

Politics. Yet the philosophy of history by Ibn Khaldun, who died early in the ninth century of Islam, of which there is a French translation, may well count among the classics in its subject, and is of permanent value for the understanding of Oriental politics, somewhat as Aristotle's work is for that of Greek. On this subject, too, the Islamic peoples would gladly have learned from the Greeks if they had had a teacher; but those who professed to teach them had not themselves learned.

That the Koran, owing to the historical materials which it contains, encouraged archaeological inquiry should also be acknowledged; for curiosity was naturally aroused in reference to the personages whose names recur so constantly in its pages, and those who professed to know something about them in consequence obtained a hearing, though of course they were not ordinarily believed where they contradicted that infallible record. The practice of collating the Jewish and Christian narratives with those embodied in the Koran, and to some extent interpreting the latter by the former, found many adherents, though perhaps not generally approved; and mediæval Islam has some wonderful performances in lines closely connected with this. As then, all other studies might be regarded as subservient to that of the Word of God, it is probable that in the interminable series of