In seed time learn,
in harvest teach,
in winter enjoy.

—WILLIAM BLAKE

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A NOTE ON NAMES, PLACES, AND DATES

Readers will have to contend with many strange and foreign-sounding names in this book. Arabic (and Hebrew) names consist of several elements, normally a first name and a series of patronymics (e.g., *ibn* for "son of" or *bint* for "daughter of," in Arabic), as well as titles, honorifics, and other components relating to place of origin or residence, profession, clan, tribe, or accomplishment. A given individual might be referred to by any of these. For example, the caliph 'Abd al-Rahman III was 'Abd al-Rahman ibn Muhammad ibn 'Abd Allah al-Nasir li-Din Allah. He is typically referred to as "'Abd al-Rahman" or "al-Nasir" (but never "'Abd" or "Rahman"). The "III" is a modern addition; rulers were not typically referred to numerically in this era. The patronymic can function like a surname, particularly if it relates to an ancestor regarded as illustrious or the founder of the family. For example, 'Ali ibn Ahmad ibn Sa'id ibn Hazm is usually referred to as "Ibn Hazm." His larger family might be known as the "Banu Hazm" (the sons, descendants, or clan of Hazm).

Latin Christian names can also be confusing, if only because of the propensity for certain ones to become popular at certain times, making for proliferations of Alfonsos, Pedros, and Sanchos that can drive even a seasoned medievalist to distraction. To alleviate some of the potential frustration, I have usually used the form of each name that corresponds to the individual's region of origin or identification. Hence, an Alfonso from Castile or León is "Alfonso," from Portugal, "Afonso," and from Catalonia, "Alfons." The names of the Arista family are given in Basque; as per convention, Castilian versions are used for their successors as rulers of Pamplona and Navarre. Exceptions are made for the names of popes, for individuals who have