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Ibn al-Hajjāj

the lower and middle classes in the fourteenth century. Ibn al-Hajj provides details about folkloric practices, sorcery, funerals, pilgrimages to Šūfī shrines, popular festivals, craft techniques, the social life and sexual practices of women, costumes, eating habits and so on. As one reads about the immense number of practices of which Ibn al-Hajj disapproved, one gets a clear picture of what many of his contemporaries actually enjoyed doing. Ibn al-Hajj took an even more dour view of life than most of his contemporaries among the 'ulamā', whom he denounced for their slackness regarding the importance of *niya*, or (good) intention. The manuscript of a magical treatise, the *Shumūs al-anwār* (in the Bibliothèque Nationale), purports to be by Ibn al-Hajj, but, given the *Madkhal's* hostility to occultism and alchemy, this seems most unlikely.

Text edition

Kitāb al-Madkhal ilā tanmiyāt al-a'māl bi-tahsīn al-niyāt, 4 pts in 2 vols, Cairo (1929).

Further reading

B. Langner, *Untersuchungen zur historischen Volkskunde Ägyptens nach mamlukischen Quellen*, Berlin (1983).

EP², art. 'Ibn al-Hajj', J.-C. Vadet.

R. IRWIN

Ibn al-Hajjāj

(c.333–91/c.941–1000)

Abū 'Abd Allāh al-Husayn ibn Aḥmad ibn al-Hajjāj was a Baghdadi poet of the Būyid period. A *Shī'ī* (like the Būyids themselves), Ibn al-Hajjāj came from a family of government officials; he held a secretarial post under Abū Ishāq al-Šābi' before turning to poetry, which he found more profitable. He was patronized by the vizier al-Muhallabī, among others, and wrote panegyrics for both officials and rulers, including 'Izz al-Dawla Bakhtiyār (d. 978), who appointed him *muhtasib* of Baghdad in the vizierate of Ibn Baqiyya, and 'Adud al-Dawla (d. 983).

While he wrote many poems in the classical style (Hilāl al-Šābi' terms him a *maṭbū'*, 'naturally gifted' or classicist poet; see *maṭbū'* and *mašnū'*), Ibn al-Hajjāj is best known for his obscene poetry, by which, he states, he gained his livelihood. He special-

ized in the style termed *sukhf* (see also *mujūn*), in which he wrote both short monothematic poems (*qiṭ'as*) and long *qaṣīdas*, the latter often parodying poems in the classical style. In these poems he often employs colloquialisms and Baghdadi slang, as well as some Persian vocabulary and allusions to Persian cultural traditions, customs, popular tales and so on. His poetry was highly popular; al-Tha'ālibī, who includes many examples in his *Yatīmat al-dahr*, notes that despite his obscenity he was widely admired by his patrons. He himself justified his style by saying, 'My poetry must have such obscenities; for can a house exist without a privy?' He satirized al-Mutanabbī (whose style may be an object of his parody), and is said to have prevented that poet's attaching himself to the circle of al-Muhallabī. His *dīwān* was widely copied and exists in various recensions, notably those of al-Aṣṭurlābī (d. 435/1140; *Durrat al-tāj fī shi'r Ibn al-Hajjāj*) and Ibn Nubāta al-Miṣri (d. 768/1366; *Talṭīf al-mizāj min shi'r Ibn al-Hajjāj*); it has not yet been published in its entirety (most of the extant manuscripts are, moreover, incomplete). His serious poetry was collected and commented on by his friend al-Sharif al-Raḍī (*al-Naẓīf min al-sakhīf*), who also composed an elegy on his death. Although modern critics tend to condemn his obscene style, it is often highly humorous, and contemporaries considered him one of the most innovative poets of his time.

Text editions

al-'Abbāsī, *Ma'āhid al-tanṣīs fī shawāhid al-Talkhīṣ*, M.M. 'Abd al-Ḥamīd (ed.), Cairo (1948), vol. 3, 188–201.

Der Dīwān des Ibn al-Haġġāġ, Teilausgabe: Der Reimbuchstabe nūn, Abdelghafur A.A. El-Aswah (ed.), Giessen (1977).

The Historical Remains of Hilāl al-Šābi', H.F. Amedroz (ed.), Leiden (1936), 430–4. (Extracts.)

al-Tha'ālibī, *Yatīmat al-dahr*, 2nd edn, Cairo (1934), vol. 3, 188–201.

Further reading

Kraemer, Joel, *Humanism in the Renaissance of Islam: The Cultural Revival during the Buyid Age*, Leiden (1986), 199–200 and *passim*.

Mez, Adam, *The Renaissance of Islam*, D.S. Margoliouth and S. Khuda Bakhsh (trans), Patna (1937), 268–70.

J.S. MEISAMI

59452 ATTIE, B. "La bibliographie de Al-
Muqni' d'Ibn Ḥajjāj." *Hesperis Tamuda* 19 (1980-
1) 47-74.

LA BIBLIOGRAPHIE DE AL-MUQNI^cD'IBN HAḠḠĀḠ^{*}BACHIR ATTIE ATTIE[']

Al-Muqni^c (le traditionaliste) est un traité agricole qui fut rédigé en 466 H./1073 C., à Séville, par le révérendissime cheikh, le faqih, l'orateur, l'imam très vertueux Abū 'Umar, Aḥmad b. Muḥammad Ibn Ḥaḡḡāḡ (1). « Il est une mer de sciences », dit Ibn Bassām en évoquant sa mémoire, et il ajoute « Il a été plus célèbre que ceux qui l'ont précédé. » (2). De cette « mer de sciences », il ne reste que les *Citations* de son traité agricole, recueillies par Ibn al-°Awwām, ainsi que des *Extraits* anonymes, identifiés par Millas-Vallicrosa dans le ms. n° 5013 (Blochet) de la B.N. de Paris (3).

* Les références aux principaux documents seront données dans le texte avec les abréviations suivantes :

- Aw. : Ibn al-°Awwām, *Kitāb al-filāḥa, el libro de agricultura*, éd. trad. Banqueri (en deux volumes), Madrid, 1802.
- C : Constantin VII Porphyrogénète, *Geoponika*. C'est le seul traité agricole grec survivant, édité par H. Beckh, comme étant, *Geoponika sive Cassiani Bassi Scholastici*, Lipsiae, 1895.
- K : Kassyanūs Aškūlāštīkih Bassūs, *Kitāb al-falāḥa*, ms. de la Bibliothèque Bodléenne (Oxford). Uri, *Catalogus*, I, p. 113, n° 439, coté : S. Superius 21.
- Q : Qusṭūs Ibn Lūqā, *Kitāb al-falāḥa al-yūnāniya*, Le Caire, 1293 H., connu des Andalous sous le titre *al-falāḥa ar-rūmiya*.
- G. Syr : *Geoponicon in sermonem syriacum*, éd. de Lagarde, Leipzig, 1860.
- Ms. n° 2802 : De Slane, *Catalogue des manuscrits arabes de la Bibliothèque Nationale*, Paris, 1883-95. C'est le traité de Dymuqrātys.
- Ms. n° 2806 : *Id.* Un autre exemplaire.
- Ms. n° 5013 : Blochet, *Catalogue des manuscrits arabes des nouvelles acquisitions*, 1884-1924, Paris, 1925.

(1) Données biographiques fournies par Ibn al-°Awwām en reproduisant l'épilogue d'Ibn Ḥaḡḡāḡ (Aw., I, 2) et son index (Aw., I, 8). On a trouvé une autre qualité à Ibn Ḥaḡḡāḡ, c'est celle de *mutakallim* (dialecticien religieux musulman), la reproduction tronquée du début de l'*index* est à l'origine de cette équivoque.

(2) Ibn Sa'īd, *Al-muḡrib fi ḥilā al-maḡrib*, 2^e édition corrigée par Chawqi Dayf, Le Caire, 1964, I, p. 179. Le correcteur garde une leçon incorrecte du copiste : *nabbaha*, avertir, prévenir, réveiller etc. Dans notre traduction, nous avons rétabli le trilitère : être, devenir plus célèbre.

(3) Millas-Vallicrosa, *Aportaciones para el estudio de la obra agronomica de Ibn Ḥaḡḡāḡ y de Abū-l-Ḥayr*, Al-Andalus, 20 (1955), pp. 85-105. — Millas y Martinez, *Un capitulo de la obra agronomica de Ibn Ḥaḡḡāḡ*, Tamuda, VI (1958), pp. 45 ss. Ce chapitre souffre d'un dérangement, et sa reproduction par Ibn al-°Awwām souffre d'une lacune, les deux se corrigent par le *Geoponicon in sermonem syriacum*.

Al-Andalus, xx/1, 1955 Madrid

1. Ziraat

2. Ebu'l-Hayr el-Haccac (Kumru post)

Ebu Ömer b. Haccac
Botanikci

APORTACIONES PARA EL ESTUDIO
DE LA OBRA AGRONÓMICA DE IBN HAYYĀY
Y DE ABŪ-L-JAYR

HACE tiempo que venimos dedicando parte de nuestra atención a problemas de historia y bibliografía de los antiguos geóponos arábigoespañoles ¹, y hoy desearíamos ofrecer algunos adelantos y algunas rectificaciones sobre la obra agronómica de dos autores: Ibn Hayyāy de Sevilla y su paisano contemporáneo Abū-l-Jayr. Tanto de uno como de otro, así como de sus obras respectivas, es aún muy poco lo que conocemos.

El primero, Ibn Hayyāy, no está registrado en la *Geschichte der Arabische Litteratur* de C. Brockelmann. Sarton en su *Introduction to the History of Science* ² da muy pocos datos de este autor, que vivió en Sevilla hacia el 1073-4 y compuso la obra المقع, *El suficiente*, y como única fuente bibliográfica, la obra de Ernst H. F. Meyer, *Geschichte der Botanik*, vol. III (1856), pp. 248-258. Sin embargo, nuestro autor es citado con gran frecuencia en la gran obra كتاب الفلاحة, del sevillano Abū Zakariyyā' Yaḥyā b. Muḥammad b. Aḥmad ibn al-ʿAwwām, y al principio de la misma se nos dan noticias de interés sobre nuestro autor y su obra. Es más, podemos de-

¹ Cf. mis dos últimos artículos: *Sobre bibliografía agronómica hispanoárabe*, en esta revista AL-ANDALUS, XIX [1954], pp. 29-42, y *Un manuscrito árabe de la obra de agricultura de Ibn Wāfīd*, en la revista *Tamuda*, II [1954], pp. 87-96.

² Cf. vol. I, p. 766.

Ibn al-Rawandi's book is addressed to a general audience, and beyond the treatment of Nasr, Schuon and Nazim, the specialist will find little of interest in it. It is ironically the chapters written from an Islamic perspective that might be useful in a university course, since these provide convenient and concise summaries of Islam's self-image, though they are at times somewhat tinged by the less than mainstream views of Nasr and Schuon. Ibn al-Rawandi seems to have little or no first-hand experience of Islam as it exists in the Islamic world today.

The chapters written from a 'secular' perspective summarize the conclusions of certain streams of Western scholarship on Islam without adding anything new to them. They ignore other streams, except to imply that all those who do not accept Ibn al-Rawandi's conclusions are being insufficiently 'rational-analytic.' These conclusions are that the standard accounts of the Prophet Muhammad are 'fantasies,' that the Qur'an is a later forgery, that Sufi practice is 'a form of pious brainwashing,' and that 'a return to the womb [is] the essence of the mystical experience' (pp. 45, 146, and 195). The general reader would of course be wrong to think that these conclusions represent the consensus of contemporary Western scholarship.

The book is at times distinctly eccentric, as when Ibn al-Rawandi appears to argue that the Hermetic Order of the Golden Dawn offered superior access to the 'astral plane' to that provided by Sufism (pp. 146-7), and in the appendix, in which Ibn al-Rawandi examines an obscure 1980s controversy about whether or not the Qur'an is based around the number 19 to conclude, to his own satisfaction, that the errors in the 19 pattern indicate that 'the text has been manipulated and interfered with' (p. 220).

Though it contains some interesting material, *Islamic Mysticism: A Secular Perspective* is ultimately a disappointing book, of limited value.

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IBN AL-ḤAJJĀJ, *Taḥlīf al-Mizāj min Shī'r Ibn al-Ḥajjāj*, Ikhtiyār Jamāl al-Dīn Muḥammad bin Nubāta, sharḥ wa-rahqīq Najm 'Abd Allāh Muṣṭafā, Sūsa-Tūnis, Dār al-Ma'ārif li-'l-Ṭibā'a wa-'l-Nashr, 2001. Pp. 726. Price: \$20.00. ISBN: 9973-16-735-X.

This is a long awaited anthology of the notorious panegyric, frivolous poet Abū 'Abd Allāh al-Ḥusayn Ibn al-Ḥajjāj (c. 940-1001), whose poetry depends mainly upon folly and jest (*sukhf wa-mujān*), to the degree that it was banned by Muslim authorities, and *muḥtasibs* forbade students to read his *Dīwān* or to copy it. However, serious scholars of Arabic popular and frivolous literature, such as Prof. C.E. Bosworth, in his pioneering work *The Medieval Islamic Underworld; the Banū Sāsān in Arabic Society*, Prof. J. Sadan, in his articles and book *al-Adab al-Arabī al-Hāzil*, and other scholars, will find great interest in this work which was published in a scholarly edition for the first time by the Iraqi scholar Najm 'Abd Allāh Muṣṭafā, nowadays a resident of Hanau, Germany. Even today, the publication of this *Dīwān* is considered in the Arab World a daring and a risky step taken by the Tunisian publisher Ḥasan Aḥmad Jaḡhām. Scholars who are interested in the colloquial dialect of medieval Baghdad and its connection with contemporary dialect or in the dark depths of human nature as revealed in pornographic and scatological literature, will find in this *Dīwān* the material which they are looking for.

The MS of this selection made by Ibn Nubāta contains only 122 folios and it is kept at the Royal Danish Library (MS Copenhagen, no. 260), while the complete work of *Dīwān Ibn al-Ḥajjāj* covers ten volumes, many parts of which were lost and only a few parts were preserved (among them one volume out of the ten is kept in

the collection of the Oriental MSS at the British Library, shelf mark: Add. 7588). The Introduction of the editor, N.'A. Muṣṭafā (pp. 11-46) deals with the life and activities of Ibn al-Ḥajjāj (d.391/1001), his relations with the Buwayhids rulers and his scatological literature. His living in a popular quarter near a working class neighbourhood enabled the poet to learn their special jargon, terminology, humour and curses. The poet recorded them, verified their meaning, and used them in his poetry. His obscenity, his description of normal and perverted sexual acts, his use of the jargon of whores and pimps, rendered his poetry a treasure of colloquial terms and words which are still used in contemporary Baghdadi dialects. The editor has explained these terms and compared them with the equivalent contemporary terms, folklore and customs of Baghdad, thus rendering a great service to the study of the Muslim and Jewish dialects of medieval and modern Baghdad.

Like many poets who were not able to compete with other contemporary poets who specialized in serious panegyric poetry, with its glorious rhetoric, style and themes, such as al-Mutanabbī (d.965) (who was satirized by Ibn al-Ḥajjāj), Ibn al-Ḥajjāj and others found that the only way in which they could establish their fame and earn their living was in specializing in frivolous and scatological poetry. Only in this way were they able to survive and to become favourite poets among their patrons. Most of Ibn al-Ḥajjāj poems (altogether 6,773 single verses contained in this edition) are panegyric (2,343 single verses) dedicated to kings, amirs, viziers and influential personalities, while the defamatory impudent and frivolous poems come second in the number of verses (1,637 single verses). Many of these poems are composed according to the metre, rhyme and vocabulary of classical poems in a mock imitation (*mu'āraḍa*) of famous Arabic poets. The editor has taken the trouble of numbering the poems which are arranged according to the alphabetical order of the rhymes, and he also identified the metres of the poems and gave the vowelings of the verses. At the end of the *Dīwān*, part III of this book, is a treasure of remarks, explanations and comments on linguistic, literary, geographical and historical matters explaining the special terms and rare colloquial Baghdadi idioms mentioned in these verses (pp. 327-617). What gives an additional importance to this edition are the valuable explanations given by the editor to their medieval usage in the Iraqi dialect, their folkloristic background and their Persian origin. To this painstaking research, the author gives us Indices of Quranic Verses, quotations from *ḥadīth*, proverbs, names of persons, geographical places, as well as an index of terms (more than one thousand terms dealing with cultural, literary, administrative and folkloric topics). It ends with a bibliographical list.

This work is a unique one worthy of a unique medieval Iraqi poet, the long neglected and talented poet Ibn al-Ḥajjāj. However, among these hundreds of notes there are few remarks which need verification, three of which the writer of this review would like to comment on:

1) The question is whether Abū Ḥayyān al-Tawḥīdī (d.1023) actually is the author of *al-Risāla al-Baghdādiyya*, as it is claimed by M. Jawād and 'Abbūd al-Shālji, the latter in his edition of *al-Risāla al-Baghdādiyya* published in Beirut, 1980 (the editor N.'A. Muṣṭafā reiterated this attribution in p. 600 without questioning it), or was it composed by Abū 'l-Murāḥhar al-Azdi, an author whose biography is known in medieval Arabic literature, and whose name is recorded in the MS in the British Library and whose authorship is confirmed by Adam Mez? The fact that this *Risāla* quotes a long passage from Abū Ḥayyān al-Tawḥīdī in the wrong order and in a distorted way (revealing that it was cited from memory and not through copying from a written text), does not mean that the whole *Risāla* was composed by al-

ابن حجاج الإشبيلي، أبو عمرو أحمد بن محمد

(398هـ/1008م - 467هـ/1075م)

وكذا بالشيخ الفقيه الإمام. وليس أدل على شمول مداركه لعلوم زمانه الفقهية والأدبية والحكمية من إقرار معاصريه من أهل القلم «بكونه بحر علوم وسابق متور ومنظوم».

عاش ابن حجاج في إشبيلية في قصور الأمراء، حيث تلقى تعليماً راقياً، فدرس العلوم الدينية والعربية وتميّز فيها، فكان الفقيه والمحدث والشاعر في زمنه بما شهد له به نظراً. كما كان بحكم نسبه ومكانته في قومه أن أجاد اللغات اليونانية، والرومانية، والنبطية، وهو ما يظهر في كتاباته المتعددة والمراجع التي يرجع إليها.

وعلى الرغم من تعدد مواهبه، فإن الفلاحة كانت أولى اهتماماته، فقد نشأت معه منذ صغره في حدائق وبساتين قصور الأمراء.

وزاد ابن حجاج فيها بخبرته وتجاربه العملية التي اكتسبها من خلال رحلاته وتنقلاته الدائمة بين مدن طليطلة وإشبيلية. وفي طليطلة تبادل ابن حجاج خبراته الزراعية مع ابن وافد الذي كان يرعى بستان المأمون بن ذي النون صاحب طليطلة الذي أنشأ جنته على نهر التاجه. وكان ابن حجاج ينقل خبراته معاينة، ولا ينقل سماعاً إلا بتجربته، فتجاوز بذلك الكثير من المواد الأسطورية والخرافية التي تناقلها الفلاحون ودونتها كتب الفلاحة. ومما يجدر ذكره أن سوق الفلاحة أصبحت نافقة بإشبيلية خلال القرن الخامس الهجري.

أبو عمرو أحمد بن محمد بن حجاج الإشبيلي، عالم فلاحة وبيطري وأحد مشاهير علماء الفلاحة بالأندلس ممن كان له شأن في إعادة ربط علوم الفلاحة والنبات والبيطرة في الغرب الإسلامي بالحكمة والفلسفة وعلوم الأوائل، على إثر ما تعرّض له هذه الأصول من اجتثاث في سياق الضربة العامرية. وعلى غرار غيره من حكماء أهل الفلاحة. تكاد تصمت كتب التراجم والطبقات عن ذكر تفاصيل حياته، والملاحظ أن الترجمة الفريدة التي خصّها ابن بسام لهذا العلم قد سقطت من متن كتابه الذخيرة في محاسن أهل الجزيرة، وهي الترجمة الأصل التي اقتطف منها ابن سعيد بعض النصف التي أثبتها في كتابه «المغرب في حلي المغرب».

وينتمي ابن حجاج إلى إحدى أعرق البيوتات الإشبيلية المتأصلة في عرب لخم من اليمانية الذي استقرّوا منذ وقت مبكر بسند بني حجاج المنسوب إليهم على بعد خمسة عشر ميلاً من الحاضرة. كما ينتسبون من جهة الأم إلى سارة القوطية التي ورثت عن أبيها الموثد بن غيطشة آخر ملوك القوط الضياع الواسعة بغرب الأندلس. وقد نال بنو حجاج الرياسة والجاه والثروة بإشبيلية وقرمونة وبمجملة غرب البلاد على مدار تاريخ الأندلس. وتجمع المصادر التي تناولت بالذكر ابن حجاج على وصفه بالوزير الخطيب الأديب،

New York, St Martin's Press, 1968; 8 - The Origins of the Druzes, people and religions, with extracts from their sacred writings, New York, A.M.S Press, 1928; 9 - the Origins of the Islamic State, being a translation from Arabic accompanied with annotations, geographical notes of the «Kitab al-Buldan lil-Buladhuri» New York, Colombia University Press, 1916-1924; 10 - Syria: a Short history, being a condensation of the authors history, of Syria, 1969. (see 3 above).

المصادر والمراجع

• إتمام الأعلام، د. نزار أباطة ومحمد رياض المالح، دار صادر، بيروت 1999، ص 205 - 206؛ • لويس شيخو الأب، تاريخ الآداب العربية في الربع الأول من القرن العشرين، بيروت 1926، ص 166 و170؛ • يوسف، محمد خير رمضان، تنمة الأعلام للزركلي، دار ابن حزم؛ • داغر، يوسف أسعد، مصادر الدراسة الأدبية، منشورات الجامعة اللبنانية، بيروت 1983، 4/205 - 211؛ • سعد، أحمد أبو، معجم أسماء الأسر والأشخاص، دار العلم للملايين، بيروت 1922، ص 170؛ • البعلبكي، منير، معجم أعلام المورد، دار العلم للملايين، بيروت 1922، ص 170؛ • معجم الأعلام، دار المشرق، بيروت، ط 16، 1988، ص 213.

نقولاً زيادة

الجامعة الأمريكية - بيروت

أنطوان القوال

الجامعة اللبنانية

في أواخر العقد الثاني من القرن العشرين أتيح لهذه المكتبة أن تحصل على مجموعة غنية من المخطوطات العربية، والفارسية، والتركية، والهندية القديمة. وتعرف هذه باسم مجموعة روبرت غرت Robert Garrett. وعهد إلى فيليب حتي بالإشراف على وضع كاتالوغ مفصل لها. وتمّ الأمر بأن صدر مجلّدان لهذا العمل. الأوّل شمل المخطوطات العربية. وقد تمّ على أيدي نبيه أمين فارس، ويطرس عبد الملك، وفيليب حتي، وصدر سنة 1938م. أما الثاني فقد كان يختصّ بالمخطوطات الفارسية والتركية والهندية القديمة وقد قام على تصنيفها ووصفها والتعريف بمحتواها محمد اعتماد مقدّم، ويحيى ارمجاني، وفيليب حتي، سنة 1939م. وقد كان في هذه المجموعة منمنمات.

د - الكتب الإنجليزية :

- 1 - Ibn Munquidh Abu al-Muzaffar ibn Murshid, 1096-1188. An Arab-Syrian gentleman and warrior in the period of Crusades, The memories of New York, Colombia University Press, 1929;
- 2 - Capitol Cities of Arab Islam, Minneapolis, University of Minnesota Press, 1970;
- 3 - History of Syria, including Lebanon and Palestine, London, Mac Millan, 1937 (already in its 10th edition);
- 4 - Islam: a way of Life, Mineapolis, University of Minnesota Press, 1970;
- 5 - Islam in the west: A historical culture survey, Princeton, N.J. Van Nostrand, 1929;
- 6 - Lebanon in History from the earliest times to the present, London, Mac Millan, 1957;
- 7 - Makers of Arab history,

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Abū 'Umar Aḥmad ibn Muḥammad ibn Ḥaḡḡāḡ al-Iṣbīlī schrieb mehrere landwirtschaftliche Werke, darunter das *K. al-Muqni'*, das er im Jahre 466/1073 verfaßt hat⁴. Nach ibn al-'Awwām's Beschreibung (Filāḥa I 8,1ff.) hatte ibn Ḥaḡḡāḡ darin dreißig verschiedene, hauptsächlich antike Autoren zitiert. Eine Nachprüfung dieser Zitate ergibt freilich, daß er den Hauptteil dieser Namen und Materialien nur indirekt zitiert. Unmittelbar hat er wohl nur das Buch des „Anaṭūliyūs al-Ifriqī“ samt seiner Parallelversion des Yūniyūs sowie die Bücher des Qusṭūs und Kasinūs, des abū Ḥanīfa ad-Dīnawarī, Ishāq ibn Sulaimān, ar-Rāzī und Ṭābit ibn Qurra ausgeschrieben. Ob das auch für die Aristoteles-, Demokritos-, Mahrārīs- und Polemon⁵-Zitate zutrifft, ist zu bezweifeln. Sicher aus zweiter Hand hat ibn Ḥaḡḡāḡ die Lehren der folgenden Autoren: Bārūn ar-Rūmī (= Βάρων ὁ Ῥωμαϊκός)⁶, La'unṭiyūs (= Λαόντιος)⁷, Ṭarantīnūs (= Ταραντίνος)⁸, Abūliyūs (= Ἀπουλήιος)⁹, Abūlūniyūs (= Ἀπολλώνιος)¹⁰, Afriqānūs (= Ἀφρικανός)¹¹. Dazu gehören auch die folgenden unidentifizierten Namen, die nur zum Teil in dem Kairener Druck der Landwirtschaft des Qusṭūs nachzuweisen sind: سادھمس Sādhamis (?)¹², سوديون Sūdiyūn (?)¹³, شولون Šulūn (?)¹⁴, مرسيال Marsiyāl (?)¹⁵,

⁴ Mss.: Rabat 2461 (= D 1410); 2462 (= D 1413); Paris 5013 (fol. 46-72). Zitate: b. -Baiṭār Gāmi' III 13,17; 14,3f. Ibn Ḥaḡḡāḡ ist so weitgehend von ibn al-'Awwām ausgeschrieben, daß er aus diesen Zitaten praktisch völlig rekonstruiert werden kann: b. -'Awwām Filāḥa I 2,4; 8,1.4; 10,14; 37,10; 41 ult.; 42,19; 44,15; 45, -8; 48,3; 49,6; 50,11; 51,7; 52, -6; 53,16; 83,6f.; 85, -3 etc.; b. -'Awwām Filāḥa (ed. Moncada) 227, -5; 234,6.15.19. Lit.: Meyer Botanik III 249-258; Sarton Introduction I 776; José M. Millás Vallicrosa, Aportaciones para el estudio de la obra agronómica de Ibn Ḥaḡḡāḡ y de Abū-l-Jayr, in: Al-Andalus 20,1955,87-101, abgedruckt in: Millás Nuevos estudios 153-171; J. M. Millás Vallicrosa y L. Martínez Martín, Un capítulo de la obra agronómica de Ibn Ḥaḡḡāḡ, in: Tamuda 6,1958,45-69.

⁵ b. -'Awwām Filāḥa I 12, -4f.; 148, -5; 150,11; II 694, 17; 696, -6ff.; 700,6ff.
⁶ b. -'Awwām Filāḥa I 316, -6; 582,13; II 2,13. Gemeint ist Marcus Terentius Varro.
⁷ b. -'Awwām Filāḥa I 274,13; 327, -3; II 34 ult.
⁸ b. -'Awwām Filāḥa I 316,1.
⁹ b. -'Awwām Filāḥa I 582,7.
¹⁰ b. -'Awwām Filāḥa I 557,11 ff.
¹¹ b. -'Awwām Filāḥa I 658, -7.
¹² b. -'Awwām Filāḥa I 203, -4; 266,4; 269,9.12; 275,3; 293,5; 340,3; 342,14; 418,17.21; 419,1.
¹³ b. -'Awwām Filāḥa I 176,5; 274 ult.; 293,7; 339, -5; 354,19; 504,7; II 390,14.
¹⁴ b. -'Awwām Filāḥa I 40,17; 46,9; 47,5; 52,7; 101,8; 158,16; 177,1; 199,15; 200,10; 202,5; 207,14; 266,7; 274,8; 284, -6; 317,2; 342,12; 366,3; 500,21; 514,17; 518,1; 581,5; II 3,17; 12, -5.
¹⁵ b. -'Awwām Filāḥa I 169,7; 175 paen.; 199,15; 266,14; 284, -4; 293,13; 352,19. -4; 406 paen.

سيداغوس Sīdāgūs (?)¹, مرغوطيس Margūṭīs (?)², سامانوس Samānūs (?)³, انون Anūn (?)⁴, قروراطيقوس Qarūrāṭīqūs (?)⁵.

419,7; 503 paen.; 507, -5; 508,11. Es handelt sich jedenfalls nicht um Gargilius Martialis, jenen lateinischen Schriftsteller des 3. Jhdts. nach Chr., von dessen landwirtschaftlichem Werk nur Auszüge erhalten sind, s. Stadler, RE 7,1 (1910), Sp. 760-762.

¹ b. -'Awwām Filāḥa I 41,16; 50,0; 100,12; 157,12; 161,17; 163,19; 165,15; 202,6; 274,16; 416,9; 563,7; 579,7; II 24,15; 30,16; 32,3; 34,8; 137 paen.; 334,7.
² b. -'Awwām Filāḥa I 238,12; 258,5; 275,11; 278,15; 336,18; 339,19; 582 paen.; II 162,18.
³ b. -'Awwām Filāḥa I 229, -5; 264,11; 281,11; 316,9; 419,12.
⁴ b. -'Awwām Filāḥa I 257, -3; 328,2; 365,16; 419, -8; 581, -5; II 353,5.