, an abridgment of the Persian historians generally. This is also in my possession.

3. The <sup>c</sup>Gwālior Nāmāh, a history of the fortress of Gwālior, by Herāman Ibn Kardhar Dās the Munshī, a small neatly written quarto, bearing the class-mark 324 of the library of Eton College. From this the notice of Gwālior has been taken.

4. The <sup>d</sup>Tārīkhi Badāyūnī, a valuable history of Hindūstān, by <sup>e</sup>Abd El Razzāk Malūk-shāh of Samarcand. A neatly written thick folio, bearing the class mark of the Eton library 439.

5. The first volume of the <sup>f</sup>Matlaa El Saadain by <sup>g</sup>Abd El Razzāk Ibn Is-hak of Samarkand, a general history of Persia. A moderate-sized folio, incorrectly written, bearing the Eton class mark 366. These three volumes were lent me for this work, by the kindness of the Reverend the Provost and Fellows of Eton College, for which, and the very ready access they afforded me to their valuable library, I take this opportunity of returning my warmest thanks.

6. The <sup>h</sup>Tabakāti Akbarī, a history of the Emperors of Hindūstān prior to the times of Akbar, compiled at that monarch's request, by <sup>i</sup>Nizām Oddīn Mohammed Mukīm of Herāt. The copy cited formerly belonged to my late valued and learned friend Jonathan Scott, Esq. of Shrewsbury: it is a thick quarto very neatly written, and is now in my possession.

7. The citations from Ferishta are taken from a copy also in my possession.

8. The <sup>k</sup>Kānūn El Tijārat is a well-written work in Persian on the nature and value of jewels, silks, &c. taken from the A-īni Akbarī and other works, written originally in the Hindūstānī language by <sup>l</sup>Iatimād El Daulat, and translated into the Persian, A.D. 1806. The copy is in my possession; it is a thin neatly written folio.

9. The <sup>m</sup>A-īni Akbarī, a most valuable work giving a statistical account of Hindūstān, with particulars as to its officers, customs, &c. compiled under the superintendence of Abul Fazl, prime minister to the Emperor Akbar; large folio, in the University library of Cambridge. This work has been translated into English by Mr. Gladwin, but the copies are very scarce: our library does not possess one.

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<sup>b</sup> خلاصة الاخبار . <sup>c</sup> كواليار نامه . <sup>d</sup> تاريخ بدايوني . <sup>e</sup> عبد الرزاق ملوكشاه .  
<sup>f</sup> مطلع السعدين . <sup>g</sup> عبد الرزاق بن اسحق السمرقندي . <sup>h</sup> طبقات اكبري .  
<sup>i</sup> نظام الدين محمد مقيم الهروي . <sup>k</sup> قانون التجارة . <sup>l</sup> اعتماد الدولة . <sup>m</sup> آئين اكبري .

10. The Medical Dictionary of Ali Ibn El Husain, known by the "Hāji' Zain El Attār. This work is entitled °Ikhtiārāti Badāiī, and contains a list of medicines simple and compound, arranged according to the Arabic alphabet; it is neatly written, and in the Persian language. The form is small folio, and contains about 300 closely written pages. The copy cited is in my possession.

11. The <sup>p</sup>Dabistān, a very valuable and interesting work on the religious opinions of the Orientals, usually ascribed to <sup>q</sup>Mohammed Mohsin Fānī of Kashmire: the real author, however, seems to be yet unknown. This work was first brought to notice by Sir William Jones; but has not yet been translated, if we except the first book on the religion of the ancient Persians, which was translated and published in India by Mr. Gladwin. The whole Persian work was printed in Calcutta in 1811. Two MS. copies of this work are in my possession, one of which is the very copy noticed by Sir William Jones. If I can ever command leisure sufficient, it is my intention to translate this work.

12. The <sup>r</sup>Heft Iklīm, a very valuable biographical and geographical work in Persian, by 'Amīn Ahmed Rāzī, giving notices of some of the most eminent Persian writers of every clime. The copy here cited is in large folio, very thick, and neatly written; it was lately purchased by the public library of Cambridge.

The <sup>t</sup>Maathari Rahīmī, a valuable and elaborate history of some of the Emperors and other eminent men of Tartary, Hindūstān, &c., by <sup>n</sup>Mohammed Abd El Bākī El Rahīmī El Nahāwendī. The copy used by me formerly belonged to Mr. Hindley, but has lately been purchased by the Cambridge public library: it is fairly written in large folio, and contains perhaps 2,000 leaves.

13. The <sup>z</sup>Nafahāt El Ins, a History of the Mohammedan Saints by the celebrated Jāmī. This work contains all that was valuable in two writers who had preceded him, together with considerable additions made by himself from other works, as well as from information obtained by personal inquiry. It was dedicated to the Emīr <sup>y</sup>Nizām Oddīn Ali Shīr, A. H. 881. A. D. 1476; but according to a note at the end, in 1478. The work, which is in my possession, is a large octavo of about three hundred and fifty leaves, very neatly but not very accurately written in Pattan in Hindūstān, A. D. 1612.

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"علي بن الحسين المشتهر بجاجي زين العطار. °اختيارات بديعي. <sup>p</sup>دبستان المذاهب.  
<sup>q</sup>محمد محسن فاني. <sup>r</sup>هفت اقليم. <sup>s</sup>امين احمد رازي. <sup>t</sup>ماثر رحيمي.  
 "محمد عبد الباقي الرحيمي. <sup>z</sup>نفحات الانس. <sup>y</sup>امير نظام لدين علي شير.

## P R E F A C E.

xv

14. The <sup>2</sup>*Khulāsāt El Ansāb*, a short history of the Afghāns by <sup>a</sup>Ibn Shāh Aālam of the tribe *Kot-ha Khail*. A work in one small octavo volume, Persian. There are two copies of this work in the public library of Cambridge.

<sup>2</sup>The Arabic works cited are the following :

15. The <sup>b</sup>*Kitāb El Ishārāt* by El Harawī. This is an account of the pilgrimages performed by the Sheikh Ali of Herāt early in the thirteenth century. The book is but short, and, according to the author, contains only an abstract of a larger work, which had been taken from him by the King of England, when engaged in the Crusades. This abstract was made from memory ; but of this the author does not fail to remind his reader when treating of particulars, which might have escaped him. I had the use of two copies, one in the collection of Mr. Burckhardt in our public library, the other was lent me by the kindness of Mr. Lewin. These copies are near the size of our duodecimos. Mr. Burckhardt's contains part of two copies, the latter of which was written 537 years ago, perhaps in the time of the author. I have generally cited him by the name of El Harawī.

16. <sup>c</sup>*Abulfeda's Geography*. The copy used by me is in the hand-writing of Erpenius, which is probably a transcript of that in the University Library of Leyden. It is in very large folio, and like its original presents many unintelligible readings; it is preserved in the public library at Cambridge, and has the class marks Dd. i. ii. This work is, I understand, either entirely or for the most part, given in a translation by Reiske in Buesching's Magazine ;\* a work published some years ago in Germany, but which has never come to my hands.

17. The Geographical Work of Edrīsī is too well known to need any description. I used the Roman impression.

18. The <sup>d</sup>*Marāsīd El Itlāa*. This is a sort of geographical dictionary not unlike our gazetteers. It is occasionally cited in M. De Sacy's *Chrestomathie Arabe*. Like all

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<sup>a</sup> ابن شاه عالم كوته خيل .  
<sup>b</sup> كتاب الاشارات في معرفة الزيارات  
<sup>c</sup> خلاصة الانساب .  
 تأليف الشيخ الولي الشيخ علي الهروي .  
<sup>d</sup> تقويم البلدان لابي اسمعيل ابي الفدا .  
 كتاب مرصد الاطلاع علي اسماء الامكنة والبقاع تأليف ... عبد المؤمن بن عبد الحق مدرس الحنابلة  
 &c. بالبشرية

\* Buesching's Magazine, für Historie und Geographie, tom. iv.

other Arabic dictionaries it is very defective: otherwise many places unnoticed by me, would have been more exactly described.

19. The geographical work of Ibn El Wardī is too well known to need description. The copy I have cited belongs to the public library of Cambridge, and bears the class-marks Ll. 5. 30. There is also another copy in the collection of Mr. Burckhardt.

20. The <sup>e</sup>Yafīmat El Dahar, a remarkably elegant and interesting work on the principal Arabian poets, with some extracts from their writings, compiled A. H. 384, A. D. 994, by Abu Mansūr El Thaālabī. The work is occasionally cited by M. de Sacy in the second edition of his Chrestomathie Arabe. The copy used in this work is a large sized neatly written octavo containing about 250 leaves. It formerly belonged to Mr. Hindley; but is now in my possession.

21. The <sup>f</sup>Sukkardān, a work by Ibn Hajela on Egypt: it is occasionally noticed by M. De Sacy, in his Chrestomathie Arabe. The copy here used is a moderately sized octavo. tolerably well written; it is to be found in the collection of Mr. Burckhardt in the public library of Cambridge.

22. The <sup>g</sup>Khulāsat Tahkīk El Zunūn, a biographical dictionary, apparently an abridgment of Hāji Khalfā; but of this I am not certain, as the copy of Hāji Khalfā with which I have compared it, contains scarcely half the number of works of which this gives some account. I suspect, however, that this copy of Hāji Khalfā is only an abridgment itself. The Epitomator's name is <sup>h</sup>Kamāl. Oddīn Abu Futūh Ibn Mustafa Ibn Kamāl Oddīn Ibn Ali El Sidīkī. The book is in Mr. Burckhardt's collection.

23. Another book from which some citations have been made is, Ibn Khaldūn's history of the Berbers: and, as this book is extremely scarce and valuable, I may be excused if I describe it a little more particularly. The full title, then, which stands on the first page is as follows: الجزء السابع من كتاب العبر وديوان المبتدأ والخبر في أيام العرب والعجم والبربر ومن عاصرهم من ذوي السلطان الأكبر تأليف الشيخ الإمام العالم العلامة ولي الدين ابي زيد عبد الرحمن بن الشيخ الامام العلامة ابي عبد الله محمد بن خلدون المالكي الحضرمي i. e. The seventh

<sup>e</sup> كتاب يتيمة الدهر في محاسن اهل العصر لابى منصور الثعالبي . / السكران لابن حمله .

<sup>g</sup> خلاصة تحقيق الظنون في شروح المتن . <sup>h</sup> كمال الدين ابو فتوح بن مصطفى بن كمال

الدين بن علي الصديقي .

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Frontmatter

[More information](#)

## P R E F A C E.

xvii

part of the book of examples and of the *Dīwān* of the commencements\* and accounts, on the times of the Arabs, Persians, Berbers, and others contemporary with them, who came into supreme power; a publication of the Priest and learned Sheikh the very learned Walī Oddīn Abu Zaid Abd El Rahmān, son of the Priest and very learned Abu Abd Allah Mohammed Ibn Khaldūn, of the sect of Ibn Mālik, and of the country of Hadramaut. The work is closely and accurately written in the Mogrebine hand in large quarto upon stout well polished paper. The history of the Berbers covers three hundred and sixty-nine pages; the remainder of the book, which contains seventy-seven pages, is an account of the family and life of the author, written by himself. This part is prefaced by these words, *التعريف بابن خلدون مؤلف الكتاب*. On the last leaf of the book we have *وكان الفراغ من تعليقه ثامن المحرم سنة ثمان والالف* *i. e.* The cessation from writing it out was on the 8th of Moharram, in the year 1008, A.D. July 21, 1599. This book does not belong to the University Library of Cambridge as some have supposed, but to the Rev. Richard Edward Kerrich, *Ā.M.*, son of our late principal librarian, the Rev. Thomas Kerrich, A. M., who informed me that it had belonged to his father, which is no doubt the truth, as an engraving containing his arms and name, Samuel Kerrich, S. T. P., is pasted within the cover at the beginning of the book. Upon discovering to Mr. Kerrich, our Librarian, the character and rareness of this work, I was permitted to copy and translate it, upon tendering a bond of five hundred pounds, ensuring its safe return at the end of two years.

In writing the proper names of persons and places, I have generally retained the Oriental orthography, as I deemed it proper to preserve these as nearly as possible, rather than attempt to follow the varying models of different travellers. But, in order to know how these words ought to be pronounced, it is necessary I should explain my system of orthography. Consonants then will be pronounced as they generally are in English, excepting *kh*, which must be sounded like the German *ch*, *i. e.* as a deep guttural. The vowels thus: *A* as *a* in *America*: *ā* as *a* in *war*, *wall*, &c.: *u* as *oo* in

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\* The terms *مبتدا* and *خبر* signify the *subject* and *predicate* in grammar, as shewn by Dr. Nicoll in his continuation of Uri's Catalogue, after M. de Sacy, p. 114. M. de Sacy has, however, since changed his mind, as may be seen in the Second Edition of his *Chestomathie Arabe*, and now thinks that the literal meaning is the true one. Dr. Nicoll has made a trifling mistake in giving in the title *عاصوهم* instead of *عاصرهم*, in which our copy agrees with that used by M. de Sacy. See *Chrest. Arab.*, tom. ii. pp. | . ٦, 290, &c. This work it is my intention to translate and publish with the original text as soon as circumstances will allow.

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Frontmatter

[More information](#)

xviii

## P R E F A C E.

*good, stood*: ū as *oo* in *boot, root*, : *i* like *i* in *bid, rid*, : *ī* like the *i* of the Italians, French, &c. or like our *ee* in *meet, seek*, &c. : *O* as *o* in *rose* : *ai* and *ei* as *i* in *bite*. I have judged it expedient to mention this, because my orthography will stand for nothing, until readers know how it is intended to be pronounced. I have also retained the orthography of proper names, throughout, in the Arabic character: and in representing the definite article (ال) *El*, I have followed the example of Mr. Burckhardt, who always writes it *El*. Some writers, indeed, follow the rules of the Arabic grammar, changing the *l* (ل), whenever what is termed a solar letter follows, for such letter; which, however, has the effect of so much obscuring proper names, when they happen to begin with one of these letters, that it requires some knowledge of the Arabic language, to be able to recognise them, *e. g.* in the word <sup>i</sup>*Elkhafif*, I can easily see that it is a compound of *El* and *Khafif*; but in that of <sup>k</sup>*Ennömān*, if I do not understand Arabic, and am told that a place was so called, because it was built by *Nömān*, I shall be at a loss to conceive where the mark of connexion is to be found; not to insist on another difficulty, in which the vowel belonging to this article is changed by the construction of the preceding word, making it at one time *Unnömān*, at another, *Innömān*, and at another, *Annömān*, or *Ennömān*. In a few very well known words, such as *Oddīn*, *Allah*, and the like, I have not thought it worth while to depart from the usual orthography. The text too I have divided into chapters, to which an abstract of the contents of each is prefixed, for the convenience of the reader.

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. الخفيف<sup>i</sup> .      . التعمان<sup>k</sup> .

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## ADDITIONS AND CORRECTIONS.

THE passage alluded to in p. 18, note, is found in pp. 218-19 of Psalmanazar's (not Psalmeser, as there erroneously printed) valuable Essays, entitled "Essays on the following Subjects, &c. By a Layman in Town. London, 1753." The place mentioned by him, and to which I could not refer, because the book was not then accessible to me, is the following: "Hic populi numerosi habitavere Gergesæi, Jebusæi, aliâque habentes nomina Hebræis voluminibus memorata: qui quum inexpugnabilem conspicerent advenarum exercitum, patrios fines deserentes in Ægyptum vicinam migraverunt, ibique numero ac sobole excrescentes, quum non satis commodum tantæ multitudini locum invenissent, in Africam penetravere, ubi civitates quamplures habitantes omnem eum tractum usque ad Herculis columnas tenuerunt, semi-phœnicia lingua ac catalecto utentes. Oppidumque Tingem situ munitissimum in Numidia ædificaverunt, ubi duo ex albo lapide columnæ prope magnum fontem constitutæ, in quibus Phœnicum lingua litteræ incisæ sunt hujusmodi. Nos a facie fugimus Jesu prædonis filii Nave, &c." Procopius de Bello Vandilico, Lib. ii. p. 222. edit. 1531.—The edition of Dow's Hindustan quoted is the quarto of 1768.

## ERRATA.

Page	line	read.	Page	line	read.
4	19	judice.	100	22	Dabistân.
13	19	Kalâwûn.	112	18	لَمَّش .
14	30	Moniat.	116	28	Ferishta.
16	13	Sayyad.	123	10	Kâlyûr.
17	24	أما	135	6	Haita.
18	4	Bejâh and.	140	16	Hejâz.
—	23, 27	Edrîsî.	—	sæpe.	Methkâl.
24	3	Yours is.	145	21	بجائي .
—	31	Jawharî.	149	34	Munshî.
25	35	ياخذون .	157	27	روز اول .
28	30	الربعي .	178	8	is a sea ...
33	3	midnight.	184	23	جبل سامي
45	13	Harawî.	—	24	ومنها .
49	17	Kânûn.	187	35	بوزنه .
50	23	by her.	Ub. occ. lege		Ghayâth pro Ghîâth.
54	3	Oddîn.	230	14	حماماتها .
55	32	Makdishu.	232	14	شرقي
69	26	Khazir.	237	1	Kâbara.
87	12	بشقيه .	—	35	المغارية .
95	6	Hanîfa.			

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