

The global and the local in the so-called *Calendar of Cordova*.

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Abstract

The *Calendar of Cordova*, attributed to ‘Arīb b. Sa‘īd (d. 980) and Rabī‘ b. Zayd (fl. 2nd half 10th century), is a well-known text that was translated into Latin by Gerard of Cremona. Edited and studied many times since the 19th century by reputed scholars like Dozy and Pellat (who were preceded by Libri in 1838), the *Calendar* is considered to be one of the most important documents for the history of 10th century al-Andalus since it contains interesting materials about everyday life in Cordova and the surrounding area. Recent research shows that the Arabic *Calendar* is one of the texts that derive from the *K. al-Anwā’* attributed to the “kātib Andalusī”, probably ‘Arīb b. Sa‘īd, which is kept in ms. Millī Malik 2049 of Tehran. In its condition of being inspired by the Arabic genre of the *kutub al-anwā’*, the *Calendar* may be considered as a particular version of a treatise on Arabic folk astronomy focused on the lexicographic and literary materials on stars and weather found in the linguistic tradition of Arabic language. Nevertheless, neither the *Calendar* nor ‘Arīb’s *K. al-Anwā’* fit well in this genre. As a calendar that contains a list of saint’s days, the *Calendar* and, to a large extent, ‘Arīb’s *K. al-Anwā’*, seem to belong to a local Latin tradition of Hispanic calendars. It well might be however that the models of the *Calendar* may come from abroad, from Baghdad: the translation of Ptolemy’s *parapēgma* (a part of his *Phaseis*, the calendars that lay strong emphasis on medicine like the *Kitāb al-Azmina* of Ibn Māsawayh are examples of possible sources of the *Calendar* and ‘Arīb’s *K. al-Anwā’*. The paper with analyze with new evidence the *Calendar of Cordova* as a hybrid work that reflects the connection of the scholars and courtiers of 10th century Cordova with, on the one hand, their local cultural substratum and, on the other, the literary and scientific life of Baghdad.