

capita) were Greek Orthodox and 283 (3.02 per capita) were Muslims (*Cyprus Gazette*, no. 697, 26 April 1901; 30 August 1901).

In the second half of the 19th century, Maghōsha was filthy and malarial, "in utter absolute ruin", according to Samuel Brown, *Three months in Cyprus during the winter of 1878-9*, London 1879, 19. To Mrs. Scott-Stevenson "... it seemed the most desolate town I had ever been in"; even the dogs seemed "dull, and without energy to bark at us" (*Our home in Cyprus*<sup>2</sup>, London 1880, 278). Although the third busiest harbour on the island, its entire trade came with coasting vessels, for large vessels called only at Larnaka and Limassol. The small suburb of Varōsha to the south, equally pestilential, had extensive and luxuriant gardens and was the site of a pottery factory. The district was the leading one for fishing on the island (48 small boats caught 7,198 oke of thirty-four kinds of fish in 1889, the most important being sea bream (*sarpa*), *lifrīna*, *mavromati* and *skaros*; *Cyprus Blue Book*, 1889-90, 519). In that year the single Muslim school had 67 boy students and 13 girls. The municipal budget under the British was disproportionately smaller than the other towns. Initial British interest in making a new harbour flagged until 1895, when the proposal was raised again; and in 1899 a loan of £ 254,000 to dredge and improve the harbour and to construct a narrow gauge railway to Lefkōsha was authorised by the British government. After its completion in 1906, interest in the port increased very slowly until after World War I. In 1931 with 8,979 inhabitants it was the fourth largest town of the island, and by 1946 it was the third largest, with 16,194, of whom 13,106 were Greek Orthodox, 2,699 Muslim, and 115 Armenian Gregorian. In the latter year, 2,273 of the 3,048 inhabitants of the walled town were Muslim.

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(R. C. JENNINGS)

✕MAGHRĀWA, a major confederation of Berber tribes belonging to the Butr group and forming the most powerful branch of the family of the Zanāta.

The ascendancy, réal or imaginary, of this confederation is traced back to Maghrāw, who is said to have been, according to the mediaeval Berber genealogists, the ancestor of the Maghrāwa as such. Following the Arab and Berber sources utilised in the 8th/14th century by Ibn Khaldūn in his *History of the Berbers*, the "cradle" of the Maghrāwa and "the ancient seat of their power" was the territory located on the Chélif in the north-western part of what is now Algeria, probably bounded by the Mediterranean to the north, the mountain of Wāsharīs (Wānsharīsh, currently Ouarsenis) to the south and Tlemcen to the west. Leo Africanus [q.v.] says in his *Description of Africa* written in about 1525-6 that the "Magraua (Maghrāwa) mountain" stretched over a distance of some 40 miles (approx. 64 km), "close to the town of Mustaganin" (Mostaganem). The Maghrāwa have left a relic of their presence here in the name of Cap Maghraoua situated 104 km to the east of Mostaganem and 56 km. to the west of Ténès. It should be added at this point that, according to Abu 'l-Fidā' (1273-1331), Mostaganem served the Maghrāwa as a port. Leo Africanus extols the dignity and the courage of the inhabitants of the Magraua mountain, who were probably descendants of the Maghrāwa of mediaeval Arab sources. The Maghrāwa lived in this land in a nomadic state, but they also possessed (at least in the 7th-8th/13th-14th centuries) fixed dwellings and fortresses. In the 4th and 5th/10th-11th centuries, the individual segments of this confederation were spread throughout North Africa, from Morocco in the west to Tripolitania in the east.

Little is known of the origins and earliest history of the Maghrāwa. According to Ibn 'Abd al-Barr (d. 463/1070), they arrived in North Africa in ancient times and established themselves "on the frontier of Ifrīkiya, alongside the Maghrīb" (i.e. in eastern Algeria), while the region which later, in the Middle Ages, became their homeland, in other words the territory located on the Chélif, constituted in ancient times the domain of "Adīdīāna, father of Zanāta". If Ibn Khaldūn and his sources are to be believed, there is no doubt that the confederation of the

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Rahman I b. Mu'awiya, in order to disembark at al-Munakkab (Almunecar) in al-Andalus. In our opinion, this port is none other than Marsa Maghila, an anchorage situated a little to the west of Tenes, which is noted in the geographical work of al-Bakri.

Another Algerian section of the Maghila lived, in the 2nd-4th/8th-10th centuries, in a region situated in the province of Tlemcen. Ibn Khaldun says that the Zanata tribe of Banu Ifran domiciled in this region, supported by Berbers of the tribe of Maghila, revolted in 148/765 against the 'Abbasids, "having chosen as their chief Abu Kurra the Ifranid, or rather the Maghilid".

In another passage of his work, Ibn Khaldun however puts in doubt Abu Kurra's belonging to the Maghila. He says only that the Banu Ifran and the Maghila lived alongside each other, the Banu Ifran being stronger and more numerous. According to another passage of Ibn Khaldun's work, the Maghila professed the Sufri faith.

They lived always in the lands which depended on the town of Tlemcen towards the middle of the 4th/10th century, and al-Bakri cites an Arabic poem which speaks of the losses of this tribe in a war which took place in 338/949-50.

*Morocco.* In Morocco also, there were, according to al-Bakri, al-Idrisi, Ibn Khaldun and other Arab mediaeval authors, two branches of the tribe of Maghila, of which the remnants lived in the 8th/14th century dispersed in the triangle formed by the towns of Fas, Meknes and Sefrou. One of these branches occupied the region situated to the southeast of Fas, where the mediaeval Arab geographers place, halfway between Fas and Meknes, the fortress called Maghila.

Al-Bakri also locates there a district called Maghila, which, in his period, was under the command of a certain Musa b. Jalid. Al-Bakri places to the south of Fas, on the road leading from this capital to Sijilmasa, two localities doubtless inhabited by the Maghila, of which one was called Maghilat Ibn Tijaman (its population professed the Sufri faith), while the other was Maghilat al-Kat.

It seems that these two fortresses belonged to the same branch of the Maghila as that which was

governed Musa b. Jalid. They were also perhaps the same Maghila as those who, united with the Awraja and Sadina, supported the cause of the Idrisids from the arrival of Idris I b. 'Abd Allâh in the north of present-day Morocco.

Another branch of the Maghila occupied, in the 5th/11th century, the district of Maghila which al-Bakri locates to the south of Oued Ouergha, to the north-west of Fas and which has to be distinguished from the district of Maghila situated to the south-west of the same town.

It may further be added that it is to the tribe of Maghila that Ibn Abi 'I-Madid al-Maghili belonged, author of a genealogical work devoted to the Berbers and quite frequently cited in the Maghribi chronicles.

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## Maghrawa ✓

### Tribe of Algeria, Morocco, Spain and Tunisia

The Maghrawa, a major confederation of Berber tribes, belong to the Butr group and forming the most powerful branch of the family of the Zanata. The ascendancy, real or imaginary, of this confederation is traced back to Maghraw, who is said to have been, according to the mediaeval Berber genealogists, the ancestor of the Maghrawa as such.