

adherents of Islamism toward anatomical investigations impeded their advance in zoology. They remained contented with that which they were able to appropriate to themselves from translations of the works of Aristotle and Galen;* but,

des Arabes, publ. par L. Am. Sédillot, t. i., 1834, p. 312-318; t. ii., 1835, preface, with Humboldt's *Examen Crit. de l'Hist. de la Géogr.*, t. iii., p. 64, and *Asie Centrale*, t. iii., p. 593-596, in which the data occur which I derived from the *Mappa Mundi* of Alliacus of 1410, in the "Alphonsine Tables," 1483, and in Madrignano's *Itinerarium Portugallensium*, 1508. It is singular that Edrisi appears to know nothing of Khobbet Arin (Cancadora, more properly Kankder). Sédillot the younger (in the *Mémoire sur les Systèmes Géographiques des Grecs et des Arabes*, 1842, p. 20-25) places the meridian of Arin in the group of the Azores, while the learned commentator of Abulfeda, Reinaud (*Mémoire sur l'Inde antérieurement au XIe siècle de l'ère Chrétienne d'après les écrivains Arabes et Persans*, p. 20-24), assumes that "the word Arin has originated by confusion from *Azyn*, *Ozein*, and *Odjein*, an old seat of cultivation (according to Burnouf, Udjijayani in Malwa), the 'Οζήνη of Ptolemy. This Ozene was supposed to be in the meridian of Lanka, and in later times Arin was conjectured to be an island on the coast of Zanguebar, perhaps the *Εσσηνον* of Ptolemy." Compare, also, Am. Sédillot, *Mém. sur les Instr. Astron. des Arabes*, 1841, p. 75.

* The Calif Al-Mamun caused many valuable Greek manuscripts to be purchased in Constantinople, Armenia, Syria, and Egypt, and to be translated direct from Greek into Arabic, in consequence of the earlier Arabic versions having long been founded on Syrian translations (Jourdain, *Recherches Crit. sur l'Age et sur l'Origine des Traductions Latines d'Aristote*, 1819, p. 85, 88, and 226). Much has thus been rescued by the exertions of Al-Mamun, which, without the Arabs, would have been wholly lost to us. A similar service has been rendered by Armenian translations, as Neumann of Munich was the first to show. Unhappily, a notice by the historian Guezi of Bagdad, which has been preserved by the celebrated geographer Leo Africanus, in a memoir entitled *De Viris inter Arabes illustribus*, leads to the conjecture that at Bagdad itself many Greek originals, which were believed to be useless, were burned; but this passage may not, perhaps, refer to important manuscripts already translated. It is capable of several interpretations, as has been shown by Bernhardt (*Grundriss der Griech. Litteratur*, th. i., s. 489), in opposition to Heeren's *Geschichte der Classischen Litteratur*, bd. i., s. 135. The Arabic translations of Aristotle have often been found serviceable in executing Latin versions of the original, as, for instance, the eight books of Physics, and the History of Animals; but the larger and better part of the Latin translations have been made direct from the Greek (Jourdain, *Rech. Crit. sur l'Age des Traductions d'Aristote*, p. 230-236). An allusion to the same two-fold source may be recognized in the memorable letter of the Emperor Frederic II. of Hohenstaufen, in which he recommends the translations of Aristotle which he presents, in 1232, to his universities, and especially to that of Bologna. This letter expresses noble sentiments, and shows that it was not only the love of natural history which taught Frederic II. to appreciate the philosophical value of the "Compilationes varias quæ ab Aristotele aliisque philosophis sub Græcis Arabicisque vocabulis antiquitus editæ sunt." He writes as follows: "We have from our earliest