THE IMAMS of SANAA.

NOTES.

1918
A PERSONAL STATEMENT.

This history is an abridged translation of an Arabic manuscript a copy of which was obtained through the Moray Fund.

El Khazreji tells the story of the dynasty of the Banu Rasul; Johannsen's text carries on the history briefly to 900 A.H. and Rutgers' book describes events at the end of the tenth century when the Turkish power seemed firmly established. This book then takes up the tale of the national revival under Qasim and his sons.
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Sketch map.
ABBREVIATIONS.

A. ANFARUDI: Catalogue of Arabic Ms. in the Library Berlin.
B. DOBLER: Voyage au Yémen.
C. GLASER: In Curtiss's Mitteilungen 1854 - 1856.
D. HAMBARY: Geografia.
E. HILL: Ms.
F. JOHNSON: Historia Yemenica.
G. WALK: Yeneh.

The maps used are Glaser's Galary'a and that published by the War Office; Harker's and Yawes have also been consulted.
ABBREVIATIONS.

A. AHLWARDT. Catalogue of Arabic Mss. in the Library Berlin.

D. DEFERS. Voyage au Yemen.

G. GLASER. in Petermann's Mittheilungen 1884 - 1886.

H. HAMDANI. Geography.

H.I. " Iklil.

J. JOHANSEN. Historia Yemenae.

K. KAYE. Omara's History of Yemen


N. NIEBUHR. Description de l'Arabie.

R. REDHOUSE. Khazreji's History of the Resuli Dynasty. Redhouse did not use Glaser's maps and at times he confuses east and west. Numbers refer to his notes.

Rut. RUTGERS. Historia Yemenae sub Hasans Pasha

W. WUSTENFELD Das Yemen im XI. Jahrhundert. Die Scherife von Mecca.

Y. YAKUT. Geographical Dictionary.

The maps used are Glaser's Halevy's and that published by the War Office; Ritter's and Kaye's have also been consulted.
G E O G R A P H I C A L I N D E X.

Yemen is a land of boundaries many of which it is hopeless to try to locate in the absence of maps. Many names are doubtful owing to the omission of districts and indications of position are often extremely vague. Well-known names are omitted from this list.

G E O G R A P H I C A L I N D E X.

1. Tribe in upper Sanaa, commanding one of the entrances to the province. B. 180
3. Tribe near Khaitan. There is another in Sharaf.
4. Fort in Sinjan. S.S.W. of Sinjan. B.
5. Near Bani ul 'Ya ar. Not the Jebel ul Yaar of M.
7. One post from Sanaa of M. probably south west.
8. Residence of the Imam in the district of Sanaa to the east of the town; perhaps H. 180.
9. Castle near B icon.
10. Castle in Khulan Sanaa; west of the town; in the territory of the Sana Jame's.
**GEOGRAPHICAL INDEX.**

Yemen is a land of hamlets many of which it is hopeless to try to locate in the absence of maps. Many names are doubtful owing to the omission of diacritics and indications of position are often extremely vague. Well known names are omitted from this list.

| Aَبْرَق | A hill in Zulaima; apparently south east in the direction of Habur. |
| حِبْوَب | Tribe in Upper Haima; commanding one of the entrances to the province. H.135. |
| أَخْرَن | Apparently the wadi north of Suda W. map. |
| أَسْرُ ابْنِ سُفْيَانِ | Tribe near Khaiwan. There is another in Sharaf. |
| أُسْنَانِ | Fort in Sinhan. S.S.E. of Sanaa. D. |
| أَشْرَن آل أَسْوَد | Near Qern ul Wa'ar. Not the Jabal ul Aswan of H. |
| أَعْشَر | One post from Sanaa. of H. probably south west. |
| أَثْر | Residence of the imam in the district of Shahara to the east of the town; perhaps H. 180. |
| اَمْ نِرْس | Castle near Dimna. |
| اَمْ لِيْلَا | Castle in Khualan Saada; west of the town; N. In the territory of the Banu Jama'a; key to Haidan. |
Town in the Tihama between Maur and Abu Arish; west of Sharaf.

District west of Sharaf though sometimes counted as part of it. In the mountains divided from Maur by the wadi Shihr.

In the land of the Banu Mu‘awia in lower La‘a; on the road from Tais to Hajja. W. puts the Banu Ahdal near Zebid.

District bounded north by Wada‘a, east by Rurban and Zahir, south by Suda and west by Sharaf. Mt. Hinwam and Zulaima are two important places in it. H 193. map.

This word, the plural of بَرَط seems to be the name of a district near Sanhan.

North of Saada.

Commonplace name; Y gives two, R 626 four or five. Two appear to be mentioned in this history; one in or near Rurban and one near Tawila on the road from Kaukaban.

District in the east on the edge of the desert; not far from Saada and Sufyan. Hal. map. W. بَرَط.

In the Tihama, north of Abu Arish. J. 172 puts it south of Hali; Y puts it between Hali and Mecca. A town with strong buildings and old ruins. R 265. H.

Close to Wada‘a and not far from Huth. H. 188 north of Wada‘a. H 113 is a different place.

Mountain and fort west of Ibb. R 1247 map.

Port of Zebid: not on the maps. J. There is another place of this name in Khaulan Saada on Wadi ‘Alaf. H.

Castle: a dependency of Kaukaban; near Tawila.

Village south by west of Sanaa. map
In Khaulan Saada: east of Sabya and near Rurafa.

District north of Sanaa. map.

In Asir, Hal. Between Saada and Mecca. Y.

In the territory of Sabya W. On the Sarat facing the desert, H. Bäsch a few leagues north of Jazan, N.

Village in Tais.

Village on the borders of the Banu Dhuwaib in the neighbourhood of Saada. Wadi, H.

Mountain south of Jibla. R. 480. W. map.

In the government of Saada: near Ruhaban. R. 348.

Village near Haidan.

District in the centre of Yemen; bounded north by La'a, east by Shâhidhia and south by Haima. map.

District in Haraj. There may be other places of the same name.

A mountain in Haqûr, near Raimat Bani Siya between Sanaa and Haima.

Near Hajja; map.

In Hamdan north of Sanaa. map.


2. District west of Sharaf; contains Shara'ib; near Wa'lia.

In Haima; near Yana'.

Between 'Ayl Yazid and Hajja: probably north west of Ashmur.

Tribe near Bait ul Faqih ez Zaidia, map.

Between Sanaa and Rawda. R 1072. map.

W. writes جرئ wrongly.

Mountain and castle in the district of Affar. Rut.
In the south of the territory of Saada.

In Khaulan Saada near Mt. Razih; a division of Nasr. Perhaps it should be further north than it is marked on the map.

Village on Mt. Hinwam. W.

In this history always in connexion with the Banu Habash, Banu Qatil, Hajja and Qudam. H. usually puts it north of Wada’a but p. 125 he gives it a much wider extension; including Hajja. Y. makes it a confederation of tribes of which Sanhan is one.

Town east of Ta'iz. R 223. map.

North east of Hamdan. Hal. makes it three days journey from Najran. It is divided into two districts; upper and lower. There are frequent references to the warlike qualities of the sherifs of Jauf; who fought both for the imam and the Turks. They preserve the same piratical tendencies to-day; provoking strife among their neighbours to earn their living as mercenaries. The war office map puts Jauf too close to Najran.

Half a day from Uqr on the road to Suda, so between Shahara and Qurban.


In the territory of Zulaima. map.

Mountain in lower Yemen. W. map.

North east of Suda, beyond Shazab. map.

1. District and castle in Sharaf; divided from Amrur by a wadi.

2. Mountain in Faifa.

District south of Haima near 'Amiz.

Tribe or confederation south east of Ta'iz. map. Not the tribe in H.
District south west of Sharaf and Muhâbishâ; a part of or close to Hiqar. map.

Tribe on the road from Sanaa to Dhimâr. South of Banu Matar.

Mountain wadi and village close to Sanaa; roughly north west, D. map.

Near Umm Laila. Rut.

Plain near Qubbatân and Zailat Yakla.

North east of Masâr and Harâz. map.

Village in Khâulan Saada; apparently near Talummus.

Near Sanaa in Khâulan; in the territory of the Banu Shaddad.

1. Near Hajja; mentioned once.

Village close to Khâmr. map.

1. Near Shaâhara, on the south; close to Madûm. The full name was حضرة السعداء.
2. In the territory of Banu Dhuwad.

Town near Wada‘a; apparently to the north. It was not counted a dependency of Saada. W. puts it in Hamdan! The map seems to put it too far south.

One of the groups of fortresses round Hajja; on the east. Not mentioned elsewhere. It was an important place and the residence of a governor. Either there was a village Na’man close to it or Na’man Haura is the full name.

Town near Ibb.

District round Wasaha; not far from Saqîn and Haidan H. 69.
7.

Khiran
Town and district between Wada'a and Saada. Not so far north as Saqin nor part of the government of Saada. H. map.

Habis
1. Town in the Tihama; south of Zebid. map
2. Mountain close to Talummus.

Al Akhmijah
in full. South west of Sanaa; a district rather less elevated than the hills surrounding it, D. map.

Hajaj
Village in Ru'ain.

Al Akshab
A district north of Sanaa. North of it Sayad; south east of Mihin; south west Hamdan and north west Baun. H.Y. map.

Al Khishishah
Village at the gate of Sanaa; no more definite clue, W.

Al Hafar
District west of Sharaf; often mentioned with Hajur and Amrur. Possibly

Al Breka Al Khil
Village close to Kaukaban.

Al Khilal
Fort in Yafei; built by Sinan the second.

Al Khur
Map. Residence of the Turkish governor of Zahir.

Al Khunghar
Chief town of a district in the extreme south. Apparently north or northwest of Lahej. The chief was almost an ally of the imam. Y. H 53.

Khulalan
1. Khaulan Sanaa or east or upper. Southeast of the capital R 325 map.

2. Khaulan Saada or north. W. puts it west of the town but it rather includes the whole environment. map.

Bani Akhivat
Immediately north east of Shahidniah. map.

Bani Hbywan
Between Saada and Khamr. Sixteen parasangs south of Saada. map.

Al Lamm
Mountain west of Sharaf; near Hiqar.

Bani Dardar
In upper La'a.
In Qudam; one of the group of forts round Hajja.

Tribe and wadi, north of Khamr. map. Hal puts it too far north.

Town between Ta‘iz and Qa‘taba. Y 5, 19.H.

Town in south Yemen: well to the east.

Mountain in Jabar Hajja.

Village in the district of Saqìn.

Fort about half way between Sanaa and Dhimar: close to Zuraj'a and Qubbatán.

Mountain, not far from Shahâra; probably on the south east.

Village in Baun; south east of and close to Amran. map.

Fort: half a day north of Sanaa, R 215. The road to it lay through Wadi Sirr so it was probably more to the north east.

One of the group of forts round Hajja.

1. Near Sanaa. H III.
2. in Shahran or Sahran on the Sarat; probably that said by H 227 to be in Dankân, near Bisha.
Village in Khashab. map.
Hamlet close to Saada. map.
Town east of Dhimar. map.
Village of the Banu As'ad in or near Tais. Quite different from that mentioned by H.
Not far from Lahej. H. K p. 271.
Province, castle and mountain, Y. Round about Mt. Habb. H.
Mountain near qillat ul 'Aw-azim and the Banu Dhu'aib in Khualan Saada.
One march north of Saada, near Bausan. In the Banu Jama'a, H.
District between Hajja and Maswar. map.
Mountain near the 'Usaimat in Hashid and Bakil. map.
Village not far from Ta'iz. Not identical with any place of this name in H. or Y.
Province, south of Bura'. Y. map.
Village and castle near Sanaa and Lauz.
(siba') Village near Yana in Haima.
Village close by Dhirat al Kalb.
District in the south; two marches from Janad. Apparently near Sheikh 'Isa.
Mountain and district somewhere south of Ibb.
District west of Dhimar and near Wusab.
Village between Jâhili and Kaukaban Qudam.
Village close by Dhirat 'ul Kalb.
Village in Tais: probably to the west.
Town in Kauhlan Saada: probably between Haidan and Saada.

Village close to Sanaa.

   2. Place near Ashmur.

Near Affar. Qaidān lay within their boundary.

In Khaulan Saada. North of the town, Hal.

Wadi north east of Sanaa; near Dhamarmar and the borders of Nihm. map.

Village in Amru'r or Sharaf.

Town in lower Yemen: near Mt. Ta'kur. K. p. 258. map.

Tribe between Janad and Ta'iz.

Village of the Banu Dawud in upper Lā'ā. Y.

Village in Raima near Bura'. cf. اهل السفيرة

Pass and castle south west of Yarim; D. map

In Wusab; it belonged to the Banu Nawwar. (Najjar W.)

Y. recognises two places of this name, which agrees with this history. G. puts it south of Sanaa. H. always associates it with Wāda'ā and Janab. W. says it is between Wāda'ā and Khaulan.

1. District south of Sanaa beside the Banu Matar. map.
   2. District or tribe north of Wāda'ā. Its position is described as central and the imam's crusade began there. His power did not extend south of Sanaa till after much fighting. This agrees with W. and H. who make Sanhan a subdivision of Janab.
R 490 puts it north of Sanaa. This can only be correct if north is interpreted very freely. In the text the two places have been distinguished as Sinhan and Sanhan; unwarrantably.

**Tribe or district near Bisha.**

**Pass near Dhimar R 489.**

**District between 'Affar and 'Ayal Yazid including the Banu Habash, Qatil and part of Janab. It is clearly distinguished in one place from Suda.**

**Mountain and castle in the Banu Habash.** Perhaps the place in Rut. bordering on 'Affar.

**Mountain in Ahnum.**

**District immediately north east of Tais.**

**Mountain in the Asad ibn Sufyan; on the road from Barat to Wâda'a.**

1. Part of the country west of Sharaf; combined with Amur and Higar.
2. District north of Ta'iz. Also in singular,

**South or south east of Sanaa.**

**District immediately north east of Suda.**

**Village a day's journey from Radâ'.** Rut. R651.

**Village two or three hours west from Kaukaban.**

1. Fort of the Banu 'Akkab: west of Hajja.
2. Village east of Shahidhia.

**Round Mt. Hadûr. G. names it Hadur Nebi Shu'aib. Has popular etymology been at work?**

**Shemshat**

**Shemsan**

**Beni Shemsh**
Town and district. Map N. In the district were several castles; which was formerly called . Also and which are perhaps referred to as .

District with several castles near Hubaish. Close to Bā'ādān, W. K p.17. R.471. Y 5.23

Town close to ‘Affar. Not mentioned elsewhere.

An important town of more than three thousand and six hundred houses in the neighbourhood of Abu Arish and Ja‘ān; probably to the north. It was a big settlement of sharifs. N. mentions a big village near Abu Arish. H.

Village in Áyal Yazīd. Elsewhere said to be three Arab miles east of Shahara. Two different places. Map.

Near Bisha. Perhaps .

A port of Zabid: not on the maps. It still exists.

District one march south of Ibb on the road to Ta‘īz.

Tribe in Wāda‘a.

District north east of Baun between it and Dhu Bin. Map.

Town of more than three thousand houses in the Tihama near Bait ul Faqih ez Zaidia. Map.

District west of Harāz. Map.

Town and district in Anis. Formerly H.I. which name still persisted in the historian’s day. Map.

Beside the Banu Dhuaim near Saada.

Village in Sharaf; east of Wa‘lia.
1. District. Its governor had his headquarters at one time in Khamr at another in 'Amran. map. Its governor had his headquarters at one time in Khamr at another in 'Amran. map. 
2. A market in Hiqar.

1. Town in Anis.
2. Town near Dhu Bin, according to Rut. in Zähir. Sometimes called Zafar of the sharifs. R 349. Two imams were buried there.

1. Village in Haima.
2. Village in Abs: possibly Important castle near Hajja. map.

Important castle near Hajja. map.

Mountain between Anis Zebid and Bura. 

Town in Ahnum. map. H 113.

In the Tihama: apparently not far from Mt. Razih.

District between Masâr and Anis. map.

Tribe in or near Hajûr. Mentioned with Hiqâr and Amrûr.

Tribe in the same district as ‘Anim.

Town in Wusâb. map.

Town north west of Jibla. map.

Suburb of Ta’iz, W. On Mt. Sabir.

Town in the east of Maswar. map.

Important town and district: east of Shahâra, north of Ahnum. map.

There are several places of this name. In Haima there may be as many as three; though one place may have two names.

1. ‘Urr Banu A’dab; possibly the same as
2. In Haima. Hal.
2. ‘Urr Yahya near Thuwairin.
3. 'Urr Suraih otherwise Bait Hadiqi; in Aima.
4. In Harâz.
5. 'Urr Thaumân in Tais. of H. 69.
6. In Khâulan Saâda, west of Saqin. H. 69
7. Possibly another near Tawila. cf. H 107

1. Near Ashmûr.
2. In the Banu 'l Khayyat.

On Mt. Da'fân, G.
The name is written both ways. It seems to belong to several places.

1. In the Banu A'shab near 'Affar.
2. Near Wa'lia in Sharaf.
3. In the Banu Habash.

Low mountain in the middle of Khâulan Saâda H. 114. In one place it is written عرط but a M.S. in the British Museum supports the form عرط.

1. Near Kaukabân.
2. Fort on Mt. Sabir above Ta'îz.

Mountain and fort south of Kaukabân. Y. map

In Maşâni'; between Ashmûr and Muda'. H. 68.

Village in the Banu Mâlik in Feifa; in the province of Saâda. H. 83.

Home of the Shafei lawyers; apparently in lower Lâ'a.

A powerful tribe near Ramîd. Part of Mâshîd, G. Though from its position on the map it would rather belong to Bakil. Perhaps there has been migration.

Village in Maswar on the borders of Maşâni' map.

Near Saâda. Port of Bakil, G.

District near Dhîmar. map.

One of the forts dependent on Hajja. map.
In the province of Ja'far, Y, of Ja'fi, Rut. On the road from Sanaa to Saada; north of Khamr. H. 83.

Village north west of Ta'iz.

Province: west and a little south of Khamr. Half a day from Uqr. map.

Tribe in Khaulan Saada.

Tribe called by J. In close connection with Ma'aziba and Jarabih. R 252.

This seems to be the of J. G. marks Zeidiya; the war office map both Zaidiya and Bait ul Faqih el Kabir. It is a question whether the two places are not one. In the Tihama south of Hodeida. map.

Fort near enough to Saada for a man who died there to be buried in Falala. Mentioned in Rand Rut.

District near Saada. Apparently to the east, H. 117. But in this history such indications as there are point to the west. A list of the tribes in the district is given in a note.

Sometimes written Tribe dwelling between Yarim and Qa'taba; bedouin. Hal. gives a village Qayfa near Rada.

in full. Not far from Sanhan.

of. W.
Village south east of Ashmur. map.
In Sharaf. Citadel of Muhâbisha. W.
Citadel of Ta'iz.
Near Dhira's ul Kalb. N.
One of the forts round Hajja.

Near 'Affar.
Village close to Hadur, the southern.

In Khaulan Saada; not far from the Banu Jama'a.

Rut. Close to Lâ'a.

Fort close to Tawîla. R. 1049. reads قراء ع

Village outside Hais.

H 69. Apparently near 'Affar.

The form is secured by the nisba قطابري
Two marches from Rurafa. Rut. does not recognise it as a place name.

Tribe living between Thila, Ashmur and Muda.

Town to the east of Ta'iz: in the territory of Qa'îfa. map.

In Khaulan Saada.

Village in Sinhan not far from Sanaa.
Confederation of tribes in Nîmm.

A fort near Hajja. map.

Mountain and fort near Dhimar.

1. Between Hajja and 'Affar.
2. In Sharaf; apparently east of Wa'lia.
3. In Masar.

R 947 is wrong in identifying 1 and 2.
On Mt. Hijr in Faifa.

In Zahir. Part of Hashid, G. map.

1. The seat of an almost independent principality; on a rock above Shibām. full description in D. map.
2. Qudam; one of the forts of Hajja. map.

District and wadi between Maswar and Tais.

Mountainous district; west of Harāz, north of Bura' R 455. map.

Mountain and fort south east of Sanaa. D.

Town halfway between Khamr and 'Amran. map.

Fort in Jābar Hajja. R 1077. Not the district of H.

Close to Faifa; perhaps in it.

Fort near Hajja. map.

District, south to south west of Sharaf. map.

Village of the Banu Dhuáb.

Village north of Ibb on the road to Yarim. map.

Village on Mt. Hinwam.

Village in Zulaima.

Town in Khashab. map.

Fortress in the east of Tais. R 266.

In the neighbourhood of Dhu Bin.

Village in Sharaf. W.

In Nimm. Not the place in H.

Village in Khaulan Saada; near Wasaḥa.
18.

Village in the Tihama, near ez Zaidia. map.

Part of Hashid and Bakil; near Dhu Bin in the direction of Wādaʿa. Part of Bakil, G. Apparently a tribal name first and then a place name.

District north of Harāz. map. Not as in H.  مشاًر

A Shafei village; apparently in Qarāḍa.

District; north of Ashmur and west of Hadur. R 297.

1. Village near ʿAffar and Qaidan. Perhaps Masnāʿa Bani Qudam of R 528.

2. In Wādaʿa. Possibly that said to be in Sanhan. R 779.

South of Sanaa; west of Sinhan. map.

The name is not always clearly printed.  
G. reads مَارِيْه Tribe in the mountains between Zaidia and Bait ul Faqih. They are divided into north and south and also مَارِيْه رُمَاه R 358. J.

Two villages near Dhimar. Y. R 979.

Town in the Tihama; presumably on the wadi of that name. R 1476. It is always called مَور الصبر.

In the Tihama. Six stations from Aden, Y. Fourteen miles east of Mocha, R 952. K 239. In the government of Taʿiz.

Village in Shazāb.

Between ʿAffar and Kahlan on the one side and Sūda on the other.

Below Haidan.

It is never used of the central highlands of Arabia. Unqualified. It is the name of/
of a village near Shahara and it enters into many names which cannot be localised save in the most general fashion; Najd Qasīm, Ul Mukhaibur, Ul Ahmar.

Mountain south of Hajja. map.

Castle in Wusab. R 604.

Village in 'Ayal Yazūd; within reach of Suda Baun and Amran.

Village near 'Dhimar.

Near 'Khamr. Fugitives to 'Amran passed by it.

Fort in Anis.

Mountain near Hufash.

District north east of Sanaa. A league of tribes there is called Nīm is once mentioned in connection with 'Ahim but it is not clear if there is a Nīm in the west or an 'Ahim in the east.

In the west of Sharaf.

Village in Khaulan Saada; overlooking the Banu Bahr.

Mountain north of Hajja. map.

Castle in Ahnūm, near 'Udhr.

Town in Khashab. map.

Mountain in Ahnum.

1. District between Shahāra and Sanbān. map.

2. Tribe in Hamdān.

Tribe near Maur. Probably further north than they are put by R 294 and 1444. The name is spelt wrongly in the latter note. J.
Village south of Sanaa.

Village in Khaulan Saada near Haidan. For the name see H.

District between Zabid and Dhimar. Divided into upper and lower. map.

Mountain west of Sharaf; on the road from Amrur to Hajja.

Village south of Sanaa. map.

Village in Sharaf. map.

Fort near Hajja. map.

District in Najran.

Near Qatabir and Bausan in the north. The tribe consisted wholly of sharifs or had many affiliated to it.

Town south of Dhimar. map.

Village in Jahran.

Fort near Janad.

Castle in Raima.

In Haima; the house of Ahmed ibn Yahya el Mikhlafi. map.
From notes on the flyleaf it appears that
the book belonged in 1071 to the sayyid Muhammad ibn
Ali Mansur; in 1093 to Muhammad ibn Ahmad presumably
Sari with the son of Husain billa, in 1118 to
Husayn ibn Husain ibn Qasim Mansur billa, and in 1191
by his son Ahmad. The book was read by Abdul
Rasul ibn Ali ibn Mansur. The
Shi'ite name is interesting.

TITLES

One peculiarity of the author is his ex-
cessive use of empty titles. Something of the same
sort is seen in al-Khujaaj and Ibn Battuta but here
every one of the least eminent is thus decorated.
Star of Religion, Glory of Islam and such like occur
on every page. Two examples of this luxuriant use
will suffice; they might easily be multiplied. The
most excellent sayyid, sword of God against his en-
cemies, shade that shelters his friends, the per-
fection of Islam, the blessing of mankind all. The
exalted sayyid, the curb of transgressers, the sun of
heaven/
GENERAL NOTES.

THE BOOK.

From notes on the flyleaf it appears that the book belonged in 1071 to the sayyid Muhammad ibn Ali Muhairis; in 1095 to Muhammad ibn Ahmed presumably Safi uddin the son of Mansur billa; in 1116 to Hasan ibn Hasan ibn Qasim Mansur billa, and in 1121 by his son Ahmed. In 1183 it was read by Abdul Husain Ali ibn Ahmed the son of the imam. The Shiite name is interesting.

TITLES.

One peculiarity of the author is his excessive use of empty titles. Something of the same sort is seen in el Khazreji and ibn Batuta but here every one of the least eminence is thus decorated. Star of Religion, Glory of Islam and such like occur on every page. Two examples of this luxuriant use will suffice; they might easily be multiplied. The most excellent sayyid, sword of God against his enemies, shade that shelters his friends, the perfection of Islam, the blessing of mankind Ali. The exalted sayyid, the curb of transgressors, the sun of heaven/
heaven, glory of the family Ya Sin Ahmed.

POPULATION.

Incidentally the historian refers to the different classes of people inhabiting Yemen and his remarks are fairly clear though his language is wanting in accuracy. On the eastern fringe of the country are the bedouin like the tribes of Qa’ifa over whom the Turks had little or no power. The tribes of the hill country are altogether different from those of the Tihama and are quite out of their element in the coast plain. The central tribes are qabili and in contrast to them the other inhabitants are Arabs. Landberg says that in Hadramaut the townsfolk are عرب; and that seems to be the use of the word here. It is only in the expedition to Mecca that we hear much of the coast tribes as fighting men and they made a poor show. In contrast to the family of the prophet the hill tribes are called Arabs. It is something out of the ordinary when traders were killed in the fighting round Zebid. To-day the Jews—except in a few places—do not carry arms and it is beneath the dignity of a tribesman to kill one. There are apparently a few references to Banians—Indian merchants—but the name is/
is badly written without diacritics. (For the presence of Indians in Yemen cf. the story of Sha'ālim). There is only one reference to the Jews which is not surprising in a record of war. During the famine in 1028 they were allowed to share in the charity of the imam at Shahara.

The armies consisted of soldiers and tribesmen. Each chief kept a standing army, in part composed - in all probability - of slaves and mercenaries. The tribes were more of a militia and sometimes the imam's officers had no control over them. The imam was always supported by some religious enthusiasts and the tribes in general followed him as his star was in the ascendant.

The Turkish armies were composed of soldiers from Europe with native auxiliaries and allies. Several times freedmen are mentioned as commanders of their forces. For convenience sake we must talk of Turkish troops though most of them were in no way different from the imam's soldiers.

Over against the tribes stands the family of the prophet; collectively called sharifs. The title for an individual is usually sayyid though at times sharif is used; on what principle is not quite clear. Sayyid is never used in the feminine and seldom/
seldom in the plural. Sharif is never used of the family of the imams' in Yemen but the descendants of the prophet in Mecca, Bisha and Sabya are always sharifs. The Hamzi family are usually sharif though sometimes sayyid. Sharif is once used as a common noun sayyid as a title. Roughly we may say that sayyid is used in Yemen and sharif outside it. A woman of the family is always sharifa. Round Aden to-day a male descendant of the prophet is a sayyid; a female is a sharifa.

Saada Sabya and Jauf were centres of the sharifs; others were called after the tribes among whom they lived and with whom their interests were identified; e.g. Yahya ibn Yahya. A sayyid is never called -launch he is always lord or  ; of his town or district. A sharif Jilani is mentioned; this may be a reference to the pretended descent of AbdulQadir from the prophet.

The sharifs live largely on their religious influence. In many parts of the country they do not carry arms and their persons and goods are inviolable. (See Jauf and the next note)

RELIGION.

In religious matters the population was mixed. In Yâm of Najrân and in Hamdan there were many/
many Ismailians and a body had emigrated from Yam to Haraz where Bait ul Attar belonged to them. D. saw this castle which he calls Attare or rather its ruins for the Turks destroyed it in 1872. To the time of its demolition it had belonged to the strangers from the east. Members of the Shafe'i sect were widely spread; in Tais, Masar, Da'fan, Alhan, Raima and Wusâb. 'Ashma was a centre for them and at Masuh Ahmed ibn 'Uthman was visited by many scholars. He was one of the chief Shaf'i doctors and traditionists in Yemen. He wrote the imam a diploma for the Six Books and prefixed to it an elegant preface in praise of the prophet's house, making mention of their virtues. The tribes of Faifa were Shafe'i in theory.

Zaidis are specially mentioned in Tais, Thulth of Harâz, Hasâbân, the Banû Matar, Raima and Hashid and Bakil. There is scarcely a sign that the imam looked to them for support more than to the other sects. The description of the Turkish auxiliaries in Zebid-Zaidi rebels from Hashid and Bakil - betrays the author's disapproval of these renegades. Indeed except for the insistence on the office of imam the ruling family seems to have been Zaidi in little more than name.

Though this name is not uncommon it is never/
never given to the imam and his followers who are always Muslims. It may be an attempt to gloss over the fact that they differed in some particulars of the faith from other Muslims. It may, of course, be due to proper pride in their faith though, at any rate, the Zaidis are not regarded as the only true believers.

They share with the rest of Islam in the veneration given to the prophet who is made almost into a demigod. The following phrases witness to this exaltation. May god deliver his servants from the wiles of the devil and the snares of sedition by the honour of his chosen prophet. May god make it a way of access to him and his prophet and give him the goods of this world and the next through the intercession of Muhammad. And with extension to the family. Guard us from the pains of hell by the right of Muhammad and his children, the good, the pure. These are parallel to the hope of the Turkish pasha that the sultan will conquer Bagdad by the help of God and the blessing of the prophet.

Less general is the reverence for the family of the prophet. The benediction that follows any mention of him always includes his descendants and is sometimes longer: God's blessing and his peace/
peace be on him, his family and his comrades. The family are the leaders in the path of peace; according to tradition they are like Noah's ark, whose embarks in it is saved and whoso forsakes it is drowned. Other traditions are quoted: My children are wiser than other men small or great; learn of them and teach them not, set them in front, go not before them. Whoso hears the people of the prophet's house and loves them not god will throw him on his face in hell fire. That one of my children who orders what is right and forbids what is wrong, is the representative on earth of god, the book and the prophet. Muhammad said, Gabriel came to me and said, Whoso reaches Ramadan and is not forgiven; god curse him! Say amen; and I said amen. Whoso meets a just imam and is not forgiven; god curse him! Say amen; and I said amen. Whoso meets his parents and is not forgiven; god curse him! Say amen; and I said amen.

The imam adds two of these sayings are passed and one remains. The benediction on him be peace follows each mention of an imam. Similar veneration for the prophets family is found in Morocco. For an account of it see Story of my Life by the Sharifa of Wazzan edited by Bensusan.

In the middle of the history the author inserts/
inserts a long account of the five prayers. The call to prayer is: God is great, I testify there is no god but god, I testify that Muhammad is the prophet of god, come to prayer, come to safety, come to the best of work, god is most great; each phrase being repeated twice and the whole closing with; There is no god but god. The constitution of prayer contains in addition; Prayer has begun, has begun, god is most great, god is most great, there is no god but god.

The order of the ablutions is normal though the washing of the private parts is counted one of them to be accompanied by the prayer: 0 god, guard my private parts, hide my nakedness, let not my enemies oppose me. The prayer for the cleansing of the mose is: 0 god accept my plea and melt me not of the scent of paradise. The wiping of the head is joined to two sentences: 0 god, cover me with thy mercy for I fear thy punishment and 0 god, make not our foreheads to touch our feet. At the washing of the neck he shall say: 0 god, save me from the flames and fetters of hell. There are minor differences in the other prayers. Although the call includes the sunnite addition; Come to the best of work, yet the feet are to be washed as in sunnite custom and not merely wiped. The word is used to describe the followers/
followers of the imam and the fifth form of the verb denotes adherence to these tenets.

White is the Zaidi colour; a white umbrella is the mark of the imam's presence and white badges are given to his allies.

The Ismailians of Yam were bitterly opposed to the imam; presumably because they held the Zaidis to be very lax in their idea of the office. In this belief any descendant of the prophet who was a just man might become imam; it was taken for granted he would be a believer. They refused Turkish rule (so they said) because the foreigners were evildoers; yet in writing to Turkish pashas the imam praises god for the victories by which the sultan upheld glorified Islam (at the expense of Persia). There is no reason to think him hypocritical; it was admitted that there might be two imams if geography demanded it.

The imam must be the best man and we saw Muayyad billa offering to stand aside in favour of one more worthy. The suggestion comes naturally that here we have the old Arab idea of the chief who was chosen from the ruling family according to his capability. The inhabitants of Kaukaban were quite ready to depose their chief when he showed his incompetence.

Authorities/
Authorities say the Zaidis recognized three states in the hereafter. There is no trace of such a belief in this book though there is no occasion to refer to it.

There was an enthusiastic strain in this faith; on all hands the mahdi was expected. This appeared in the history; and a cyclone that devastated Tabriz was held to be a sign of his coming. Halevy says that today ed Dajjal and the Messiah of the Jews are one person. The belief seems to be that the mahdi will come first then ed Dajjal then 'îsa and finally Muhammad and the judgment.

In the letter from Loheya proposing to surrender to the imam is the well nigh incredible statement that they only possessed two chapters of the Quran; the sixth and thirty sixth.

**The Imams.**

It is not possible to draw up a complete list for the sources are incomplete and contradictory. Lists are given in Lane-Poole and Ahlwardt no. 4950. Below is a list of all those mentioned in this book; it makes no claim to be in chronological order.

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Date</th>
</tr>
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<tbody>
<tr>
<td>Yahya</td>
<td>Hadi ila 'l Haqq</td>
<td>d. 298</td>
</tr>
<tr>
<td>Ahmed ibn Yahya</td>
<td>Nasir</td>
<td>d. 325</td>
</tr>
<tr>
<td>Qasim ibn Ahmed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muhammad</td>
<td></td>
<td></td>
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</tbody>
</table>
Muhammad ibn Qasim       Muntasir billa
Qasim ibn Ali               Mansur billa
Qasim ibn Ibrahim          buried in 'Ayyan
Muhammad ibn Qasim ibn Ibrahim    er Rassi
Ali ibn Muayyad          
Yahya ibn Muhain         ed Dâ'i
Abdulla ibn Hamza         Mansur billa d. 614
buried in Zafâr.
Ahmed ibn Hasain         Mahdi l'din ulla d. 656
       
Mutahhar ibn Yahya ibn Murtaâa d. 696.
Muhammad ibn Mutahhar    c. 700.
Ahmed ibn Yahya ibn Murtaâa d. 840.
buried in Zafâr.

Azzidin ibn Hasan.       Azzidin ibn Muayyad.
there two names probably represent one person:
Azzidin ibn Husain ibn Muayyad d. 900.

Sharafuddin. Perhaps Yahya ibn Shamsuddin,
great grandson of Murtaâa d. 965 A. 950 Rut.
Mutahhar ibn Yahya d. 980.

Hasan ibn Ali              captured 983.

Johannsen mentions the imam Muhammad ibn Ali
in 777. and his son Ali in 791.

Redhouse gives:
Ibrahim ibn Ahmed ibn Tajuddin               captured 674

Salah ibn Ali               d. 793.

A manuscript in the British Museum gives
part of a genealogy of Qasim Mansur billa. Hadi
Yahya - Ahmed - Yahya - Yusuf - Qasim - Yusuf the
less. From him to Qasim there are eleven gen-
erations/
The nisba is very common; it is derived from tribes - Sanhâni, Sufyâni, Bahlûli, Shaddâdi; from districts - Maswari, Shahâri, Khaułâni, Sharaﬁ; from towns - Dhimâri, Jamlûli, Saadi, Thilawi; from families - Nâmi, Muayyadi, Hamzi, while others may refer to tribes or districts - Arhabi, Hamdâni.

The meaning of some is doubtful; Mihrâthi, Hadawi, Washali, Amîri. Mikhâﬁ is derived not from the common noun but from a special use of it to denote a district in Haima round Yana. Mihnâki may be compared with the Sabœan In one case the nisba takes the place of the kunya. Ḥajjâﬁ equals ibn Ḥajjâf.

Sometimes three are given to one man though two are much more common. Usually one refers to his tribe and one to his family or dwelling; el Qutâbari el Yaḥyawi: er Râshidi el Arhabi; en Na’imi el Washali. In the group Hadi er Ra’āﬁ el Jabari esh Sharəﬁ the two latter seem contradictory. Perhaps the bearer had migrated. A strange combination is Muhammad el Rurbâni el Qâsimi el Amîri.

Qâsimi is given to sixteen men of whom all but one are certainly sayyids. Two are without that title/
title but belong to the Hajjaf family so the commission must be an oversight. In Khazraji's history three have this nisba and two are certainly sayyids. In this book five of the bearers are also Ṣurbâni and five belong to the Al Hajjâf.

In Rutgers Historia Yemenae the nisba Hasami occurs several times and seems to denote an adherent of the imam Hasan. Perhaps Qasimi denotes a specially devoted follower of the imam Qasim.

Hamzi is the family name of sayyids from Jauf and nearby. Although it is often carelessly written there is no good reason for taking it to be Hamri - red - an Ismailian R. 469. A plural Ḥamzât occurs.

TAXES AND OFFICIALS.

Except in one place taxes are only mentioned incidentally so it is impossible to give an exact account of the imam's administration. In a letter to his brother Muayyad billa divides taxes into two classes. The religious tax, ten per cent of the produce of the ground and two and a half per cent on merchandise and beyond this the demands of the government that vary according to circumstances - requisitions. Free will offerings are often mentioned. The requisitions were largely to meet the needs of/
of the troops. Foraging parties of the faithful and the Turks met in a village and the faithful were served first. Yet the populace rebelled if the exactions were too severe. Requisitions were used on the spot while the taxes were sent to Shahara or wherever the imam chanced to be. Gifts were sent by one who was nominally in the Turkish service.

Arrangements varied. The offices of governor and commander were sometimes separate yet the governor had to keep the troops supplied. The imam's son was in command at Zafir and was made governor of part of Sharaf to be able to victual his troops. As a rule the collection of imposts was not left to the chiefs; a special official was appointed and at most the chief assisted him. A controller of the stores of food is mentioned and some persons received pensions from the market dues at Hajar; which dues were collected by a special official.

Both pay and rations were given to one garrison as probably to all.

The duties of a governor are said to be the collection of money and the upkeep of the army. In spite of the historian's protestations it is clear that some governors made big fortunes and were aggrieved/
aggrieved when they were restricted to holding the cow's horns.

CHARITABLE AND RELIGIOUS INSTITUTIONS.

Of purely charitable institutions the only one named is the college built by Sharafuddin at Kaukaban. Beside it was a cemetery with the chapel of the sayyid Mutahhar ibn Salāḥ ibn Shamsuddin.

At Sanaa was the mosque of Wahb and that of Hādī at Saada. All over the country were tomb-chapels which were by no means all in honour of martyrs. At Shahara was that of Dhu Sharafain the amir Ja'far ibn Qasim the imam; that of an imam Qasim at ʿayyan, of Ahmed ibn Musa at Saada, one at Dhu Bin and another near ʿaffar. In upper Sharaf was the cell of the Banu Asad (صوحه) though the tribe dwelt in lower Sharaf. The cemetery of Hasan en Nahawi in Sanaa was a favoured burial ground. There are numerous references to the translation of the remains of godly men.

Near Zabid was the garden (مَوَّل) of Waṣul Qarni with many mosques and four tomb chapels and close by, apparently in Himā, was the garden of Musa el Ashʿari (probably read Abu Musa) with a mosque tomb chapel and dwellings. Perhaps this is the mosque/
mosque of the Ash'ari tribe mentioned by R. and the templum Alasohairi of J.

Under this head may come the constructions of the imam Muhammad. The old mosque at Uqr would only hold twenty people so he pulled it down and re-built it on a large scale with colonnades and a conduit on the eastern side. He also erected many buildings in the upper market. He dug a well sufficient to supply the whole of the town and gardens and equipped it with the needful machinery. He built the road from Uqr to the Nahr gate of Shahara. It is not clear whether this was a highway or was actually provided with steps on the mountain side. Previously there had been no direct road for camels and horses but now men turned out of their way to travel by the new track because it was so smooth and easy; as also the road to Shaharat ul Faish. He also built the whole of the lower market at Uqr except the caravanserai built by his brother Husain.

A sayyid removed the body of one of his ancestors from Affar to the Tihama, built a dome over it endowed the chapel and built a Friday mosque with the help of the tribes.
POETRY.

The Arabs were industrious poetasters. Even today in South Arabia that man is looked down on who cannot produce verse on any subject at a moment's notice. However their verse does not need much comment.

All the poems quoted are long qasidas with one rhyme. There is one exception, a long rejez, each quatrain having its own rhyme. Strangely S is made to rhyme with sh. They are rather lax in the niceties of rhyme.

The commonest metre is tawil and next basit and the authors are usually content with classical licenses; though in the middle of a regular poem a verse may occur which it is quite impossible to scan. And this where there is no reason to doubt the text. Some versifiers hardly deserve the name, their ideas on metre were so vague. They usually quote their own compositions.

As poetry it is not of a high order; the best that can be said is that the poet gets to business at once. In the numerous elegies we hear that death is certain and god supreme. One versifier shows considerable perseverance and perhaps ingenuity in fitting the battles for freedom into his lines.
Several words are used for money and coins:

- حرف أحمر (Harf Ahmad), قرش (Qirsh), دينار (Dirham)
- قطعة ذهب كبيرة (Qatia Zehab), بقيمة (Beqima)

is the plural of دينار (Dirham) and also money. Dirhems both of Egypt and Sanaa occur.

As these phrases occur in the enumeration of a gift it is clear that coins of two denominations were sent.

In the account of the bidding for a pipe bowl a sequence of values is given. Four buqsha are less than a qursh which is less than a red harf.

Apparently twenty buqsha equal four qifla or rather more. A qifla in Yemen is a dirhem; H. and Lisan ul Arab.

During the siege of Sanaa a دلخ (Dhalx) of wheat rose in price from three حرف (Qirsh) to five and finally to ten; maize rose from three and a half to eight and barley was at one time three.

Cattle were ransomed at a حرف (Qirsh) the head and the safety of a Turkish garrison was bought for two hundred حرف (Qirsh). The following quotations will show the /
the use of these words.

According to Niebuhr: $80 \times 32 = 640 = \text{Кирш}$.
The buqsha is an ideal unit; like the piastre in most parts of Syria to-day (or a few years ago). The ecu presumably is worth five or six francs. The Taler (nowadays rial) is called qursh.

W. makes the $\text{قشي} = \text{طاني}$ equal to two $\text{قشي}$. Dozy says the $\text{قرش}$ is equal to one hundred and twenty $\text{قشي}$. If these reckonings belong to the same currency we get the following sequence.

- ecu possibly equals 160 $\text{فرهن}$.
- Taler equals 120 $\text{فرهن}$.
- equals 10 $\text{فرهن}$ or a little less.

Landberg gives $\text{قيش}$ as meaning money and suggests an Indian origin. A connection with $\text{قشي}$ is more probable.

The $\text{قويه}$ is about half a $\text{صاع}$. The
The Syrian -dollar is six Sanaa ا.ب.د. query plural of 2دلار (for this word see Kazimirski). According to the Lisan the صاع equals a and a half; which makes a زاسب equal two دلار.

The Egyptian  فالح is about two litres (Spiro). A camel's load is sixty  فالح (Freytag) and thirty (W). This suggests that the Arabian is double the Egyptian or four litres.

According to Niebuhr the 2دلار is either 1.125 livre or 1.05, and the 200دلار is 30 livres or 20.35. Today the 2دلار is said to be 28 2دلار. The 2دلار is fifteen 2دلار.

NOTES/
NOTES ON THE TEXT.

P. 4. The latest reference in the book is to the king Drielaitaball, a son of Qasim, who ruled 1056–1057.

P. 5. In the Salamun inscriptions 'Dnyam' appears as a personal name and perhaps also as the name of a tribe.

P. 6. The mention of the beard is not rare either. Usually unshorn, it was considered a sign of manly virility, as among the Syrians.

P. 8. The guns used in the Yemen were matchlocks, for there are several references to the lighting of the matches. Other weapons were swords and slings. Spears and javelins are not often mentioned though the verb ṣal in common enough; perhaps a literary convention. A javelined sword is given as a present. They used also what seems to have been a kind of maul.
NOTES ON THE TEXT.


P. 3. In the Sabaean inscriptions Sanhan appears as a personal name and perhaps also as the name of a tribe.

P. 5. The mention of the beard is not mere bathos. The Yemenis are usually smooth-ed faced and hair on the face is regarded as a sign of manly vigour, as among the Syrians.

P. 6. The guns used in the Yemen were matchlocks, for there are several references to the wetting of the matches. Other weapons were swords and slings. Spears and javelins are not often mentioned though the verb طَبَنُ is common enough; perhaps a literary convention. A jewelled sword is given as a present. They used also what seems to have been a kind of flail istringstream

P. /
Hashid Bakil and Hamdan are closely connected. Hamdan at one time consisted of Hashid and Bakil; the genealogists make him their father. From the Sabaean inscriptions we learn that Hamdan was a clan of Hashid and worked its way to supremacy. In this history and on the maps Hashid and Bakil are separate from Hamdan; they live further to the north. According to the historian, Hashid contained the tribes of Hashid and Bakil. The historian names these sub-tribes: 

In another part of the country there is a desert of Hashid between Wusâb and Zum.

The use of some badge by soldiers as a distinguishing mark goes back to very early times among the Arabs. In one case it was the shaving of the head before battle. Badges were given to those tribes of Faifa who joined the imam Hajjaf - the makers of leather aprons - had their home in Habur Banu Aslam. The genealogists make
Aslam the son of Hajur. They must have lived in the same neighbourhood.

The surrender of Affar was probably in II. 1007. see p. 27.

In popular custom oaths are of varying degrees of sanctity. One taken on a closed Quran is less binding than one on the open book; while the most secure is taken on some special passage such as the throne verse. In Syria a man will swear falsely in God's name though not in that of the local saint. Here we have casuistical treatment of an oath imposed by force.

derived from a village ; position uncertain.

There is often confusion when a town and a district or a town and its citadel have the same name. The author does not make clear to which he refers.

In III. the 15 fell on a Sunday and in IV. on a Tuesday, so probably III. is meant. Often the day of the week given by the historian does not agree with that calculated from the tables. It would seem that the beginning of the month was fixed by/
by seeing the moon so such discrepancies are not surprising.

In the mountains every big house was practically a fort. Good pictures of these towers are given by Bury, Arabia Infelix.

El Qarra'ī's visit to the imam fell in V. most probably.

Shibām lies at the foot of the hill on which Kaukaban stands. A full description in D.

Superstitions of all sorts were rife in Yemen; belief in omens dreams and the power of saints. Several instances are given in the text. There are still holy trees there and sacrifices are offered to the jinn.

Family of Qasim; by Maryam a descendant of Dhu Sharafain, Muhammad b. 990
Ali b. 994 Ahmed b. 1007 Fatima and Khadija; by Taqia bint Ali,
Hasan b. 996 and Husain b. 997;
by Taqia bint Shamsuddin ibn Hajjāf.
Ismail b. 1017 Yahya and Little Fatima;
by Zainab bint Ali ibn Hajjāf.

Jusuf/
Jusuf Hamâya and Sakîna;

and Abdulla the son of a slave. The four wives were all descendants of the prophet.

Mahbashi is the nisba from Muhabâbisha.

According to W. 'Amir was flayed by inches.

Abyssinia is the name given to the west coast of the Red Sea as far north as Suakin. Markham says the Turks captured Massowa about 1572 A.D. but Basset puts the conquest much earlier. The Turks were firmly established there by 1560 A.D.

During the late summer rain falls on the hills nearly every afternoon. The expedition to Faifa was hampered by the mist that hid the upper storeys of the houses and at times even the lower. D. describes this mist which he calls umma and sukheimani; cf. in Lebanon.

Ahmed the son of the imam Hasan deserted to the Turks in 1008 and was at one time their governor in Sharaf. He returned to/
to his allegiance to the imam in or before 1022.

P. 86. For Ānas read 'Abs.

P. 86. Banu 'Akkâb. The name is sometimes written 'Akkân. Their home was round Hajja and Shamsân. Not to be identified with the Banu Ka'b of Sharaf.

P. 86. For a description of the simoon—though in another country—see Wigram, Cradle of Mankind. p 62.

P. 98. Ghee is fat for cooking. In India it is made from buffalo milk; in Syria and presumably in Yemen by boiling down goats' milk butter. It will keep for a year.

P. 100. is here ancestor not grandfather. It is not clear which el Hadi is meant.

P. 104. This is an anticipation of the events told in the next paragraph.

P. 105 $\xi$ is the word used; a trifle over an ounce. Two paragraphs later the text has eight $\xi$.

P. 108. This contradicts the story told by W. of the imam's sorrow at the death of ibn ul Mu'âfa.
The manuscript gives I. and IV. 1023 but it is clear the next year is meant. In one place the author says Qasim died in 1039: ten years too late. He nods sometimes.

I. VII 1024 was a Monday which agrees with the date Sunday 21.

The Sinan here referred to is probably the earlier pasha of that name who afterwards became wezir.

Saada had been the capital of the imams and the sheriffs imagined they were the heirs of their power. They looked down on Qasim and his sons as sprung from a younger branch of the family and gave them half-hearted allegiance. Another example of Arab ideas cropping out in Islam; the collective ownerships of the clan.

20 V. 1028 was a Sunday; so the text.

9. VIII. 1028 Wednesday according to the text; really Monday.

W. gives the pasha's name as Fadlulla.

In his letter Mahdi ibn Hadi refers to/
to one ‘Isa ibn Hattab who is stirring up strife and sedition and protests that it is against his will.

P. 133. 13 IV. 1032 is said to be Friday; really a Tuesday.

P. 134. Haidar pasha is not the emir of that name unless the latter had left Yemen previously. W.'s date refers to his appointment. The statement is quite definite that Haidar only arrived in 1034. The pasha's arrival in the country is described and in that connection (though in another place) Jidda is mentioned. This cannot be a slip for Hadda though the two names are sometimes confused.

P. 134. W. says that Muhammad ibn Sinan was intriguing to become pasha.

P. 134. 15 IV. 1035; text Tuesday. It should be Wednesday.

P. 134. Many tribes in Faifa are named. The author is doubtful whether Malik is part of Faifa or not.

P. 139. 19 II. 1036; text Sunday. Should be/
be a Monday.

P. 144. The son of the woman from Qâ‘ifa. A fuller form of his name is Husain ibn Muhammad ibn Nasir el Ḥamzi a sherif from Jauf. Rut. mentions Muhammad ibn Nasir el Ḥamzi.

P. 144. This word remains a mystery. The translation Abysainians must be wrong for they were too busy with their own quarrels to attack the Turks. Perhaps it means the Portugese.

P. 146. 28 III. 1036. Thursday.

P. 147. 1 IV. 1036. Sunday.

P. 150. 14 IV. 1036. Saturday.

P. 151. 22 IV. 1036. Sunday.

P. 154. though a plural meaning villages is probably a proper name. There is a district of this name near Kaukaban.

P. 155. 5 VIII. 1036 text Saturday; should be Wednesday.

P. 159. 25 XII. 1036 text Monday, really a Tuesday.

P. 159. 1 I. 1037 text Saturday, really a Sunday.
P. 158. әәлә Lexx. give әәлә as rice straw, maize straw and chaff.

P. 158. The translation should run:- four loaves worth ten ֵ; the cavalry loaves worth forty and the officers' worth sixty.

P. 160. 5 III. 1037. Saturday; really a Sunday.

P. 163. Nothing is reported about this Mosque of Wahb.

P. 163. About this time the negotiations for the surrender of Sanaa began. Curiously the historian does not mention them.

P. 165. W. calls this man ʿAbidin and makes him a lieutenant of Qânsuh. ایبیدین does not look like a mistake for عابدين.

P. 165. 15 XII 1037. text Saturday; really a Wednesday.

P. 166. 26 I. 1038. text Sunday; really a Monday.

P. 166. 7 III. 1038. text Thursday; really a Saturday.

P. 167. 11 VI. 1038. Monday.

P. 168. 12 VI. 1038. text Monday; really Tuesday.

P. 170. The manuscript has three hundred thousand/
thousand; in writing. An impossible figure. The correction in the translation cannot be upheld on orthographic grounds.

P. 172. 2 IV. 1039. text Sunday; it was a Monday.

P. 173. 27 V. 1039. text Friday; it was a Saturday.

P. 174. 23 VI. 1039. text Tuesday; it was a Thursday.

P. 175. 11 IX. 1039. text Thursday; it was a Wednesday.

P. 178. 4 V. 1040. text Sunday; it was Monday.

P. 182. 30 IX. 1043. text Thursday; which suits. So 1 X. is wrong.

P. 182. The number of infantry at Mauza is not given: presumably by an oversight.

P. 186. 2 X. 1048. text Saturday, rightly Sunday.

P. 186. 24 IV. 1050. This is the date given by W. The text gives Tuesday 5 IV. although 5 was a Wednesday.

P. 187. With one exception all the places mentioned in this chapter are marked in any good map. Qamz, the exception means Sandhill.
This officer is rather mysterious. W. says he was shipwrecked on his way to Yemen and mentions a rumour of his death which proved false. The dates do not allow him to be identified with Ahmed Qansuh. There is no mention of his recall so the only way to account for his appearance is by his death.

Ahmed ibn Abd ul Muttalib entered Mecca 17 IX. 1037. W.

Hurgronje translates ジャリヤ as Soldnertruppen.

20 IV. 1038. text Sunday; rightly.

4 VII. 1038. Tuesday; rightly.

Mas‘ûd had not gone further than Yanbu’. W.

Ahmed was killed X 1038. W.

II 1039. Hurgronje.

W. makes Qansuh arrive in Mecca XII 1037; whereas the author puts his coming in I 1039. Perhaps W.’s authority confused him with the other Ahmed.

W. and Hurgronje agree in the date of Mas‘ûd’s death.
Zaid became sherif 1 II. 1041. W.

The sharif Abdulla abdicated and Zaid ruled jointly with his nephew. This underlies the statement about the revenue. There were three parts; one for each sharif and one for the Turkish governor of the holy places.

During a famine in Mecca the جعده of wheat cost one and a half خري. W.

probably read الساع

Aaronsohn in his book The Turks in Palestine tells of locusts eating half the face of a baby.

In 1628 A.D or 1038 A.H. Capt. Moreton was in Aden. Hakluyt. Ser II. vol.35 p. 22. n.

Ali ibn Musa er Riда d. II 203; buried in Tus.


A reference to Ali ibn Abi Talib who led the prayers over those slain at the battle of the Camel.

الأظم أننا كان بسبب اطلاعتهم على أنه لا ميراث للنساء

وأنا يصير الاثنين عشر ثمن ما تبيع ويمتوني العشر.

Compare/
Compare Halevy's remarks. The canon law is only observed in the big towns, not among the tribes; each of which has its own laws, known to, and in case of need, altered by the chiefs. Arhab was famed for its justice. There is also an intertribal law that can be changed by mutual consent. Halevy was witness of such a change. It had been the rule that a murderer should have three days of grace in which to arrange payment of the bloodmoney. This period was lengthened to eight days.

P. 205. Has this bad pun a point?

P. 206. In 169 Idris fled to Morocco and founded an independent state. Among the Zaidis he counts as an imam.

P. 207. In early times the Zaidis were closely connected with the Mu'tazila.
Language
In general, the author writes good if pedestrian Arabic. He indulges in few similes and they are usually conventional; e.g., men rejoice in the coolness of justice, and a failure is a cloud that brings no rain. He betrays himself in his vocabulary for his grammar is usually good. In his use of the imperfect he is much more correct than the text edited by Rutgers. One letter he quotes verbatim though some solemnisms offend his taste. Two constructs depend on one noun; the cases are confused; من أولاً. The phrase occurs من انطلقت احتذارًا أنا على الاختلاش if. For this idiom may be compared a phrase from the dream world; طلنا لان كثرة في غداء; someone concealed his hostility. We should naturally expect لَهْ and not لَهُ. Form U of جَاء is not given in the lexicon.

To come to the author himself.

There are mistakes in orthography.

Confusion of أَلَف and يا. Aٰ in place of أَلَف and أَلَف for أَلِف. Conversely أَنْتِ and أَنتِ لَا أَنَّى. أَنْتِ and أَتِ appear as imperfect.

The perfect is put in place of أَفْضَلُ in infinitives. استفقي and اقتَدِي and انتَهِي. With these may be put أَحِلَ ولا أَقْوَةُ اللهُ باللَّهُ. A final أَ is dropped in the plural of أَلَو.
b and b are often confused. The text reads حظر غيب مشابهة ضيائي انضم حضور فيها مشابهة ضيائي انضم and كاترة and both occur. The text reads كاترة while attach has كاترة. The text has يب; W. has يب and N. Bährlich.

Accidence.

is a most irregular feminine dual while is equally strange in the meaning found.

There are several irregular broken plurals:

جَمَالِلُوٰلِ "an inhabitant of جَمَالِلُوٰلِ"

جَعْرُوْشًا "in the plural جَعْرُوْشًا"

جَعْرُوْشًا بِبِيْرِ (Kaziminsky)

In the verb جَعْرُوْشًا can only be the 3rd pers. plural of the perfect, but it is probably a scribal error like ـعِدِّ.

The imperfect is occasionally shortened before a suffix: ـبِرْوَا.

جَعْرُوْشَة and جَعْرُوْشَة are true colloquial forms from verbs جَعْرُوْشَة. In جَعْرُوْشَة جَعْرُوْشَة looks like an infinitive of جَعْرُوْشَة with a mistaken article.

From a hollow verb comes the infinitive جَعْرُوْشَة, cf. Lühr: Der vulgäranabische Dialekt von Jerusalem §39.
The prepositions show several unusual forms:

- in front of: قَبْلُ
- of: لِلَّاء
- and: فِي
- and: لِلَّاء
- The printed text makes this word the adversative of the ninba.

The diminutive *قَبْلُ* appears: (in the lex.)

*قَبْلُ* means after (lex., in consequence of).

Compounds are common. Used of time (Wright gives only local use) and من قَبْلِ الاستِسْقُي.

**Syntax.**

The dual is losing its significance: دَوَابَينَ

Confusion of cases appears. The *nominative* stands where the *accusative* should: كان له نورٌ وبركان

The object after is put in the *accusative*:

*لا عَرَفْتُ ...* An adjective *الجَمْع* من تصريحين.

A masculine adjective is joined with a feminine noun: مَجْعَةُ كَبِيرٍ (In Aden today such a phrase as the *الجَمْع* is very common.)

The day after his arrival is reduced almost to meaning after, next:

*يَوْمَ تَالِي رَوْصُولَة* The day after his arrival

They knew on the following day.

*يَوْمَ تَالِي طَارِعُ اسْحَابُ بْنِ الْمَدِينَة* The day after Tariq's return.
There are violent changes of person with vocative verbs:

What can only be called a frequent use of the preposition pl. امَسَ = after they were delivered
from the deeds of violence.

The negatives show some irregularities:

Ma'tulun is a strange way of expressing a command; even by way of suggestion, لُتِب seems to be a contraction of ذُكرَ لِي انا أخزى استراح شيء من ذلِل

"That it was not possible to rescue."

One letter he quotes makes a very modern impression by the simplicity of its construction, its neglect of rules and certain words that occur in it. It is the speech of to-day. As an adverb, "again."

لِدَي "we" (cf. Spittan Bay, Grammar) قد "as" or redundant. الأثنين هو ما إذا قد ٍأَرَاش وَالرائِفُ الامامِيُّ السَّالِحِيَة بِأَنَّ وَطأَمَر كُلُّ يُؤَدَِّرَش وَءَلَوْا مِكَانَةً. Where, and ٌأَرَاش وَالرائِفُ الامامِيُّ السَّالِحِيَة بِأَنَّ وَطأَمَر كُلُّ يُؤَدَِّرَش وَءَلَوْا مِكَانَةً. Also, the change of person يُؤَدَِّرَش and ٌأَرَاش وَالرائِفُ الامامِيُّ السَّالِحِيَة بِأَنَّ وَطأَمَر كُلُّ يُؤَدَِّرَش وَءَلَوْا مِكَانَةً. Also, with the predicate in the plural, contrary to rule, and another form in place of the true مَكَان.

Vocabulary:

This list does not pretend to include all the late words in the book but only those that are peculiar or are not given in the dictionaries.

بَقَ (cf. Egyptian بَقَ بَقَ يَبَقَ)
seems to mean "he died."

One can only guess that this is a reference to the drink given to a dying Muslim to make the escape of his soul easy; although no use of the verb fits this meaning.

بنقل كا: From the noun a participle بنقلا is formed: armed with a musket.

بوري: Bowl of a pipe. I.e. In Syria, a horn.

ثاقة: Lesso. حا. Here the phrase ثاقة حرة equals "for an old song."

ضر: Used in conjunction with لب, III and دل: III: to defend the borders and then devote oneself to the service of god and his holy war.

عِلَم الْكَرَّٰلٰ: Undiagnosed disease.

جلبة: dual جلبتان, جلاب, جلبان, some kind of ships, جلبة الظل, جلبة المركب, convoy.

لاهل عيش وجلافته حول: This is a guess that it is hard to see what other meaning it can have.

كيه اهله وراء أمثله. حيث: "on account of" following on a statement of the terms of peace we find: ثم استطاعت بينهم فحق. The only meaning possible is "true agreement or something similar."

هناك. Obviously cannot as in

But it is parallel to كارابل (see below). It also has its ordinary meaning treasure.

مذاق Mental weakness.
There is no means of deciding whether this actually means "provided with steps" or just "highway." Considering the nature of the country, probably the former.

**Dwarfs**

According to a native (N.) from the story in the tent they were made of bronze.

**Trumpet**

Agent of the (Dollar) applied to the pasha.

**March**

Throwing. 碰到 his marcher.

**Shamal Al Arab**

Disen of Arab: to stop the mouth of a jar with clay. Here it means to be chocked.

الوضع الذي رفع فيه القتال قلع الزمل ترشب فيه الإقدام لا ينقرروا في مرفع. Trumpet. The box.

give no help.

**Sound of trumpets**

From windward; apparently from the west.

... ١١١ وعلى كل الهم على الرئة... But, mouse,

lizard or something of the sort? ...

**Arabian**

Plural of بريان. A blow-pipe and then cannon. عين (But) - The word is still used.

In Egypt عين is an airgun, peashooter. Said to be of Persian origin and the source of the French sarbacane.

... c. acc. pers. to agree to

**Cousin**

Brother and cousin.

**CONTINUED FEVER**

Continuous fever. The name includes both typhoid and typhus. For .
Both forms occur. In Yemen both عزي and عزى mean fort; cf. Sabean. عزي would be the stronghold — from root عزت — if it were not just a mistake for عزى.

 gezeh Plural عزى. Shelter for the watchers of the fields.

Jacob: Perfumes of Arabia, p.85. This word occurs in names of places none of which have been localized. The connection with عزى lies in hand; and supports this reading against the عزى of L.

ل، ِ عزى

It is most natural to make this word correspond to عزى and translate "in the direction of Aden, southwards.

For the construction of عزى, عزى، and عزى. In the books from Yemen عزى and its derivatives do not mean Syria as عزى translates, but the north of Yemen. A sheik of the al-abys was named عزى.

جز

This occurs in a list of provisions in a fort.

In the plural vineyards, as in Sabean.

In the plural vineyards, as in Sabean.

Possibly opposite.

I To play the traitor.

A measure equal to four estael (term no help) and one estael equals seven Q. Explanation given by a native.
It is explained as meaning <i>ジェラブ</i>. While crews perished of it and their derelict ships drifted about the north end of the Red Sea.

That part of the leg between the ankle and the knee. Explanation given by a native.

Market gardener; really parish. 仏 of.<br>English: a small measure made of wood. Explanation given by a native. See note on weights.

Scorbutic. The term in Arabic gives a weakness of the feet. But. gives the cause of the disease.

Drum and tower (Landberg)

These words occur in a <i>ではありません</i>. Not given in the dictionary.

Two servants whose business it was to dye the manes and tails of the horses.

Specially the husks of the coffee berry and then the drink prepared from them. In the Yemen it is more used than the drink made from the berries.

This summary of a magistrate's duties is interesting from its Jewish and New Testament parallels.
62.

وفي البنا سلم شهر رمضان الكريم في زجة العيد

Query: beginning; from the meaning point.

مشوش : مشوشًا ومستوحشاً من الناس

apparently unsettled

perplexed. Fauruzabadi gives the phrase;

دَهْنٌ مُّنشَهٌ حَرَّبٌ بالطِّيبٍ.
SKETCH MAP OF YEMEN
Names in red are not marked on any map.