THE

ORIENTAL GEOGRAPHY

OF

EBN HAUWAL,

AN

ARABIAN TRAVELLER OF THE TENTH CENTURY.

Translated from a Manuscript in his own Possession, collated with one
preserved in the Library of Eton College,

BY

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1800.
To

The King,

This attempt

To improve our knowledge

Of

The Eastern World

Is humbly dedicated,

By

His Majesty's

Most dutiful servant, and most

Faithful subject,

William Ouseley.
In compiling, from the Manuscript Works of several Persian and Arabian Authors, whatsoever they had written on the Geography of the Eastern World, I found that, in a variety of detached extracts, I had imperceptibly translated almost half of that treatise which I now offer to the Publick as complete in an English version as the obscurities and imperfections of the original would admit.

Besides the intrinsic merits of the work, its authenticity and antiquity induced me to regard it as the most important of all compositions on the subject of Oriental Geography. Abulfeda informs us, that Edrisi, Ebn Khordadibah, and many other writers of high reputation, have only traced, on
paper, the footsteps of Ebn Haukal*, who, it appears from his own words, had actually visited most of the places which he describes.

Although the exact epoch of his birth and death is still unknown to me, I have not hesitated to announce Ebn Haukal as an author of the tenth century. That he wrote before the building of Cairo, we learn from his account of Egypt in the following work, page 30; and after the accession of Abdarrahman, who, in his time, governed Andalus, or Spain, appears from p. 28. The foundation of modern Cairo was laid in the year 968 of the Christian Era, and Abdarrahman assumed the government of Spain in the year 902 of the same Era, or of the Hegira 290. Thus we may ascertain, that Ebn Haukal flourished before the year 968, and after the year 902; and we cannot err considerably if we place him in the middle, or, perhaps, in the beginning, of the tenth century†. He is styled, by Edrisi and Abulfeda, simply

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† This date is confirmed by another passage in our Author's description of Mauerabnacr, or Transoxania, page 235. He there informs us, that he conversed with a respectable personage, who had served in the armies of Nasser Ahmed. This Prince, of the
Haukal, or Ebn Haukal: But it appears, from one copy of his work deposited among the Oriental manuscripts in the Library at Leyden*, that his name was Abi l’Cassem Ebn Haukal.

The work itself, in the original Arabick, according to the Catalogue of the Leyden Library, above quoted, is called Kitab al Mesalek al Memalek. The Persian translation which I have used, and the copy preserved at Eton†, bear the same title, with the omission of the Arabick article, and (in my copy) the addition of the copulative, thus: Kitab Mesalek o Memalek. Under this name the ancient Tarikh, or Chronicle of Tabari, quotes it in a passage which I shall hereafter adduce.

Samanian family, became Sovereign of Maweralnahr, Anno Hegiræ 301, (A. D. 913.) If Ebn Haukal could have spoken with a contemporary of Nasser Ahmed, we who had been of sufficient age to attend him in his battles, we cannot, reasonably, assign a later date to the composition of this work than the middle of the tenth century.


† Eton Oriental MSS. No. 418.—This manuscript is an octavo volume, containing above three hundred pages, written in an uniform, but very difficult and inaccurate hand; most of the proper names wanting their diacritical points. My own copy, which I purchased
It is probable, however, that it bore a second, or more descriptive and ample title; for Mons. D'Herbelot mentions the work of Ebn Haukal as entitled "Giografia fi Marefat al Boldan": And in the Leyden Catalogue, we find, after Al Mesalek al Memalek, these additional names:

البغاوزو الهاك وكذكر التاليم والبلدان

The words Mesalek Memalek seem to form either the whole or part of the titles to many other Geographical manuscripts. Among the various original treatises which furnished materials to Hamdallah Mustoufi, the celebrated Persian geographer, in the composition of his Nozahet al Coloub, he with many other MSS. about three years ago, is a large and thin octavo volume, containing two hundred and twelve pages: it is imperfect at the end; but on a collation with the Eton MS. appears only to want the last leaf. The character is sufficiently neat; but the proper names are most inaccurately written, and whole lines, in various places, are without a diacritical point.

* Bibliot. Orient. art. Haukal. As this article contains a very just account of our Author's defects, I shall give it entire:—"Haukal,"—Ebn Haukal,—"Auteur d'un livre intitulé Giografia fi Marefat al Boldan. C'est une Geographie fort prolixe; Abulseda qui le cite souvent, se plaint de ce qu'il n'a pas designé assez clairement les noms propres des lieux, faute de s'être servi des voyelles qui servent à en fixer la prononciation. Cet Auteur est aussi fort defectueux en ce qu'il ne marque ni les longitudes ni les latitudes des lieux dont il parle, défaut qui lui est commun avec la plupart de geographes de l'Orient, qui ont laissé ce sin aux astronome."
enumerates, in the Preface to that most excellent work, the "Mesalek al Memalek, by Abi Cassem Abdallah ben Khordad, of Khorasan ".

A geographical book, entitled Al Mesalek ou al Memalek (of which Mons. D'Herbelot thinks the author may have been Abou Ali, surnamed Marakshi), is quoted by Ebn al Vardi, in his Kheridet al Ajaieb 

The learned Graves, who published Abulfeda's Chorasmia and Maweralnahr †, mentions the celebrated composition of Edrisi, whom we generally style the Nubian Geographer, as entitled Memalek al Mesalek, although it bore many other names, which Hartmann enumerates in his admirable commentary on this work §. Indeed the name Mesalek al Memalek seems to have signified an Universal Geography, or, rather, a Work

* مسالک الممالك بتأليف ابن قاسم عبدالله بن خرداد خراساني
† Biblioth. Orient. article Marakeshi; yet I suspect, that in this place, the learned author of the Bibliothèque Orientale has fallen into some error: he seems, however, to have corrected it in another article. See Mesalek.
‡ Before quoted. See note, p. ii. " Nobili al Edrisi الشریف الأدريسي in libro de regnis et imperiis, urbium locorumque situs, &c.
describing several Countries; for Abulfeda complains, "That
the greater number of those books which are called Al
Mesalek ou al Memalek (of Countries and Kingdoms) treat
only, with accuracy, of those regions wherein the Mussul-
man religion is established," &c.*

Such were the observations I made, while uncertain to
whom I should ascribe the composition of a manuscript
treatise which fell into my hands about three years ago,
bearing the same title, but without any author's name. Al-
though the copy preserved in the publick Library at Leyden
furnished the name of Abi l'Casseb Ebn Haukal, yet I was
not, when visiting that magnificent collection in the year
1794, interested in a minute examination of any particular
volume, and therefore could not afterwards ascertain whether
my manuscript was a Persian translation of his work; and
the copy deposited in the College Library at Eton, wanted,
like my own, the author's name. But a comparison of the
various extracts given by Abulfeda in his account of

* Abulfeda Chorasmia et Maveral. dscript. &c. p. 3.

&c. و غالب كتابه للمسالك و الممالك انها حقيقة بلاد الإسلام.

The plan of Ebn Haukal's work will be found to correspond exactly with this description.
See p. 1, 3, 4, &c.
Khorasmia and Maweralnahr, from Ebn Haukal's book, with those which describe the same places in my manuscript, sufficiently demonstrates the identity of their author. I shall refer the reader, in particular, to Abulfeda's account of Tuncat, the chief place of Ailak, near Chaje or Shash; its numerous gates; water running in the city; its wall to prevent the incursions of the Turks, reaching from the mountain called Shabaleg, to the valley of Chaje; the river named Ailak*, &c. All these the reader will find more fully described by Ebn Haukal in the following work (pages 206, 207); with a variation occasioned merely by the different collocation of diacritical points in the names of Tuncat and Shabaleg. The account of Naksheb and of Kash, as extracted by Abulfeda† from Ebn Haukal's book, will be found to correspond exactly with the description of those cities given in the following translation, pages 259, 260, &c. A comparison of these passages will convince the reader, that the Mesalek al Memalek, of which an English version is now before him, must be the work of Ebn Haukal, so often quoted by Abulfeda.

* Chorasm. et Maweral., p. 49.
† Chorasm. &c. p. 43.
But there are some more striking passages, which (as the work of Abulfeda may not always be at hand) I shall present in the original Arabick, with a literal translation.

Abulf. page 10.

قال ابن حوقل و في جبل من بعض جبال البتم غار و يستوثق من ابراهيم و كواه ففي بعض في ذلك البيت من الغار يكثر به فيه الغار بالليل والنهار و يتليل ذلك البخار وهو النوشدار و لا يقيها الحد أن يدخل ذلك البيت الآن يلبس لبودا و ينتجه و يدخل بسرعة و يأخذ من النوشدار تال وهذا البخار ينبت في مكان من مكان في يغير عليه حتى يظهر واذا لم يكن عليه البيت لينب من التغر الم يضر من تاريده

"Een Haukal relates, that in the mountains of Al Botem there is a certain cavern, in which, when every passage for air is stopped up, a thick vapour arises, resembling fire by night and smoke in the day-time; and this is the nushader (or sal ammoniac.) Nobody, with safety, can enter this cave, unless covered with thick garments fitting close to his body, and he must be expeditious in taking away the nushader. The vapour moves from place to place, and they seek for it by digging until it appears. This vapour would not be
"noxious to those who approach it, if there were not an
arched house or vault erected, to prevent its evaporation."

The reader who is acquainted with the very vague and in-
accurate manner of Eastern writers, both in their quotations
and translations, must acknowledge this to be the same pas-
sage given in the following work, page 204.

Another extract will be sufficient to prove the identity of
our author with the Ebn Haukal, quoted by Abulfeda,
page 45.

"Ebn Haukal says—I saw on a gate at Samarcand,
which is called the Gate of Kash, an iron plate with an
inscription. The people report this to have been in the
Hamariah character, and that the gate was erected by the
Tobba, the king of Yemen, (Arabia Felix); that (the in-
scription signifies) "From Sanaa to Samarcand is a thousand
farsang." This was written in the days of the Tobba. Then,
says he (Ebn Haukal), a riot or tumult having happened
at Samarcand, during my stay there, the gate was burnt
and the inscription destroyed. After that, Mohammed Ebn
Locman Ebn Nasir Ebn Ahmed, the Samanian*, caused
the gate to be rebuilt, but did not restore the inscription."

In page 254 of the following work, this passage will be found with less variation from the original than Persian translations generally exhibit: and as it leads to a curious anecdote in Oriental history, an article of the Appendix is devoted to its illustration.

The Author of the Ajaieb al Boldan (Fifth Climate) also quotes Ebn Haukal on this subject; and he seems to have

* For some account of the Samanian dynasty, see the Appendix, No. IV.
used the original work in Arabick rather than our Persian translation: his words are,

Ebn Haukal says, "Once I went to Samarcand, and upon one of the Gates of that city, which they call the Gate of Kash, I saw a plate of iron, and on it were inscribed some words; and the people of Samarcand were of opinion that this inscription had been written by the people of Homer (or the Hamyarites), and that the builder of that gate had been the Tobba, or King of Yemen." The same person (Ebn Haukal) also says, "at the time when I resided in Samarcand, a tumult or riot happened, and that gate was destroyed by fire."

Having mentioned in the beginning of this Preface, that the Mesalek Memalek is quoted in the ancient Chronicle of Tabari,
it may be necessary to account for a seeming anachronism; as the reader who learns from Pococke*, D'Herbelot†, or Ockley‡, that the venerable historian died early in the tenth century§, will not readily believe that he could have quoted the work of Ebn Haukal, whom I have assigned to the middle of the same century, and consequently supposed to have existed several years after Tabari, although it is possible that they might have been contemporaries. But the Chronicle of Tabari underwent a Persian translation; which work, as it was performed by a man of learning and ingenuity, (vizier to one of the Samanian princes), and enriched by him with much curious additional matter, M. D'Herbelot prefers to the original Arabick‖. This, indeed, is not

† Bibliss. Orient. artice Thabari.
§ Ann. Hegiræ 310, (A. D. 922.)
‖ On remarquera encore ici que ce vizier n’a pas seulement traduit le texte de Thabari, mais qu’il y a encore ajouté tout ce qu’il a cru pouvoir l’enrichir, et ce sont pour la plupart des remarques et des faits qu’il a tirez, comme il le dit lui même dans sa Preface, des Livres des Astronome, et des Historiens des Ghebres, ou anciens Persans, adorateurs du feu, des Juifs et des Masulmans : de sorte que cette traduction est beaucoup plus curieuse que le texte Arabique.” Bibliss. Orientale, art. Thabari.

It was this passage which gave occasion to the following note in Mr. Gibbon’s History of the Decline and Fall of the Roman Empire.—Chap. li. note 33.
to be found complete in any library. Of the Persian translation, however, there are many copies in Europe*: it was made in the year of the Hegira 352, (A. D. 963), probably very soon after the time of Ebn Haukal. To the Persian translator I would attribute that quotation from the Mesalek al Memalek, which thus occurs in Tabari's History of the Virgin Mary; and of her flight, with the infant Jesus, to a village in the territories of Damascus.

"Amidst our meagre relations, I must regret that D'Herbelot has not found and used a Persian translation of Tabari, enriched, as he says, with many extracts from the native historians of the Ghebers or Magi."

* In the Publick Libraries of Paris, Oxford, &c. Of this most valuable work I am fortunate in possessing three fine copies; one of which, uncommonly correct in the handwriting, was transcribed A. D. 1446. From this manuscript, which the learned Tytchien, in a letter from Rostock, entitles a Phoenix Librorum, collated with the other two copies, a
"It is said that this village also belonged to Syria, one of the villages of the Ghoutah of Damascus; and in the book Mesalek ou Memalek it is thus related among the descriptions of various countries, that in the world of pleasantness and beauty there are four places most remarkable; one, the Soghd of Samarcand; another, the Ghoutah of Damascus; the third, Nahr Ailah*, which is Basrah; and the fourth, Shaab Bouan; this is in Persia, one of the territories belonging to Shiraz. Now the place in which Mary nursed Jesus, was a village of the Ghoutah (of Damascus) situated on the summit of a rising ground," &c.

From the following passage of Alulfeda†, it appears that Ibn Haukal must have been the author of that Mesalek perfect and accurate text might be obtained; this, if correctly translated and illustrated from other Asiatick compositions, the Biblical records, the classicks of Greece and Rome, and the more modern productions of European writers, would form a complete body of Oriental History and Antiquities; since it comprehends not only the Persian and Arabian annals, but the most ancient traditions of the Jews, the Egyptians, and the Greeks.

* With two diacritical points under the second letter, for أبلاه Abalah with one. By a mistake also, of the transcriber, the word بسراه Basrah, in one copy of Tabari, is written مصر.

† Chorasm. p. 8.
Memalek alluded to in the preceding extract from Tabari's Chronicle.

"The Soghd of Samarcand is one of those places esteemed the most delightful in the world; these are the Soghd of Samarcand, the Ghoutah of Damascus, the Nahar al Ablah, or river Ablah*, near Basrah, and Shaab Bouan in Persia; but Ebn Haukal says that the Soghd of Samarcand is the pleasantest of all the four places above enumerated."

It would be surprising to find a passage from any Oriental manuscript remain uncorrupted or unaltered through different translations. My copy of the Mesalek al Memalek (see p. 237) gives this in the following words:

* I have followed Graves, the translator of Abu'l Feda, in writing Ablah; but it is properly called Ubbullah, being thus accented: Ṭebb. According to the Takouim al Boldan or Tables of Longitude and Latitude, by...
"They say that in the whole world there is not any place more delightful than these three; one, the Soghd of Samarcand; another, the Rud-i-Aileh (or Ablah); and thirdly, the Ghoutah of Damascus."

The reader will find in page 237 of this work, that Ebn Haukal prefers the Soghd of Samarcand (as in Tabari's Chronicle, and Abulfeda) to the rival Tempes, and describes those points in which its superior beauty consists. Why the Shaab Bouan has been omitted, I cannot pretend to have discovered*. The deplorable inaccuracy of Oriental transcribers, as well as translators, has been so often noticed, that it is unnecessary for me to dwell on the difficulties attending

Mohammed Saduk Isfahani, the Nahr Ubbullah is within four farsang of Basrah.

* Similar omissions (though not so important) may be detected in other passages. Ebn Haukal, as quoted by Abulfeda, tells us, that the Hamyaritick inscription before mentioned in this Preface, was on the Gate of Kash at Samarcand.—Our Persian translator has omitted the name of the gate; but we find, in some places, that he has retained more of Ebn Haukal's particular descriptions than Abulfeda.
any endeavour to reconcile the various readings, and to
supply the deficiencies, or to correct the errors of manuscripts.
The instances, however frequent, of incorrectness and vari-
ations which occur in the present work, do not by any means
surprise me. After a close application to Eastern literature
for nine or ten years, during which I have turned over some
thousands of written volumes, and attentively collated pas-
sages in several hundreds, I no longer expect to find in
Arabick, Persian, or Turkish manuscripts (the Koran always
excepted), either accuracy of transcribing, fidelity of trans-
lation, or exactness of quotation. Thus, a heavy cloud of
uncertainty and confusion still hangs on the Geography of
Edrisi, notwithstanding the learned labours of Kurzmann
and of Hartmann, who notice the numerous defects of the
printed editions, the variations of the manuscript copies, the
different titles of the same book, the uncertain age and
country of the author, &c.

Of Ebn Haukal's work, had there been found a perfect
copy in the original Arabick, it is most probable that the
pleasure of offering this translation to the Publick would not
have been reserved for me. "We must lament," says the in-
That no better copy of the Mesalek al Memalek† exists, than the manuscript preserved in the Library at Leyden, which is exceedingly imperfect and very badly written.” It seems, indeed, the lot of Ebn Haukal’s work, in whatsoever form it appears, to be censured for incorrectness and defects, by writers of different ages, and of different countries; for to the passage above quoted, we may add the following from Abulfeda:

“..."The book of Ebn Haukal is a work of considerable length, in which the different countries are described with sufficient exactness. But neither are the names of places marked by the proper points, nor are their longitudes or latitudes expressed; this frequently occasions an uncertainty respecting the places, proper names, &c."
These are censures of the original Arabick. I must now bear testimony against the Persian transcripts which I have used.

Of the difficulties arising from an irregular combination of letters, the confusion of one word with another, and the total omission, in some lines, of the diacritical points, I should not complain, because habit and persevering attention have enabled me to surmount them in passages of general description, or sentences of common construction; but in the names of persons or of places never before seen or heard of, and which the context could not assist in deciphering, when the diacritical points were omitted, conjecture alone could supply them, or collation with a more perfect manuscript. The former I have seldom indulged, and the latter has enabled me, in several instances, to ascertain the true reading; and even the few names in which I have supplied the diacritical points from conjecture, are pointed out to the reader by a note, or otherwise.

Notwithstanding what I have just said, and although the most learned writers on Hebrew, Arabick, and Persian Literature, have made observations on the same subject, it may
perhaps, be necessary to demonstrate, by a particular example, the extraordinary influence of those diacritical points, which, as they are essential parts of letters, must not be confounded with the vowel points or accents.

One example will suffice—Let us suppose the three letters forming the name تبت Tibbet to be divested of their diacritical points, and thus written تبت—The first character may be rendered, by the application of one point above, an N, thus, ـ of two points a T, ـ of three points a TH or S, ـ; if one point is placed under, it becomes a B ـ; if two points, a V ـ; and if three points, a P ـ. In like manner the second character may be affected, and the third character may be, according to the addition of points, rendered a B, P, T, and TH, or S.

Thus, amidst the multiplicity of names which may be formed of those three characters, it would be almost impossible, without the aid of context, or previous consideration, to ascertain the true reading: and, to use the words of Golius, that most learned Orientalist, on a similar occasion, one must act the part of a diviner before he can perform that of an interpreter*.

* As the whole passage, in which Golius apologizes for the mistakes of Erpenius in his
PREFACE.

Of the terms used in mensuration, or the computation of distances by time, I must here notice the extreme uncertainty which still pervades them, although many ingenious Orientalists have endeavoured to remove it.

We are sometimes informed that one place is distant from another one month's journey: the extent of this could be easily ascertained, were the number of miles or leagues in a day's journey (یک روزه راه) exactly known; but we cannot expect precision in this computation, since much depends on the particular mode of travelling, the state of the roads, the nature of the country, and other circumstances. Equally vague and uncertain are the terms مرحله merhiléh and منزل menzil which occur in the following pages.

Graves, in his Preface to Abulfeda's Chorasmia, translates merhiléh by statio, diēta, mansio. According to Edrisi's Geo-

translation of Elmakin, is much to my present purpose, I shall give it here. "Nam licet

Niloticus hunc Codicem Calamus exaraverit, nimium tamen festinantia inuria eundem

pessimè deformaret, crebrà imprimitis omissione orthographicae punctuationis: quod quidem

vitium in metrica præsertim et propriis nominibus commissum, dici haud potest quam omnia

laxet et incerta reddat: ita ut aepenemerò vatum prius agere debuerit quam interpretem

graphy*, the merhileh consisted of thirty miles (مرحلة ثلاثين ميلاً), but Abulfeda considered it as various and undetermined. Both merhileh and menzil signify a stage or halting place, after a day's journey†.

Of the parasang or farsang (فرسک) of Persia we can speak with greater certainty and accuracy, although it appears, from the Greek and Roman, as well as the native writers, that this measure was not always exactly ascertained, even among the Persians. Xenophon computes the pharsanga at thirty stadia; and Pliny informs us, that, like the schænos, it was a measure variously determined‡.

Hamdallah Mustoofi, the celebrated Author of the Nozahet al Coloub§, prefaced his account of the roads and stages of Iran by some observations on the several measure-

* Clim. V. Sect. I.
† But the number of miles or farsangs in a day's journey is not ascertained; and we accordingly find mention in the following work of a short merhileh, and a long merhileh; perhaps thirty miles may be the average.
‡ Persa schænos et parasangus alii alia mensurâ determinat.
§ نزاعت اقلوب A most valuable work, frequently quoted by D'Herbelot, who styles the author (پهلوی این) "Le Geographe Persan."
ments in different provinces. The farsang or parasang (he says), in the time of the Caiianians, or second dynasty of Persian sovereigns, contained, according to ancient writers, three miles of twelve thousand feet. According to Malek Shahi, the farsang of Khuarezm consisted of about fifteen thousand yards, (كام). In Azerbaijan, Armenia, and the neighbouring provinces, it contained only twelve thousand yards; while in the two Iraks, in Curdistain, Laristan, Khuzistan, Fars, Shebangurels, Diarbekre, &c. the farsang was reckoned to contain only six thousand yards; in other places it consisted of eight thousand, but may be generally computed at twelve thousand cubits, (زرع). The following passage, however, from the Borhan Kattea seems to fix the measure with precision:

"Farasang, with the vowel accent fatha over the first and third, equivalent (in rhyme or metre) to Sar-i-chang, is a certain fixed measure for roads, consisting of about three miles,
"Each mile containing four thousand guz; so that the farsang
altogether consists of twelve thousand guz: the length of each
guz is equal to twenty-four fingers measured in breadth
(sideways), and making six handfuls, or six measures of the
clenched fist."

In another excellent Dictionary, the Kashf al Loghat, we find the following article:

"Farasang, with the vowel accent fatha, and the Persian
letter gaf, three krouhs of ground. In Arabick they call it
farsakh."

The krouh, according to the Borhan Kattea,

"consists of three thousand guz, or, as some say, of four
thousand, but it does not exceed this number."
The guz (as above described) may be computed from twenty to twenty-four inches. Mr. Richardson* informs us, that the parasang, or league, contains about eighteen thousand feet; and Captain Franklin†, whose computation I would adopt, makes it nearly equivalent to four English miles.

These and many other matters, which in the following work appear obscure or difficult, it was my intention, when I undertook this translation, to investigate with minute research, and to illustrate with ample explanations. On those subjects, also, which seemed of the most curious and interesting nature, I collected a variety of notices, and extracted from several other Oriental Manuscripts, and from the works of European Antiquaries, Historians and Travellers, every passage that could contribute information.

I endeavoured, by examining the most ancient traditions preserved in Persian records, to ascertain whether the celebrated Ruins of Istakhar, often mentioned in the course of this work, exhibit any monuments of the scriptural इलाम Elam ‡, Elamite,

* Arab. and Persian Diction. art. Elam.
† Tour to Persia, quarto edition, Calcutta, 1788, p. 17; Lond. edit. octavo, 1790, p. 41.
‡ Jeremiah, xxx.
Elymaiss *: whether it was the Persepolis of classick history †, the palace of Darius; or whether, according to one most learned Orientalist ‡, an edifice of more recent date, constructed by the Arsacides. But so much did my inquiries on this subject exceed the limits of a note, that they formed, rather, a distinct essay.

The various Languages of Persia and other countries, noticed by Ern Haukal, were also the subject of laborious research: through the modern Deri and Parsi, the ancient Pehlavi and Zend, I have traced every vestige that remains of the dialects used in Iran during the earliest ages §; and I have collected, rather as an Antiquary than an Etymologist, many hundred Greek and Persian words, of which the identity cannot be disputed, and must have originated from some other cause than accidental resemblance: that interchange of

† Diodor. Sicul.—Arrian.—Quint. Curt. &c.
‡ Tychsen de Cuneatis Inscriptionibus Persepolitanis. Rostoch. 1798.
§ In this research I have availed myself of the learned Burton's aid (see his "Veteris Linguæ Persicæ AELIVANA"), the more powerful assistance of Roland (see his Dissert. de Vet. ling. Pers. &c.), and that of Wahl (in his "Allgemeine Geschichte der Morgenländischen Sprachen und Litteratur"); but I have had access to original sources unexplored by them.
nations and of people, to which Seneca alludes, must naturally have occasioned a confusion of languages; and the intermixture of Greek and Persian dialects would be a probable consequence of the Macedonian conquest.

Several pages, also, were filled with observations on Ebn Haúkal’s account of the Magi, or Fire-worshippers: one passage, which, for obvious reasons, I have translated into Latin, will be found to bear testimony in favour of Anquetil du Perron.

On another part of this volume I was induced to bestow some inquiry, since it serves to illustrate, and is itself confirmed by, a Rabbinical work of high reputation. I allude to Ebn Haúkal’s description of the Land of Khozr; and to the Hebrew composition, entitled, יִּסְּרֵךְ כִּיף Sepher Cosri, written about the year 1140 of the Christian era, by ר יִּסְּרֵךְ הָלְיוֹן Ḥalíyón.

* Consolat. ad Helviam. cap. vi. "Videbis gentes populosque mutasse sedem. Quid sibi volunt in medis Barbarorum regionibus Graecae urbes? Quid inter Indos Persasque Macedonicus sermo? &c. Atheniensis in Asia turbas est." I have already had occasion to quote these passages in the Preface to the "Oriental Collections."
Rabbi Iehudah the Levite, in honour of the Jewish monarch of that country.

From a multiplicity of Eastern traditions concerning the land of Yajouge and Majouge (or Gog and Magog), I collected whatever could illustrate that subject, over which a veil of obscurity still hangs, notwithstanding the endeavours of Bochart, and D'Herbelot to remove it. It is unnecessary to mention any other European writer, however ingenious, since, if not skilled in the languages of Asia, or not having better sources of information than those eminent Orientalists above named, all that he can offer is mere conjecture.

Een Haukal's account of Spain afforded subject for many observations, and my remarks on the Pyramids of Egypt occupied several pages. The vestiges of Jewish and Christian establishments pointed out by our Author in various parts of the following Work, appeared worthy of being examined with

* This work was published by the learned Buxtorf, with a Latin translation, at Basil, 1669, quarto; and in his Bibliotheca Rabbinica, p. 298 (Basil. duod. 1613), he celebrates it as Liber multiplicis doctrine ac multae laudis.

† Geograph. Sacr. Lib. III. cap. xiii.

‡ Biblia. Orient. artic. Iajouge.
attention: and I took some trouble in comparing his account of many natural curiosities with the descriptions given us by travellers.

I found, however, that these illustrations, whether to be printed in the form of notes, or as an appendix, would retard considerably the publication of my book, and render it doubly expensive by the addition of so much as another volume of equal size would scarcely contain. I therefore resolved to content myself with offering to the Publick a mere translation of Ibn Haukai’s work, retaining what the Geographer and Critick will probably esteem the most essential part of the original, all names of places in the proper character; and so exactly have I followed the orthography of my manuscript, that in many pages the same word will be found spelt differently, and even erroneously*. Some of the most obscure, difficult, or doubtful passages, I have remarked in short notes, or endeavoured to illustrate, in the Appendix, where many are given in Persian.

* Thus we find; in p. 48, Tiberiah, and Tiberthah—in several places, Isfahan, Sfahan, Ispahan, &c. The Pyramids of Egypt (properly written أو أحراصم or بالأهرامين, Ahram or Etheraman) are styled, in page 33, Houman or الهومان, Elhouman.
The chief obscurity, as well as importance, consists in the proper names. From my accuracy, therefore, in observing the original orthography of these, every advantage which could result from a perusal of the manuscript is presented to the reader; for the passages merely descriptive or narrative contain few difficulties, and these few are noticed.

The illustrations and notes above mentioned, as I have reason to hope that the time and labour spent in collecting them were not employed in vain, shall soon be offered to the Publick. They will form part of a Work in which I propose to examine the Geographical System of the Asiaticks—to extract, from a multiplicity of Arabick and Persian Authors, their descriptions of Countries and Cities, Rivers, Mountains, Seas, Islands, &c.—to give exact imitations of many original Maps preserved in rare and curious manuscripts; and to inquire how far the Geographers of Asia agree with those of ancient Greece and Rome, and with modern Europeans. I shall collect all the traditions that can illustrate local History and Antiquities; and construct Maps, according to the best authorities, not only of the Asiatick regions, but of Africa and Europe, as described by Eastern writers*.

* Besides the Geographical Treatises of Abulfeda, Edrisi and others, well known to the
In preparing for publication the Geography of Ebn Hau-
kal, had I solicited, I would most probably have received,
assistance from many learned friends; and I should, in this
place, with equal pride and pleasure, have followed the exam-
ple of those writers who appropriate a department of their
Prefaces to a publick acknowledgment of their numerous
obligations.

But on this subject I shall not long detain the reader; for
my debt of gratitude is single. To the Provost and Fellows of Eton College I am indebted, not only for frequent opportunities of collating their manuscript with my own, but for the most liberal hospitality and the most polite attention. Through their indulgence I have been enabled to supply some deficiencies, and correct several errors, which must otherwise have disfigured this translation: whatever imperfections still remain, would probably have been removed by the collation of a third copy with the two which I have used. A third copy, however, I sought in vain; although, from information, communicated by an ingenious friend, I have reason to believe that Ebn Ha'ukal's work is among the manuscripts belonging to a certain learned Society: but I must regret that it is not found in any other library of this metropolis to which I have been admitted. Such as it is, I am not without hopes that this work will prove acceptable to the Orientalist, the Antiquary, and the Geographer. If their approbation be withheld, I shall acknowledge that I have toiled in vain; for the result of my former labours has taught me to expect no other recompense than praise, and the hopes of substantial profit have been extinguished by successive disappointments.
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The Oriental Geography

Of

Ebn Ha'ukal.

In the name of God, the Clement, the Merciful!

Praise be to God, the origin of all good! and may the blessing of God be on Mohammed, the Prince of Prophets! Thus says the author of the work: "My design, in the composition of this book, is to describe the various climates and regions of the face of the earth, comprised within the circle of Islam, or Mohammedanism, and their several divisions, in such a manner that every remarkable place belonging to each region shall be noticed, and all the boundaries and territories depending on them, their districts, cities, mountains, rivers, lakes, and deserts."
But as the particular details of all these seemed unnecessarily prolix, they are here compressed within a small compass; and in the present volume, which is entitled Mesalek u Memalek, our plan is to describe, and to delineate on maps, the various seas or oceans which surround the land, the inhabited and the desert islands, and every climate and region of the earth; affixing the name of each, so that it may be known in the maps; and confining ourselves to those countries which are the seat of Islam, and the residence of true believers.

We begin with Arabia, because the Temple of the Lord is situated there, and the holy Kaaba* is the Navel of the World; and Mecca is styled, in the sacred writings, "the Parent City," or "the Mother of Towns†. Then we proceed to describe the Deryai Pars, or Persian Sea, which bounds a portion of Arabia; then we speak of the western countries, Zemeen-i-Magreb (part of Africa); then we describe the land of Egypt, مصر Misr; then Syria, Sham; then the Deryai Roum, or Mediterranean Ocean; then the province of Jezireh, Mesopotamia; then عراق Arabi Irak Arabi; then خوزستان Khuzistan, Susiana; then Pars, or Farsistan; then كرمان Kirman; then Mansoureh, the places bordering on Sind and Hind, the confines of

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* The square Temple at Mecca; built, according to Mohammedan tradition, by Abraham.

† Omm al kura. ام القرى
Hindoostan, and such towns of these as contain Mussulman inhabitants; then we describe Azerbaigan, and its territories; then Kouhestan; then Deilman; then the Deryai Khozr, or Caspian Sea, and the various nations surrounding it; then the deserts between Khorasan and Fars; then the province of Seiestan; then Khorasan and Maweralnahr, or Transoxania.

(Here, in the original manuscript, a blank page occurs, on which was to have been delineated a general Map of the World, or the Eastern Hemisphere.)

The author of this work informs us, that such is the form of the earth, its various parts, inhabited and uninhabited. We have divided it into empires or states, ممالک memalek: and the signification of this word is پادشاهیه kingdoms; in the singular, مملکت memleket, one kingdom or state. Of all the regions of this earth, none is more populous, cultivated, or flourishing, than the empire of Iran, or Persia; the chief glory of which, in former times, was بابل Babel (Babylon.) This is the country of Pars: and the extent of this empire, in the time of the ancient Persians, is well known; but the Mussulmans have since
possessed themselves of the countries above enumerated; such as
Roum, Natolia; and مصر Shan, Syria; and مصر مسیر; Egypt; and أندلس Andalus, Andalusia or Spain; and Magreb, the west (part of Africa), and part of Hindoostan; and the territories of منصوره Mansoureh, as far as Multan; and کابلستان Kabulistan; and the borders of تخارستان Tokharestan; and of چین Cheen, China or Tartary; and ماورا لنهر Maweralnahr, or Transoxania. The author says, that he reckons, as belonging to Roum, the borders of سقالیب Siklab, Sclavonia; of روس Russia, سریر Serir, and الارمن Armen, Armenia, where the Christian religion is professed; and he places, as belonging to Hindoostan, Sind, and کشمير Cashmire, and part of تبت Tibet. "As for the land of blacks, in the west (Africa), and the زنجیان Zingians, Ethiopians, and such tribes (says the author), I make but slight mention of them in this book; because, naturally loving wisdom, ingenuity, religion, justice, and regular government, how could I notice such people as those, or exalt them by inserting an account of their countries? Yet one race of them has some degree of civilization and religious observance, the نوبیان Nubians, and حبشیان Habbeshians. Abyssinians: the reason of this is, their vicinity to the other more polished countries; thus نوبیا Nubia and حبشیه Habbesheh, Abyssinia, are situated on the borders of the دربای تازه Deryai Kolzum, the Sea of Kolzum, or Red Sea. Nothing farther can be said in their favour."
The region of Islam is superior to the others, because it is more extensive; from south to north, and from the western bay or gulph, connected with the ocean, to the borders of Cheen, Macheen (the southern parts of China), and another bay or gulph, likewise joining the ocean, from the west (Africa), to Andalus, Spain. The author informs us that he has drawn a line through this map, dividing it into two parts, and passing from the Persian Sea to the land of Hindoostan, through the midst of the region of Islam; likewise from the land of Egypt to the west of Africa. The inhabitants of the northern parts of these countries are of a fair complexion; those who dwell still farther north are more fair skinned, and their climate is cold. The inhabitants of the south are of a dark complexion, and the blackness of their skins increases as they dwell farther to the south.

On the east of the land of Islam are the regions of Hindoostan and the Persian Sea; to the west lie Roum, Armen, Allan, Serir, Khazar, Rous, Bulgar, and part of Turkestan. The land of Islam has to the north the empire of Cheen, and its various territories from the borders of Turkestan; and to the south the Persian Sea, and the region of Sind. The Ocean bounds it to the west and to the south.
Description of the Seas.

The chief Seas are the Persian, and the Sea of Roum, or the Mediterranean, which are nearly opposite: both join the great ocean. The Persian Sea is more extensive in length and breadth, reaching to the land of Cheen, and to the Sea of Kolzum. From Kolzum to Cheen, in a straight line, is a distance of about two hundred mezzil*; and from Kolzum to Irak, by the way of the desert, is a journey of two months. From the Jihoun, or Oxus, to the extreme boundary of Islam, on the borders of Ferghana, is above twenty merhileh*; and, from those places to the coast of Cheen, is a very tedious way, because in these seas are various windings and turnings.

* See the Preface.
Of the Sea of Roum, or the Mediterranean, and other matters.

This sea comes from the ocean, and extends from that narrow bay, or pass, between the west (Africa), and the land of Andalus, Spain, to the coast of Sham, Syria, a distance of seven months journey. This sea is of a more regular and even outline than the Persian; for, after you pass the mouth of that bay before mentioned (Gibraltar), it is protracted in one line to the end.

From Egypt to the extremity of the west Magreb, is a distance of an hundred and eighty merhileh. From the extremity of the east to that of the west, is near four hundred merhileh. From Roum, one comes to Sham (Syria) in the course of sixty merhileh. From Sham to Egypt is thirty merhileh. The distance of the journey between the land of Yajouge and بلغار Bulgar, and the country of سطلاب Siklab, is about four hundred merhileh; and from Siklab to Roum, to the borders of Sham, sixty merhileh. From Roum to the extreme boundary of the land of the Nubians, about eighty merhileh.
Between Yajouge and Majouge, and the northern ocean, and between the deserts of the Blacks and the other limits of the ocean, all is desolate and waste, without any buildings. I know not what are the roads or stages of those two deserts which are on the coasts of the ocean, because it is impossible to travel in them on account of the excessive heat, which hinders the building of houses, or the residing there. Thus, also, in the south, no animal can exist, so excessive is the heat, nor any person dwell there. But between Cheen and the west Magreb, all is inhabited, and the ground cultivated, and the ocean surrounds the land like a collar or necklace.

From this ocean proceed the Deryai Fars, Persian Sea or Gulph, and Deryai Roum, Mediterranean, but not the Deryai Khozr, or Caspian Sea. If any person wish to make a circuit round this sea, he must set out from Khozr, and proceed through the land of Deilman, and Tabaristan, and Gurkan, and, turning by the desert, in the vicinity of Siah Kouh, or the Black Mountain, thus come back to the place from which he had set out, as nothing would impede him but the river which falls into the Caspian Sea.

The Franks, in general, we speak of as belonging to Roum (Europe), because they have the same religion and king, though speaking various dialects.
The empire of Cheen extends, in length, a distance of four months journey; and in breadth, three. And when one comes from the mouth of the bay or gulph Mauveralnahr, Transoxania, to the land of Mussulmans, the borders of Nubians, and the land of Khurkhis and of Ghurghes, and by the land of Kaimak, it is a journey of three months. And when one comes from the east, and wishes to proceed to the west, by the land of the Nubians, and the land of Khurkhis, and of Ghurghes, and by the land of Kaimak, it is a journey of about four months. In the regions of Cheen there are various dialects: but all of the same language, and are of one kind. The chief place of the empire of Cheen is called Humdan Husaynabad, Constantinople, is of Europe, or Bagdad, of the land of Islam, or Canouge, of Hindostan; but the land of Turk, is separated. Ghuz is the boundary of it from Khozr to Kaimak, and to Khurkhis and Bulgar, and the borders of the land of Mussulmans from Gurkan to Barab, and to Senjeb.

When you pass from the territories of Kaimak, then it is the land of Khaderje, lying to the north, between Ghuz and Khurkhis, and behind Siklab; and the land of Yajouge is situated in the north, when you turn from
Siklab, and pass the bounds of Kaimak; but the extent of Yajouge, and the number of its inhabitants, are known to God Almighty alone. There is a place of Khurkhiz, situated between Ghuz, and Kaimak, and the ocean, and the land of Khederje. The country of Tibet is situated between Khurkhiz and the empire of Cheen. Cheen lies between the sea and the land of Ghuz and Tibet; and Cheen itself constitutes this climate (or division); but the other parts of Tibet were annexed to it, as in Europe the lesser places depend on Constantinople, and in the region of Islam on Iran, which is the land of Babel.

Of Siklab, the extent is about two months journey; Bulgar is a small town, which has not many territories, and for that reason the places belonging to it have been well known. The Rous are a people between whom and Bulgar is a tribe of Turks; in one place here some fishermen reside, and there are a few date trees, as far as Saran, and Cheilak, and opposite the mountains to Ableh. Ableh is a small town, well inhabited, with a little tilled and cultivated land. "In that place were some Jews; those to whom it was forbidden to hunt on the Sabbath (or Sunday): "and God transformed them, and caused them to become "monkies*.

* And you Jews, you have made your Sunday the day of hunting, according to the Shari'a. You should remember God and His warnings.
As for مادینه Madain, and its territories, as far as يمن Yemen (Arabia Felix), and to عمان Oman, and بحرین Bahrain (islands in the Persian Gulf), as far as عبادان Abadan; of all these we describe the roads as belonging to Arabia: but Abadan is a small fort or castle, inhabited, on the sea-coast, and the waters of the دجله Dejleh (or Tigris) come up there. This is a rebat, or station, where sentinels used to be placed, that they might watch the دزدان دریا robbers of the sea, or pirates. The river دجله Dejleh, or Tigris, passes here; and thence we come by the sea-shore to ماهی رویان Mahi-rouian, on the borders of Pars, or Persia. On this journey it is necessary in most of the places to go by water; because the river of خوزستان Khuzistan winds about خسرو دوز Hysn Mohdi, and flows to دوز Daurak, and flows to رامنان Ramnan, and then falls into the sea at ماهی رویان Mahi-rouian; and this Mahi-rouian is a small town, well-inhabited, and pleasant, the port for ارغان Arghan, or the pass to it. Then we come to Seatsir Sinir, which is larger than Mahi-rouian; and this Sinir is the port of all Pars or Farsistan. From thence the sea-shore winds on to سیرناي Bijerm. Between جنابه and Bijerm, there are groves, and meadows, and villages; and the air becomes very warm here. From this you proceed to سیراف Siraf, one of the most ample harbours in all Pars. Siraf is a large town از اعين شهرهاي فارس one of the eyes of the towns of Fars. Here there is not any husbandry or cultivation of ground; and they bring water from a distance.
Passing from this along the shore, by places where there are hills and deserts, you come to the Hysn ebn omarreh. This is a very strong castle; in all Pars there is not any fort more strong, or in better condition; and it is thought that there is an allusion to the lords of this castle in that passage of the Koran, where it is said,

"And there was, behind them, a king who forcibly seized on every (sound) ship."

From this place you proceed to Hormuz, which is the port of Kirman. Hormuz is a well-inhabited and flourishing city; it abounds in dates; and the air is exceedingly warm. From this you go to Daibil, where there are merchants, who trade in all places. This is the port of the land of Sind; and Sind is the same as Mansureh; and the region of Lattian, as far as Cheen, extends along the coast of Hindoostan, to Tibet, and beyond which no one passes.

* Koran, Chapter of the Cavern. This king, according to some Mohammedan commentators, reigned in Oman. See Sale's Koran, Chap. xviii.—Pococke's Specim. Histor. Arm. p. 42. &c.
Of Bajeh, and Abyssinia, and Nubia.

From Kolzum, on the west of the sea (the Red Sea), the dry deserts stretch very far, to the land of Bajeh. The inhabitants of Bajeh are blacker than the Abyssinians, like the Arabs*; and they have not either cities, villages, nor cultivated land—nothing but what they bring from Yemen, Abyssinia, Egypt, or the land of the Greeks.

This country (Bajeh) is situated between Habesh, Abyssinia, the land of Nubia, and Egypt. In it are gold mines, which extend from near the borders of Egypt to a certain castle on the sea-coast, which they call Assat†; a distance of about ten merhileh. Among these mines is a place called Allami, situated on a level ground. There are not in any quarter of the world such gold mines as these. In Bajeh they worship idols, or any thing that seems pleasing to their eyes. Those who immediately border on the land of Abyssinia are Christians, and of the same complexion as Arabians.

* Probably it should have been "Blacker than the Arabs, and like the Abyssinians."

† This word is so equivocally written in the MSS. that it may be Assab, &c.
On the sea-coast there is a place called زيلع Zeilaa, which
is the port for those who go to Yemen and حجاز Hejaz.
Then begin the deserts of نوبة Nubia. The Nubians are Chris-
tians; and their country is wider than that of the Abyssinians; and
the Egyptian Nile passes through their territories, and goes on
"to the land of the Zingians (Æthiopia); and one cannot proceed" 
beyond that *."

The sea continues to the land of زنكبار Zingbar, Æthiopia,
opposite عدن Aden: thence it departs from the regions of Islam.
Æthiopia is a dry country, with few buildings, and very little
cultivated ground. The leopard skins, and other spotted skins
which are brought into Yemen, come from this place. The in-
habitants are at war with the Mussulmans. There is in Zingbar
a race of white people, who bring from other places articles of
food and clothing. This country produces little: the inhabitants
are not much inclined to the cultivation of arts or sciences.

So far we have spoken of those countries bordering on the
Persian Sea: Now we proceed to describe the regions of the
West.

* The last sentence (which seems obscure) is literally, "and after that it is impossible to go on."
Of Magreb (the West), or part of Africa.

This western region is situated along the Mediterranean Sea, and is divided into two parts—one, the eastern—and the other, western. To the eastern division belong Barkah, Afrinkeieh, Tahouth, Melinje, Sus, and Zouilah; and all on the sea. The western division extends to Andalus.

The sea, to the east, reaches as far as Egypt. From Egypt we proceed to Mohediah, and Jezireh Beni Rebehi (or Raai), and Basireh, Arbleh, Sus, where are deserts without any sort of habitations. To the south of these places is sand.

(Map of the West.)
Alhakem ben Hesham ben Abdarrahman ben Moawiyah ben Hesham ben Abdalmulk ben Merwan ben Alhakem*. The first of those who passed over to Andalus was Abdarrahman ben Moawiyah; he conquered it in the beginning of the reign of the sons of Abbas (Abbasides); and the government of it remains still in his family.

Magreb (the west) or Africa, is chiefly remarkable for the black slaves: it is the land of blacks. The white slaves come from the quarter of Andalus; and damsels of great value, such as are sold for one thousand dinars or more; and mules fit for the saddle; and the coarse woollen stuff, called Nemed Magrebi; and coral, and ambergris, and gold, and honey, and silk, and seal-skins.

ذكر مسافات ديار مغرب

The Distances and Stages of Magreb, or part of Africa.

From Misr to Barkah, twenty merhileh; from Barkah to Trablis (Tripoli), twenty merhileh; from Trablis to Kbouran and Shatif, sixteen merhileh;

*

الهاكم بن هشام بن عبد الرحمن بن معاوية بن هشام بن عبد الملك بن مروان بن الحكم
from Shatif to Tahouth, twenty merhileh; from Tahouth to Fas (Fez), fifty merhileh; from Fas to Sus-aksi, or Sus, the boundary, near thirty merhileh; from Kirouan to Sus-aksi, about one hundred and sixteen merhileh. The whole distance from Misr to the boundary of the eastern division of the west, on the Mediterranean Sea, is about six months journey.

From Kirouan to Zouilah, is a journey of one month; from Kirouan to Mohadieh, two days journey; from Kirouan to the town of or three merhileh; from that to Tarfah, ten merhileh; from Tarfah to Teneis (Tunis?) about sixteen merhileh; from Teneis to the Jezireh Rahey, five days journey; from Tahouth to Bakour, thirty merhileh; from Tahouth to Sejelmasah, fifteen merhileh; and from Fas to Basireh, six merhileh; and from Fas to Armeh, eight merhileh; and from Kirouan to Sejelmasah, by way of the desert, is a journey of near fifty merhileh.

* This name is so equivocally written in the MSS. that it may be Lule, Tule, Boules, Nules, &c. or Boules, Nubes, Tunis, &c.
ذكر ديار اندلس

Of Andalus, or part of Spain.

From قرطبة Cortubah (which is the chief town of Andalus) to سبليه Sebiliah, is a journey of three merchileh; from Cortubah to سرقسطه Sarfassah or Sarkassah, five days journey; and to بطيلة Batilah, thirteen days journey; from Batilah to اردب Ardah, four merchileh; from Cortubah to مكيا Mekiah, three or four days journey; from Cortubah to كوريه Kourieh, twelve days journey; from Kourieh to مارده Mardah, four days journey; from Kourieh to ناحيه طليطلة Nahiah, six days journey; from Cortubah to تولتية Toletia, six days journey; from Toletia to وادي الحجار Wadi al hejar, two days journey; from ماجه Majeh, or ماجه Mahiah, to سيرين Sirin, twelve days journey; and to the extremity of the district of Sirin, كوره سيرين five days: from Cortubah to فحص اليلوط Fahas-alilout, or Kahas-alilout, to the town called غانف Ghafek, one day’s journey; from Fahas-alilout to بلبلة Bilbilah, four days journey; from Cortubah to تزنيفه Fernouiah (or تزنييفه Kornouifah), in the west, four days journey. Between ماجه Majeh and سبليه Sebiliah, on the road to مارده Mardah; from Farmouiah (or قرموره Carmourah), to Sebiliah,
twelve days journey; from Asijeh* to Malaca, near ten days journey; and from Malaca to the Jezireh, Aljezireh, of the Mount-Tarek (Gibraltar), four days journey; from Cortubah to Melisah, twelve days; from Tarsousah to Melisah, twelve days journey.

(Here is a sudden transition to the African coast, not marked in the original Manuscript by any Division, or Head of a new Section.)

Barkah is a town of a middling size, neither great nor small, with an improved and well-inhabited neighbourhood, all about which, on every side, is the desert wherein the Barbarians reside. A Collector of Revenues, or Tax-gatherer, used to come here annually from Egypt, until the time that Abdallah assumed the government of the West.

Trabolis belongs to the region of Africa. It is a town built of stone, on the coast of the Mediterranean Sea, and a very strong place.

Mahadiah is a small town, which was built by Abdallah

* Probably for Asbiliab, as the name of Seville is sometimes written.
when he conquered the West: he gave it this name after himself*. It is situated on the sea coast. From Kirouan to this place is a journey of two days.

Tiberiah is a small town, which produces deadly scorpions, like those of Leshkur†; and here, out in the sea, coral is found, such as no other part of the world affords.

The Jezireh Beni Rebâbi is a populous and well-supplied town, inhabited by the Berbers. Bakour is a considerable town on the sea-coast, well-inhabited and strong. Basireh is also a large town, and well-supplied, situated opposite Jezireh, or the place which they call Jebal-tarek, Gibraltar. Between this place (Basireh) and Jezireh, the breadth of the sea is twelve farsang‡.

Arbilah is a large town on the sea-side: Arbilah and Basireh belong to the district of Tanjiah, Tangiers. Sus-aski is a considerable and fertile district, inhabited by Berbers. Tanjiah is an extensive district,

* This founder of the Fatemite Dynasty assumed the title of Mebedî, or Director of the Faithful; and began to reign Anno Hegiræ 296, (Anno Domini 908.)
† The town of Leshkur, or Asker Makrem, in the province of Khuzistan, in Persia—a considerable city of the third climate—according to the Nuzhat al Coloub,
‡ Of more salubrious air than any other place in Khuzistan, but abounding in scorpions.
† On the subject of this, and other measures, see the Preface.
in which are cities, villages, and deserts on the borders of Berber, Barbary. The capital of this country is Fas, Fez, in which resides Iahia the Fatemite; for Abdallah the Fatemite has not yet conquered that place.

Bakour, and Jezireh Beni Rebehi, which we have before mentioned, and about ten other towns in the vicinity of Tahouth, are considerable. Tahouth is the chief: it is a large town, well inhabited and supplied. The inhabitants practise agriculture:—they have been conquered by a people called Basna.

Sejelmasah is a town of middling size, belonging to the territories of Tahouth. One cannot enter Sejelmasah but by the way of the desert, which the sand renders difficult. This town is situated near the gold mines, between them and the land of the Blacks, and the land of Zouilah. These mines are said to be of the most pure and excellent gold; but it is difficult to work them, and the way to them is dangerous and troublesome. They say that the district of Tahouth is reckoned as belonging to Africa.

* The Fatemite Dynasty commenced in the year of the Hegira 296, (A. D. 908,) and lasted 172 years.—See D'Herbelot, Art. Fatemiah.
Shateif, is a considerable town, and well-inhabited, between Tahouth and Kirouan. The inhabitants are a tribe of Berbers, and called Kenamah. Abdallah has subdued them; and Abu-Abdallah, who was a servant of Abdallah, resides among them, and governs them.

Kirouan is the largest of all the towns. The tribes of Magreb all resided there; and it was their chief place until the decline of their government, when Abu-Abdallah came forth, and conquered them; since which time Abdallah dwelt at Kirouan, until he built the town of Mohedia on the seacoast, and removed to that place.

Zouileh is a town of middling size, with many territories belonging to it: it is situated near the country of the Blacks. This land of the Blacks is a very extensive region, but extremely dry. In the mountains of it are to be found all the fruits which the Mohammedan world produces; but they do not eat of them; they have other fruits and natural productions for their food. Their skins are of a finer and deeper blackness than that of any other blacks, whither Habeshis, Abyssinians, or Zingians, Ethiopians. And their country is more extensive than that of any other nation of Blacks: it is situated on the coast of the ocean to the south; to the north they have deserts which extend towards the deserts of Egypt: from behind Wahh the desert
reaches to near the *Nubians*; then to the desert in the vicinity of *Zingbar*. Whatsoever they get, comes to them from the western side, because of the difficulty of entering their country from any other quarter.

Now we proceed to speak of the West, and begin with an account of *Andalus*, or Spain. *Andalus* is an extensive and considerable country, with many large and flourishing cities, the chief of which is called *Cortubah* (Cordova), situated in the midst of the country. The ocean is on one side of *Andalus*, and the *Sea of Roum* (the Mediterranean) on the other, as far as the *Land of the Franks* (France.) The first of the cities is *Serin*; then *Husiniah*, *Asebiliah* (or *Sebilah*, Seville), *Sedounah*, Sidonia, *Malaca*, to the country of *Moulasah*, and to *Tolsah*, and to *Tartousah*; where there is *Baris*, a town on the sea-side. Thence along the sea, belongs to the land of the Franks; and on the dry side belongs to the country of *Aljekes*. This country is inhabited by a race of Christians, and as far as the land of *Biscounes* belongs to the Christians, as likewise the territories of *Jalekan*. There are two boundaries to *Andalus*; one, the land of the Infidels (or Christians); the other, the sea: and all those towns which we have spoken of, as being situated on the sea-coast, are considerable places, and well-inhabited.
Andalus is now in the hands of the Beni Ommiah, the Ommiades*; and the Abbassians, the Abbassides, have not yet snatched it from them; nor has Abdallah yet obtained the superiority over them. At the time that the glory of the Beni Ommiah was declining, one of that family, who was at Abilah, passed over to the Jezireh Jibel-tarek, Gibraltar, and subdued Andalus, which still remains in the possession of the Ommiah race.

These are the most remarkable cities of Andalus:—

Toleitlah, Sedounah, Lardah, Wadi al hejareh, Barkhalah, Bournah, Hasan, Mardah, Mahou, Ghafek, Leilah, Fermouiah (or Cormoie Karmouiah), Mouroudah, Asebiliyah. These are all considerable towns, and for the greater part their buildings are of stone.

Behaneh is situated in the vicinity of deserts. Sirin†, on the coast of the ocean: there ambergris is found, but not in any place on the Mediterranean Sea. The author of this book says, "At the time when I was in Sham Syria, on the coast of the

* The Ommiades retained their empire in Spain long after they had ceased to govern the other regions of Islam; where the Abbassides began to reign A. H. 132, (A.D. 748.) The Ommiades possessed Spain until the year of the Hegira 424, (A.D. 1032.)—Eln Shonah in D'Herbelot, Art. Ommiah.

† Sometimes written Nasrin and Basrin.
Mediterranean Sea, something was thrown up, " and I afterwards heard that at Sirin such was every year " thrown on the shore: this is a certain thing which they call " mouhi, resembling fine beaver, or raw silk; it rubs " itself against the stones on the sea-shore, and its plumage, or " down, comes off", which the people come and gather, and " weave into garments." The kings of Andalus are very fond of this stuff, and will not allow it to be exported; and they have garments of it which cost above a thousand dinars.

Malaca produces the sanfar†, of whose skin they make the handles of swords.

Jezireh Tarek, Aljezirch, was the first seat of Islam in this country. The Jebel Tarek, Gibraltar, is a well-inhabited mountain, with villages or small towns on it: it is the extreme point and last pass of Andalus.

Toletilah is a city situated on a lofty mountain: the buildings are of marble, or hard stones, fastened with lead. About this city there are seven hills, all cultivated and inhabited; and

* This thing seems here to be an animal. The original is as follows:

یک چیزی که در کنار دریاست و برای از اوی جدا شود

† I must acknowledge my ignorance of this creature, and my suspicion that there is an error in the writing of the word.
likewise a river equal to the دجلة Dejleh, or Tigris: the name of that river is ناحية Nahiah; it proceeds from the town called سراح Sarrah, and they call that district مدین بنی سالم Medīn beni Salem.

قدّه Kedah is a considerable district, the chief town of which is called أردود Arhadouh: from this place came عمر بن حفص Omru ben Hafsou. فحص البلدات Fuhas-alilout is a flourishing and considerable district, the capital of which is called غانف Ghafek. بورما Bourmah was a large city, but has been ruined during a contest between two tribes or parties, who were in the town, one of which called to their aid the جالقیان Jalékians, who came and plundered and destroyed the place.

In أندلس Andalus the بنی Ommiah, or family of the Ommiah sovereigns, are pre-eminent. The Khutbah* is read in their name.

The cities of the Jalékians are, مارد E Mardeh, هرھ Herah, وادي الجيجر Wadi al hejar, طلبطال Toletlah. There is a country of the Jalékians bordering on Andalus, which they call استورا Astourah; and the king of the Jalékians resides in a city called ابن ابی Abnez, which is far from the land of the Mussulmans.

But of all the tribes of Insidels (Christians) who border on An-

* A prayer for the reigning king, read every Friday in the principal mosques.
The Berbers, who inhabit Andalus and Magreb (Spain and Africa), there are two kinds; one called Berber, the other Beranes. Of the Berbers, Feikerah, and Mekianah, and Medeions, Houadah, and Mediounah, are of the Berbers in Andalus; and Kenamah, Rebaiah, and Masmoudah, Bilbilah, and Tehilliah, are of the Beranes. The Rebaiah dwell in the districts of Tahour; and the Kenamah in the vicinity of Shateif. In Andalus are several mines of gold and silver. In the district of Surrah and Marsafah, near Cortubah, there is a place called Koulles. Here, and at Tolitelah, are many sables or martins.

Zouiallah is a place which abounds in black slaves; but the inhabitants are of a brown complexion, though at a dis-

* Or Karah.

† Here seems a sudden transition (not unfrequent in Oriental writings) from Spain to Africa. — This place is, probably, the Zouilah before mentioned.
tance from the south. In the eastern parts they are darker, and have light-coloured eyes—-some more remote, have fair complexions, with blue eyes, and reddish hair: one race of them has black eyes, and black hair—these are said to be descended from the Arabs of the tribe of بني غساس Ghusaz. Between Magreb and the country of the Blacks, there are deserts, of which but a few places are accessible by any road. Between افريقية Afrikiah and تاحرة Tahouth, there is a small tribe, called شركة Sherah.

The kings of Andalus are of the Beni Ommiah family, and the Abbassides have not yet had the Khutbah* in their name. These kings of Andalus are descended from هشام بن عبد المطلب Hesham ben Abdalmolk; and still have the Khutbah in their own name. Their kings, at this time, are Abdarrahman Mohammed ben Abdallah ben Mohammed Abdarrahman†.

* See Note, p. 26.

† The original has kings, in the plural. But it appears that our author alludes to Abdarrahman, the third of that name, who (according to D'Herbelot, art. Abdarrahman) reigned 60 years in Spain, and died in the year of the Hegira 350, (A. D. 961), after violent contests about the right of succession between the Ommiades and Abbassides.
Account of Egypt.

One of the boundaries of Egypt begins from the Sea of Roum, between Iskanderiah (Alexandria) and Barkah, at the deserts behind Wahl; proceeding to the land of the Nubians, and to the land of Bajeh, and back from Asouan to the Sea of Roum; and from Bajeh, to the Sea of Kolzum (the Red Sea), till it comes to the Taur Sina (Mount Sinai), in the territories of the Children of Israel.

From the coast of the Sea of Roum to the land of the Nubians behind Wahl, is twenty-five merhileh. From the borders of Nubia you must go eight merhileh to the south; from Kolzum, on the coast of the Red Sea, to the Tiah beni Israel, or Desert of the Israelites, six merhileh; and from the sea to the borders of that Desert, or Tiah, where it is bounded by the Sea of Roum, eight merhileh; from Asouan to the Sea of Roum, twenty-five merhileh.

Now we present a map of this country.
The chief city of Egypt is called فسطاط Fostat,* situated on
the bank of the River نيل Nile to the north. The Nile flows
from the east; and all this city is situated on one side of it.
Near to it are certain edifices, called جزيرة Jezireh, or the Island,
to which they pass from Fostat on a bridge; and from this
Jezireh they have constructed a bridge to the other bank,
where there is a place called جيره Jeirah. The extent of the
city is about two thirds of a farsang: it is very well inhabited,
and supplied with provisions; all their houses are seven or eight
stories high. Near the town is a place called موطف Mouekaf;
the soil of which is less marshy, and more firm and solid. It is
said that Fostat was the name of a certain tribe.

Hamra is a town situated on the bank of the river Nile.
It has two principal mosques; one in the middle of the town,
built by عمرو بن عاص Amru ben Aas; and the other in the
place called موطف Mouekaf, erected by الامير بن طولون Laaher
ben Touloun. Without the town is a certain place of above a
mile in extent, which that Laaher Touloun caused to be built for
his troops: this they call فطائع Fetaia or Ketaia. In like man-
ner were the dwellings, called عائلة الافاده Al-اغلب Afadah,
of the آل ايغلب Al-i-Agleb (or family of Agleb), situated without the town of
قيروان Kirouan. In this place agriculture is much practised.

* Fostat is now, according to Mr. Browne (Travels, p. 80), "A long street,
runtime parallel to the river, and occupying part of the space between Kahira (Cairo)
and its bank." Of modern Cairo the foundation was laid A. D. 968.
There are great quantities of dates, and many corn fields, along the banks of the Nile, from that to near Asouan, and to the borders of Eskanderiah. When the weather becomes very warm, the water increases; and when it sinks, they sow their grain; after that, there is no necessity for water. In the land of Egypt there falls not either rain nor snow; nor is there in the whole country any running stream beside the river Nile.

Fioun is not a very considerable town. It is said that the prophet Joseph, on whom be the blessing of God! brought the water to that place, and called it Lahout: And there is not any person who knows the fountains or source of the river Nile; on this account, because it issues from a cavern in the territories of Zingbar, from a certain spot, which a man may very nearly approach, yet never can arrive at: after this, it runs through the inhabited and desert parts of the land of the Nubians to Misr (Egypt); and there where it first becomes a river, it is equal to the Deljeh and Frat (Tigris and Euphrates.) And the water of the River Nile is the most pure and delicious of all the waters on the face of the earth.

The Nile produces crocodiles, and the fish seenkour: and there is also a species of fish, called raadah, which if any person take in his hand while it is alive, that
person will be affected by a trembling of his body*; when dead, this fish resembles other fishes. The crocodile's head is very long, so long as to be one half of his whole form; and he has such teeth, that, if a lion were to come within their hold, he would be destroyed. It sometimes happens that the crocodile comes out of the water on the dry ground; but he has not then the same powers as when in the water. His skin is so hard that it resists the blows of all weapons when struck on the back: they therefore wound him where the fore legs join the body (literally, under the arm pits), and between the thighs. The sekenkour is a species of that fish (the crocodile), but the crocodile has hands and feet; and they use the sekenkour in medicinal and culinary preparations. This creature is not found any where but in the river Nile.

From Asouan, along the banks of the Nile, as far as the sea, the country is all inhabited and cultivated. On the southern side of the Nile there is a place called Saied, where are mines of Zeberjed*, and emeralds (Zemrud) far in the desert; and beside these there are not any mines of those precious stones. On the northern side of the river Nile,

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* The original is very obscure: it may signify that the fish's body is affected by an extraordinary tremulous motion while life remains.

† Chrysolite, kind of emerald, topaze, beryl, &c.
near Fostat, there is a certain hill, called Moazem, in the vicinity of which is found the stone khemahen; and this hill extends to the land of the Iounans (Greeks): And near that hill, in the district of Fostat, is a burying-place, where the tomb of Shafai* is situated;—the Lord be merciful to him!

اسکندریه, Alexandria, is a considerable town, built on the sea-side: the houses, and other edifices, are of marble. And out in the sea there is a المناره minareh, or watch-tower, of hard stone, and very lofty; it contains about three hundred houses: No one without a guide can arrive there.

Of the buildings at Fostat, on the bank of the Nile, all that are above the city are called سعيد Saied, and all that are below the city are called زيف Zeif. At the distance of two farsang from Fostat, there are some ancient structures, called AHouam; of which two are very lofty piles, and called Houman: these are each, in height, four hundred guz†: And on the walls thereof are inscriptions written in the Greek language (بیزنطینی); and this writing is said to signify, "the building of Houman and Sertaier (was) in the sign Cancer‡." These

* One of the chief Doctors of the Mussulmans, who was born at Gaza, A. H. 150, (A. D. 767,) and died A. H. 204, (A. D. 819.)
† See the Preface.
‡ بنی الیومان و السرطاوی تی السروطان.
edifices are quadrangular, and gradually diminish towards the summits, which are about large enough for a camel to stand on; within them there are passages in which a man cannot go without some difficulty. And in Houman is a cleft, or excavation, under the ground, supposed to have been, with some appearance of probability, the burial-place of the ancient sovereigns of this country.

The land of Wahat was a pleasant and cultivated district, with trees, and water, and many inhabitants; but none at present remain. It abounded also in fruits. From the Egyptian Saied صعيد مصر Saied Misr, to the land of Wahh, in the south, is a journey of three days; and from that a small desert extends towards the land of the Blacks.

The sea which borders Egypt is bitter; but where the river Nile pours into it, and overcomes it, the waters of the sea are rendered sweet. Farther out, when the waters of the Nile are confounded with the sea, the bitterness again predominates. In this sea there are islands, to which one may pass over in boats or vessels. Of these islands are Teneis (or Teneis), and Damiat. In each of these agriculture is practised, and cattle are kept; and the kind of clothes called refia, (or rekia), comes from these places.

The waters of this sea are not very considerable, and vessels
move on it by help of men*. It produces a certain fish like meshk†, which is called delfin (dolphin); and this is a fish of which if any person eat, he will be troubled with horrible dreams. From the borders of this sea, to those of the sea of Syria, it is all sand.

The town of Ashmouein is small, but well-inhabited, and improved by agriculture; it produces dates: and opposite Ashmouein, on the north of the river Nile, there is a little town called Bouseir, where Merwan ben Mohammed was slain. It is said that the magicians of Pharaoh were from this Beseir, (or Bousir, Bouseir, as before written.)

Asouan is a place which produces dates. Agriculture is there much practised.

Akhmim is situated amid the sands of the desert; but it is inhabited, and affords dates. It is said that Dhul'Noun†, the Egyptian, was of this place.

Fernia is situated on the sea-shore. It is a pleasant and cultivated spot. In it is the burial-place of Jalinos.

* وكشي در و برسد رود
† Meshk, or mishk, signifies musk.
‡ Much celebrated among the Mussulmans for his piety, and founder of the religious sect called Sufi, died in Egypt, A. H. 245 (A. D. 859.)
(Galen) the Grecian. From Ferma to تنيس Teneis is a distance of two farsang by this sea.

Teneis is a vast pile or heap erected over the bodies of the dead, which were placed one above another until they formed a pile; which pile was called تر كوم Terkoum: and this must have been done before the time of Moses, on whom be the peace and blessing of God!—for, in the time of Moses, according to the religion of the Egyptians, the dead were interred—a custom which was continued afterwards by the Christians, and is still practised by the Mussulmans. The author of this book says, that he himself had seen some of those bodies in their shrouds, or winding-sheets, with bones and skeletons of immense size.

There are some places on the river Nile which the crocodiles do not infest, near Fostat and Bouseir; and the عين الشهس Aien-al-shems, or Fountain of the Sun, lies to the south of Fostat. These two places are said to have been villas or pleasure-houses of Pharaoh. On the top of Mount معظم Moazem there is a place which they call the stove or furnace (تنور) of Pharaoh.

In the vicinity of Fostat, there grows a plant, called بلسم balsam, from which the oil is extracted. This, is not to be found in any other part of the world.

"The left side of the Nile is called خوف Khouf. In this divi-
sion are situated Kiasah, and جرجير Jerjeir, and Kakour. The opposite division, on the right side of the river Nile, they call زيف Zeif. These two places contain the chief villages of Egypt. The gold mines are in the land of Bajeh. From أسوان Asouan to that place is a journey of fifteen farsang. The country where those mines are situated is sandy, and without any hills, fields, or tilled land: it furnishes slaves for Egypt. There are asses and mules, of considerable value, in Egypt: no other country produces such. The district of Asouan affords asses not larger than sheep, which will not live when brought out of that country; and in the land of سعيد Saied there are Scavonian asses, خزان سغلابي Kheran Siklabi. The Egyptians say that the land of خفارة Khefa, or خفارة Khesakark, was inhabited and cultivated in the time of Pharaoh.

Description of Sham, or Syria.

The western side of Syria is bounded by روم Roum*: the eastern, by the desert from أيله Aileh to the فرات Forat (river Euphrates), and from the Euphrates to the borders of Roum. To

* Perhaps the word دريا (Sea) has been here omitted: The Sea of Roum, or Mediterranean.
the north of Syria lies the land of Roum; and to the south are the borders of Egypt, and the تُبيه بنٍي إسراَل Tiah beni Israel, or Desert of the Children of Israel.

(Map of Syria.)

Of the cities and towns which are situated on the east and west of Syria, it is unnecessary here to make any mention, as we have already pointed them out in the map. Some places are called تُغور شام Seghur Sham, or frontiers of Syria; others are called جزيرة Seghur Jezireh, or frontiers of Arabian Irak, or Mesopotamia, because all bordering on one half of the Euphrates belongs to Syria; and from مَلِتان Meltiah to مرسش Meraash is called the Seghur of Jezireh, because people of Jezireh reside there, and it belongs to Syria.

The hills of كوه لکام Lekam extend for two hundred farsang into Roum; and the دار السلام Dar al'salam (the mansion of salvation or peace) is between Meraash and هارونية Harouniah; and the عين إربه Aein Arbah, or Fountain of Arbah. After having passed لديكية Ladikiah, it is called كوه لکام Mount Lekam. From that, the continuation of this mountain is called سوق Soukh, as far as ممِه سص ممِه Memehes; and from that, throughout all Syria,
it is called لبنان (Lebanon), till it comes near the Sea of Kolzum (Red Sea.) The borders of فلسطين Palestine are two days journey to the west, from the place called رماع Remaa to the borders of Behour; and the breadth of the borders of Palestine, on the western side, is also, from that place to بلقا Bilka, two days journey; and the land of the tribe of Lot, توم لوط (Sodom, &c.) and بحرة Baherah, and Taberah, all that is situated between the two mountains, they call غور Ghour. It is lower down than the land of Syria; and part of it is reckoned as belonging to أردن Arden, and part to Palestine. The water of Palestine is rain water. Palestine is about one half of Syria; and the chief cities of it are رملة Ramleh, and the بيت اليمسسة Beit-almoskeds, Holy House, or Jerusalem, which is situated on a hill. Here is a mosque بيت اليمسسة, or temple, than which there is not, in all the land of the Mussulmans, one more large. Here also is the جهر مهراب Mehrab, the chief altar of David, on whom be peace!—a building of about fifty guz high, and thirty broad, of stone. On the top of this is the Mehrab of David; and this is the first object that presents itself as one comes from Ramleh.

At a distance of six miles from Jerusalem is a village called بيت اللهيم Beit Allehem (Bethlehem or Bethlem.) Here عسى Jesus, on whom be peace! was born of his mother; and it is said that the date or palm tree, of whose fruit Mary ate,
and which is celebrated by mention in the Koran*, has been placed in the dome or vault which is here, and held in high veneration and respect.

From Bethlehem, on the southern side, there is a small town, called the مسجد إبراهيم Mesjed Ibrahim, or Temple of Abraham: and in the mosque where they pray on the high feasts, are the burial places of Abraham, Isaac, and Jacob, (may peace be on them!) and those of their wives are opposite. Here are many hills and trees: all the hills of Palestine are covered with trees; and there is much fruit, olives, and figs.

نابلس Nabolis is a town of which the inhabitants are called سامريان Samarian; a people who have not any other residence.

In the extreme borders of Palestine, in the vicinity of Egypt, there is a city, called غزّة Ghazah, which هاشم بن عبد الله Hashem ben Abdallah conquered, and in which شافعي Shafaei † was born.

جبل and شراح Jebal, and Sherah, are two well inhabited and pleasant districts. The chief town of Jebal is called أدرة Ade-
rah; of Sherah, Rouad. These have been conquered by the Arabians.

Arden, the chief town of which is Tiberthah, or Tiberiah, on the banks of the Small Sea, or lake, whose waters are sweet, and its length twelve miles, and its breadth two or three farsang.---Here is a running stream of water, very warm, which goes on for about two farsang, and, when it reaches the town, is exceedingly hot.

In the district of Ghour, snow is almost unknown; but dates, and streams, and fountains, abound. It commences at the borders of Arden; and when it passes them, it extends to the boundary of Palestine, and in like manner reaches to Aileh.

Sour (Tyre) is a very strong town, situated on the seashore. It is the most ancient of all the cities on the coast; and all the Grecian philosophers came from this place. Arden was the dwelling-place of Jacob, to whom be peace!

Demeshk (Damascus) is a chief city, the right hand of the cities of Syria.* It has ample territories among the

* شهرهاي شام
mountains; and is well watered by streams which flow around. The land about it produces trees, and is well cultivated by husbandmen. This tract is called غرطة Ghoutheh. It extends about one merhileh by two. There is not, in all Syria, a more delightful place. There is a bridge in the midst of the city of Demeshk, by which a horseman may pass over the water, which goes on to the villages of Ghoutheh, and runs amongst their inns, and hot-baths, and shops.

Here is one of the largest mosques in all the land of the Mussulmans, part of which was built in ancient times by the صابيان Sabians. Then it fell into the possession of the Greeks, and became a place of religious worship to them. After that, it fell into the hands of the Jews, and of certain princes who adored idols; and at that time they put to death Yahiah, the son of Zachariah, بن ذكريا with whom be peace! and fixed his head upon a pole, before the gate of this temple, at the place which they call باب جروود Bab Jeroud (probably جروود Jews’.gate.) It then passed into the hands of the Christians, who performed in it, likewise, their religious ceremonies, until, at length, it came into the possession of the True Believers (the Mussulmans), to whom it serves as a mosque. At the same spot where the head of Yahia ben Zachariah had been fixed, the head of Hosein, the son of Ali, to whom be peace! was also exposed. Walid ben Abd-al-Molk, وليد بن عبد الملك in his time, caused this building to be repaired, and beautified with pavements of marble, and also pil-
lars of variegated marble, the tops of which were ornamented with gold, and studded with precious stones, and all the ceiling he caused to be covered with gold; and it is said that he expended the revenues of all Syria on this work.

Beyond the borders of Demeshk is بعلبك Baalbek, situated on an eminence. Here are the gates of palaces, sculptured in marble; and lofty columns, also of marble. In the whole region of Syria, there is not a more stupendous or considerable edifice than this.

طرابلس Trabolis (Tripolis) is a town on the shore of the Sea of Roum, well-inhabited, and abounding in dates. The chief town of this district is حمص Hemes (Emessa), a place well-supplied with provisions, and of excellent air. The inhabitants are celebrated as being handsome. Neither scorpions nor serpents are found here. It is copiously watered; the lands are cultivated, and there are many trees. There is also a church (�أेऒا a Christian church, Ecclesia), to which there is not, in size, any church of Syria equal: one half of this building is a church; the other, a mosque. The streets here are paved with stone.

ازتارسوس Aztarsous* is a castle or fortress, situated on the coast of the Sea of Roum. سليسيه Selmisa is a town on the

* The syllable أ of Aء seems to have been prefixed through mistake or carelessness.
borders of the desert: most of the inhabitants are Hashemites. The district of Kanserin is the pass between Irak and Syria. Shebirz and Hema are two small towns, agreeably situated, with good water, and many trees, and much cultivated land. Mesres is a town and district supplied with rain water. Khénaserah is a small town on the borders of the desert.

Gherahebn is a district, of which the chief town is Antakiah. After Demeshk, there is not any place more delightful. It has a fortification of stone, and abounds in plantations of palm and other trees, cultivated fields, water, and mills. Round the territories a horseman may go for two days. The water flows through the streets, and amidst the chief buildings. There is a place which they call the Sekhrehi Mousei, or Rock of Moses, to whom be peace!

Balis is a town on the banks of the river Euphrates. Menje is situated in the desert: rain-water is made use of there. Saiheh is a small town, where there is a bridge of stone, called the Kentereh Saiheh, than which, in all the land of Islam, there is not a more extraordinary bridge. Samisat is a town situated on the river Euphrates. Hysn Mansour is a small fortress, the land about which is watered with rain-water: here are oratories and mosques. Hedeth and Meraash are two small towns, plea-
santly situated, with trees and cultivated lands. Zeitrah is a considerable fortress in the vicinity of Roum (Natolia), and the Roumians have sacked and plundered it. Harouniah is situated to the west of the Mount Lekam: it is a small castle, erected by order of Haroun Arrasheid.

Eskanderouiah is a fortress situated on the coast of the Sea of Roum: it is small, but has some plantations of date trees. Nethinan is a fortress on the sea-coast: from this place they send into Egypt and Syria the wood of the fir-tree, Keisah is also a castle or fortress on the seashore. Aien-Zariah is a place which produces dates and other fruits, and much corn.

Masisah and Kufertouma are two towns situated on the banks of the river Jihan. Between these two towns there is a bridge of stone. The situation of these towns is so high, that if a person should look from the top of the mosque, he would see almost as far as the ocean. Adneh is a little town, about half the size of Masisah, on the banks of a small river called Seihan. The town is pleasant, and well-supplied. The river Seihan is less than the river Jihan: over it there is a very lofty bridge of stone. Both the Seihan and Jihan come from Roum.

Tarsous is a considerable town, with a double wall of
stone. The inhabitants are valiant men, horsemen, and fond of warlike achievements. It is a strong and pleasant place. From it to the borders of Roum are many hills and mountains of difficult ascent. They say that in Tarsous there are above a thousand horsemen; and in all the chief cities of Islam, such as Seiostan, and Kirman, and Pars, and Khuzistan, and Irak, and Hejaz, and Egypt, there are inns, or public places, appointed for the people of this town.

اولاس Aulas is a fortress situated on the sea-shore; the inhabitants are a people who worship God*; and it is the extreme boundary of the Mussulman territories on the coast of the Sea of Roum. رقسم Rekem is a town situated near بلطا Bilka; all the walls and houses are of stone, in such a manner that one would imagine they were all of one piece.

The land of the tribe of Lot (نوم لوط) is called Aredz Almokloubah; that is, the land turned upside-down. Neither corn, nor herbage, nor cattle, are found here: the ground is black; and stones are seen scattered about, which one would imagine to be the stones showered down on that wicked race†.

* قومي قُدا يوست
† See Koran, surat اليمين chapter of Hejir, (so called from a district in the province of Hejaz.)

فاحذتهم الصبيت مشرقيا فجعلنا عاليها سلطا فلهاو اطنرونا عليهم حجارة من سجبل

Wherefore a terrible storm from Heaven assailed them at sun-rise, and we turned
Moan is a small town in possession of the Ommiades. Bagheras is a town in which there are publick inns, erected by Zeibdeh, or Zebideh; and in all Syria there are not any besides. Serout is a pleasant town, in the district of Demeshk, on the borders of the Sea of Roum. Auzai, the author of the Chronicles, dwelt there*.

**Distances of Places in Sham and Jezireh.**

The length of the roads of Sham is taken from Melitiah to Remah. From Melitiah to Menje is four days journey; from Menje to Haleb, Aleppo, two days journey; from Haleb to Hemess, five days journey; and from Hemess to Demeshk, five days journey; from Ramlah, to Remah, two days journey: total, twenty-five days journey. Between Arden, and Hemess, and Demeshk, the extent is not more than a journey of the city (Sodom) upside down, and rained on them stones of baked clay.” The first passage is translated by Maracci, (Alcor. Vol. II. p. 383,) “Sustulit ergo eos clamor (Gabrielis) ad orum solis pervenientes.” I have offered some remarks on this passage in the Oriental Collections, Vol. II. p. 131.

* أوزاع صاحب الأخبار انها مقام داشتي
three days; because that from Demeshk to Trabonis is a journey of two days along the sea towards the west; from the extremity of Gouath, to that place where it joins the desert towards the east, is a journey of one day; from Hemess to Selimiah, in the desert, one day's journey to the east; from Tiberiath to Sour, in the water (Dar Akeb), one day's journey; from that to the borders of Feik, in the territories of the Beni Farareh, to the east, about the same distance.

Such are the length and breadth of Syria; and the distances from one place to another are these, beginning from Palestine, which is the chief part of Syria to the south, and its capital Ramlah, from which to the town of Barmah is half a merhileh; from Palestine to Ascallon is one merhileh, to Azzah, one merhileh; from Ramlah to the Beit Almoked, or Holy House (Jerusalem), one day's journey; from Ramlah to Caisariah, one day's journey; from that to Nabolis, one day's journey; from that to Zuar, one day's journey; from that to the Mount Sherali, one day's journey; and from the Mount to the extremity of the country, three days journey.

The chief town of Arden (or Orden) is Tiberethel, or Tiberiath; from which to Sour is a journey of two
farsang; from that to بانیاس *Banias*, two days easy journey; from that to عکبسة *Akebseh*, one day's journey. *Arden* is the smallest district of Syria.

 دمشق *Demeshk* is the chief town of the district of that name. From that to بعلبك *Baalbek* is a journey of two days; and to Trabolis, two days; and to صيدا *Seida*, two days; and to ادرعا *Adera*, four days journey; and to the extreme boundary of Ghouteh, one day's journey; to هوران *Houran* and بنية *Beniah*, two days journey.

The chief town of the district of كنسرین *Kanserin* bears the same name; but the governor's palace, the markets, great mosques, and public buildings, are at حلب *Haleb*. From Haleb to ثارب *Thareb* is one day's journey; from Haleb to قوس *Kous*, also one day's journey; and from Haleb to منج *Menje*, two days journey.

انطاكية *Antakiah* is the chief town of the district of غراسن. From that to الدتيبة *Ladikiah* is a journey of three days; from that to بغراس *Bagheras* is one day's journey, and to ثارب *Thareb*, two days journey; and to هميس *Hemess*, five merhileh: from that to مركش *Meraash*, two days journey; and to حدث *Hedeth*, three days journey. This frontier has not any common capital; but each town is independent in itself.

منج *Menje* is situated near this frontier. From Menje to the
Euphrates is one easy merhileh: from Menje to Kous, two merhileh; and from Menje to Melitiah four days journey; and from Menje to Samisat two days journey; and from Samisat to Hysn Mansour, one day's journey; from Hysn Mansour to Melitiah, two days journey; and from Hysn Mansour to Netirah, one day's journey; and from Hysn Mansour to Hedeth, one day's journey; and from Hedeth to Meraash, a journey also of one day.

Those are the distances of the Seghur Jezirah.

Now we proceed to the distances of places in the Seghur Sham. From Anbas Eskanderouiah to Anbas, is one merhileh; from Anbas to Masisah, as far as Aditheh, one day's journey; from Aditheh to Tarsous, one day's journey; from Tarsous to Houran, two days journey; and from Tarsous to Aulas, on the Sea of Roum, two farsang; from Anbas* to Kenisah, and Harouniah, one day's journey, or less; and from Harouniah to Meraash, which belongs to the Seghour, or frontiers of Jezireh, is a journey of one day.

* Anbas, undoubtedly the same that was before written Aulas Aula.
Description of the Sea of Roum, or Mediterranean.

The Sea of Roum is a bay or gulph, proceeding from the great ocean at Andalus. Between Basireh, and between the land of Tanjeh and Jezireh, there is a certain mountain, which they call Jebal al Tarek, situated on the point of the borders of Andalus. At that place the breadth of this sea is twelve farsangs; and it becomes broader, and more considerable, as it extends to the coast of Magreb, on the eastern side (of Gibraltar), till it approaches the land of Egypt, and from that proceeds towards Syria, along those places which we have above described: it turns, and passes by the cities of Roum, as far as Antakiah; then it joins the sea which forms the bay of Constantiniah, Constantinople; then it proceeds along the coast of Ainas; then along the coast of Roumiah; and then to Frank, France, along the shore to Tarsousah, on the sea of Andalus; and then, continuing along the coast of Andalus, it at last joins the ocean at Jebel al Tarek, opposite Basireh, and proceeds as far as Besirin, which is the extreme point of the land of Islam.

Or Ainas Anba.
Kelimah, or كليمية is a town which belonged to the روميان Roumians; and there is a gate at تارسوس Tarsous, which they call باب كليمية Bab Kelimah, or the Gate of Kelimah. Kelimah is at a distance from the sea. About a merhileh's distance from that, there is a village on the sea-shore, called لامس Lames; from that village the country is Roum.

Antakiah is a very strong fortress, belonging to the Roumians, situated on the sea-shore. It is well-inhabited, and has many villages depending on it. The bay on which it is situated is of bitter or salt water; and they call it the Bay or Gulph of Constantine. "A chain is (or may be) drawn across this gulph, to hinder any one from passing there from the sea or elsewhere;"* and this gulph falls into the Sea of Roum.

On the side of Roum there are shores which they call the coasts of Asas روسال Asas and Roumiah. These are two well-inhabited and considerable towns, with villages and tilled lands: they belong to the Christians, and are situated near the sea. Asas is the place from which came the Grecian Philosophers. Roumiah is one of the props of the kingdom of the Christians; they have one throne (كرسي) at Antakiah, one at الاسكندرية Eskanderouiah, and one at Roumiah; and the throne which they have at بيت اله القدس Beit al Mokeds.

* بري خلخ سلسلة كذب زناد تشيلنكيس ألقيا بکذب راز دريا وغبره.
(Jerusalem) did not exist in the time of the Apostles (خواریان), but has been introduced for the greater honour and aggrandisement of that city. From those places the sea proceeds towards the coast of Frank, and, passing by Sikaliah (Sicily), goes on to طرزووسه Tarsousah, belonging to the land of Andalus.

We have already spoken of the cities, towns, and coasts, of Magreb, and Egypt, and Syria, to the extremity of Islam: it is not necessary to say more on those subjects. In this Sea of Roum there are islands, great and small. سگالیه Sikaliah is the most considerable of them all. There are, besides, اتریلس Akrites, قبرس Kibres, and the mount called جبل الغلال Jebel el Kellal.

Sikaliah is near Frank: it is an island of near nine merhileh in extent; and produces more corn and provisions, male slaves and female attendants, and cattle, than any other island belonging to the Mussulmans, in this sea. Akrites is a smaller island than Sikaliah: it is inhabited by the Mussulmans and غازیان Ghazians; and amongst them there is a tribe of Christians. The inhabitants of Kibres are all Christians. Akrites is a very strong island: at present the inhabitants are on terms of peace with the Mussulmans. They bring مسکین Mastiky from Kibres to the countries of Islam.
The place called جبل القلال Jebel al Kellal has been ruined, but is now inhabited by Mussulmans; and it affords sufficient water and land. It is, in extent, two days journey, situated on the frontiers of Frank; but the Franks have not been able to get possession of it. There are not, anywhere, shores so delightfully interspersed with buildings on both sides, as the shores of this sea. Here the ships of Mussulmans and of Infidels sail about, and sometimes oppose each other in battle, to the number of an hundred ships on each side.

Description of Jezireh, or Mesopotamia.

The tract of country called Jezireh is that which lies between the rivers دجلة Defleh (Tigris) and فرات Forat (Euphrates.) The Forat rises in Roum, at a distance of two days journey from ملطيه Melitiah, and then proceeds to سبسطاط Samisat. On the eastern side of the river Dejleh, and on the western side of the Forat, are various cities and towns, which are reckoned, on account of their vicinity, as belonging to Jezireh, although in fact not so.

Now we shall lay before the reader a map of this country, with the names of its several cities.
Distances of Places in Jezireh.

From the source of the Euphrates (نهر فرات Forat) to the borders of Melitiah, two days journey: from Samisat to حسرمنجّ (Hasermenje), four days journey; to رقة (Racah), two days journey: from Racca to انبار (Anbar), twenty merhileh; from تكریث (Tacrith) to انبار (Anbar), two days journey; from Tacrith to موصل (Mousul), six days journey; from Mousul to أميد (Amid), four days journey; from أميد (Amid) to سامسات (Samisat), three days journey; from Samisat to ملیتیه (Melitiah), three days journey; from موصل (Mousul) to بلد (Beled), one merhileh; and from Beled to نسبین (Nisibin), three merhileh; from Nisibin to راس العین (Ras-al-aïen), three merhileh; from Ras-al-aïen to رقة (Racca), a journey of four days.

Of the Towns and Districts of Jezireh.

نصبین (Nisibin) is rendered, by its river and delightful verdure, one of the pleasantest places of Jezireh. It is a considerable town, situated on a level ground, watered by a stream which
issues from a mountain called *Balousa*, and thence proceeds among the gardens and corn-fields. *Curdan* is a place inhabited by Christians. It produces deadly scorpions: And there is a very strong castle or fortress, which cannot be taken by force of arms; and the hill on which it is situated abounds in serpents, whose stings occasion death. In the vicinity of Nisibin there is a mountain called *Mardein*, which, from the bottom to the summit, measures two farsang; and on it is another impregnable castle. This mountain produces chrysal (بلور).

**Mousul** is a city, the buildings of which are all of stone and mortar: it is a considerable place. *Beled* is a small town on the banks of the river Dejleh (Tigris) to the west; and there is a stream running out of the Dejleh: it is planted with trees, and has some cultivated lands. *Senjar* is a town situated near a mountain, which produces date trees in great number; and in all the land of Jezireh there is not any other place that produces dates, except *Meileth*, on the banks of the Euphrates.

**Anbar Dara** is a small town, with water and cultivated lands. *Kufertouma* is situated on a plain: it is larger than Dara (the Anbar Dara before mentioned); it has streams, and trees, and cultivated fields. *Ras-al-aïen* is likewise situated on a level ground. Cotton grows here in great abundance. Near three hundred streams proceed from
this spot: the water is so clear, that one may see whatever is at the bottom. Those streams are collected together, and are the source of the river Khabouran, on which, as far as Karkesia, there are about twenty hamlets and villages. Ras-al-aiken is larger than Kufertouma, and has many trees, and much cultivated land.

Amid is situated on the eastern side of the Dejleh (Tigris), and has strong walls, trees, and cultivated lands. Jezireh Ebn Omar is a small town, with some trees, on the western side of the river Dejleh. Samisat is the last town of Jezireh, situated on the east of the Dejleh and Forat. Melitiah, and the frontiers of Syria, as we before mentioned, are reckoned as belonging to Jezireh, because the people of that province occasionally reside in those places. Haditha is situated on the banks of the Dejleh, to the east; it has many corn-fields, trees, and gardens. The river Dejleh runs by the skirts of the Mount Barma; and "on these hills there are springs or fountains that yield gold dust and bitumen;" and these mountains extend through Jezireh towards the west, till they come to the borders.

* It certainly should be towards the east.
of Kirman: and it is said that these are the mountains of Masindan*.

Description of Diar Modhar.

Rakka and Rafska are two towns of this province, situated on the eastern side of the river Forat; they both have mosques, and are planted with trees: and on the western side of the Forat, between Rakka and Bales, is the burial-place of Omru-ben-Yaser.

Jedan is a town of middling size, inhabited by a race of people whom they call Sabians. Their place of religious worship is on a lofty pile or heap (بر تلي بلند), which they ascribe to Abraham, on whom be the blessing of God! This place they hold in high veneration; esteeming it holy, and making pilgrimages to it from other quarters. There are but few trees and little water at Jedan.

Zoha is a place of nearly the same size. The Christians are

* or Nasedan But the word is so badly written, that the true reading may be quite different.
here predominant. In this town there are above three hundred churches or monasteries (سيستد دير زبادت). The land is well watered and cultivated; and there is here a Christian church (كليساي)، than which in all Islam there is not any greater.

Jasir Menje and Samisat, are two towns, with gardens and cultivated lands, well-watered; both situated on the western side of the river Forat. Karkisa is on the banks of the river Khabour: it abounds in fine prospects, cultivated lands, and gardens. Rahabah Malek ben Tawk is a town, well-watered, and planted with trees, situated on the eastern side of the river Forat. Heith is on the western side of the Forat: it has a strong castle, and is opposite Tacritis. Tacritis is situated on the western side of the river Dejle. Anbar is a town of middling size. Abou al Abbas al Kaim Billah resided there, and the remains of his palace are still visible. It is a pleasant place, producing excellent crops, and good provisions and dates. The territories of this place are extensive; and there is in Jezireh a race of people, from Rebaia and Modhar, who possess horses, and mules, and sheep. Some of these people dwell in the desert, and some in the villages on the borders of Jezireh.

Zabein (the two Zabs) are considerable streams; each about half as great as the Dejle. They rise among the mountains
of Azerbaigan. Of these the larger is that which runs towards Haditheh. These streams form part of the river Dejleh, and water the district of Samerah.

Aaneh is a small town, situated where the river Forat forms a bay or gulph. This place is called the Hysn Moselamah. They say that it belonged to Moselamah ben Abdal Mulk. A branch of the Ommiades (بني أمية بنی أمیة) is settled there. It is a pleasant place, and well-supplied with provisions. It belonged to Abbas ben al Omar al Ghanouli.

Tel beni Seiar (the heap or pile of the sons of Seiar) is a small town, inhabited by a tribe of Arabs of the Beni Ghunni.

Joudi is a mountain near Nisibin. It is said that the Ark of Noah (to whom be peace!) rested on the summit of this mountain. At the foot of it there is a village called Themabin; and they say that the companions of Noah descended here from the ark, and built this village.

Seruje is a large town, abounding in fruit, at the distance of one merhileh from the town of Jeran.
Description of Irak Arabi.

The length of Irak is taken from تكریث or Tacrith to طبران or Abadan; and the breadth, from بغداد or Baghdad to كوفه or Cufa, to تدسبیه or Cadesiah, to حلوان or Holwan; and from واسط or Waset, to بصره or Basrah to تلپ or Kelb, and from شیرزور or Shehrzour, and the borders of Holwan and صیروان or Seirwan, and صیروان طبیب or Seimereh, and the borders of طیب or Teib, and of سوس or Sus; again to حلوان, to the sea. From Tacrith to the sea there is, according to the line we have described, a considerable inflexion, or winding, towards the west, behind the سواد or souad* of Basrah in the desert; to the souad of Basrah, as far as بطابیع or Betaiah; to the souad of كوفه or Cufa, to the river Forat, to انبار or Anbar, to تكریث or Tacrith, between the rivers Dejleh and Forat; and in this line of borders from the sea to Tacrith, there is likewise a winding or curve.

* The villages and small towns of Irak are, in general, called souad.
Distances of Places in Irak.

From Tacrith to the sea-shore, by the winding line on the eastern side, is a journey of one month; and from the sea to Tacrith, by the outline on the western side, is likewise a journey of one month. From Baghdad to Samereh is a distance of three merhileh; and from Samereh to Tacrith, two merhileh: from Baghdad to Cufa, four merhileh; from Cufa to Cadesiah, one merhileh: from Baghdad to Waset, eight merhileh; and from Baghdad to Holwan, six merhileh: from the borders of Seimereh and Seirwan, the same distance. From Waset to Basrah is a distance of eight merhileh; from Cufa to Waset, six merhileh; from Basrah to the sea, two merhileh; from Holwan to Cadesiah, eleven merhileh. The breadth, from Samereh, on the banks of the river Dejleh, to the borders of Shehrzour and Azerbajan, is a distance of fifteen merhileh, or perhaps one merhileh more; and the breadth at Waset, four merhileh; and the

* Called, by the modern Turks, Sheherzoul. According to Persian Chronicles, Alexander the Great died at this place.—See the "Epitome of the Ancient History of Persia," page 26.
breadth of Basrah, from the city of Basrah to the borders of Hey, is one merhileh.

Such are the distances of places in Irak Arabi.

Account of the Cities and Towns of Irak Arabi.

Basrah is a considerable city, the foundation of which was laid in the time of Omar ibn Alkhitab—(may God reward him!)—and the building performed by Abtah ibn Ghazouan. On the western side of Basrah the desert approaches, which is without water. "It is said, that the rivers or streams of Basrah were reckoned in the time of Belal ben Abi Bordeh, and amounted to the number of one hundred and twenty thousand streams, on which boats were employed. This anecdote astonished me: I went there, and beheld, within the space of about an arrow's single flight, several small streams, on which little boats were employed.*"
The extent of Basrah comprises about fifty farsang from Sey, to which is the palm-plantation Abadan, which is the tomb of Tuluhan ben Abdallah; may God reward him! And there are several places, also, to which pilgrimages are made; such as the tomb of Al Hara ben Serir, and other learned men. The river Zohad runs four farsang: it is so thickly interspersed with villas and gardens, that you would imagine the whole place was one garden. Many streams belong to this place, and palm-trees are here in great number. When the water of the sea rises or increases, the waters of those streams go back amongst the gardens, and fields, and orchards; and when the water of the sea sinks or diminishes, the river-waters return to their channels, but are all brackish, or of a bitter taste. Ableh is situated on this river; and there is a dangerous place, called Hawer Ableh, in it, against which vessels from the sea must be well guarded, lest they should be sunk there. Ableh is a small town, but well supplied with provisions, and pleasantly situated, one side being towards the Dejleh. That river (above mentioned) comes from the Dejleh, in a direct line to Abadan. The soil or earth of Basrah is white. The towns of this district are, Ableh, Mentah, and Medar; all small towns, situated on the river Dejleh. The chief of these is Ableh.

* Or هیئ
In the territories of Basrah are Ahma and Betaiah. Boats or vessels are moved here by the strength of men. Near this place are great gulfs or abysses: one would imagine that the land had been dry at some former time; and it is possible that the water, making its way from the rivers of Basrah, had settled wherever it found a deep furrow or pit.

Wasat Wasat is situated on the two banks of the Dejleh. It has been built since the introduction of Islam. The foundation was laid by Hajj Buxef Hejaje Yusuf: It is strongly built; and the castle of Hejaje is there, on the western side, with a few fields belonging to it. Wasat is a populous town, and well supplied with provisions—of a purer air than Basrah: the vicinity of it is planted with gardens, and well cultivated.

Cusa Cusa is smaller than Basrah, but resembles it in some respects. The air and water of Cusa are better than those of Basrah. It is situated near the river Forat. The suburbs of Cusa were built by Saad ben Wakas.

Cadesiah, and Heerah, and Khawr-nak, are situated on the skirts of the desert, towards the west; the river (Euphrates) running by them on the east: they afford dates, and have some cultivated lands. From Cusa to these places is a distance of one merhileh. Heerah is an ancient city, and large; but when Cusa was built, Heerah was drained of its inhabitants.
Heirah enjoys a pure air, and is one farsang distant from Cufa. At Cufa is situated the tomb or meshed of the Commander of the Faithful, علي بن أبي طالب Ali ben Abi Taleb, on whom be peace! Some say it is in the cloister at the entrance of the chief mosque; and others say it is at a distance of two farsang. نادسية Cadesiah is situated on the border of the desert: it has running water, and cultivated lands. From Cadesiah, on the confines of Irak, until you come to Medinah Medinah Alssalam, the city of Islam), there is not any running water.

بُغداد Baghdad is a celebrated city, erected since the introduction of Islam. It was built by ابوعجفر منصور Abou Jaffer Mansour*. At first the western quarter was built, and every one settled himself there in any manner he thought fit. Afterwards it became populous; and when مُهدي Mohdi succeeded to the khalifat†, he encamped his troops on the eastern side. Buildings were then erected, and that quarter also became thickly inhabited. The villas and palaces extended for near two farsang from Baghdad to the river, and this city became the residence of the khalifs. The buildings were continued from the river to the district of وسط Waset, and from above the Dejleh to شباسيه

* This Khalif (of the House of Abbai) began to reign A. H. 136, (A. D. 754.)
The foundation of Baghdad was laid in the year of the Hegira 145.
† He began to reign A. H. 158, (A. D. 775.)
Shemasiyah, a distance of nearly five farsang. The eastern side they call Bab al Ta'uk Resafeh, and also Asker al Mohdi. It is said that the name Bab al Ta'uk is derived from a certain great dome, or cupola, in the principal bazar or market-place, called سوق العظيم Souk al Azim.

Resafeh is a considerable suburb, built by Rashid, near the مسجد جامع Korkh. Here are three mosques; one, the Mesjed Jamia al Mansour; another, situated at the Bab al Ta'uk; and the other, at the دار الخليفة Dar al Khalifah, or palace of the Khalif: and the buildings continue as far as گلوازي Kelwazi, where there is a mosque. Over the river Dejleh a bridge has been constructed of boats; and from the دروازه خراسان gate of Khorasan, to the place called باب الباسره Bab alia Serteh, the breadth of the city at both sides is about six miles.

Korkh is very well inhabited, and considerable commerce is there carried on; but the trees and streams are on the eastern side. The water they drink is of the river نهروان Nehrwan. On the western side there is a stream, called the نهر إس Nehr Isa, or the river of Jesus—a branch of the Forat, which, passing by Baghdad, falls into the Dejleh.

Between Baghdad and كوفا Cufa there are many districts and
villages, through which run streams from the river Forat. Here is situated the town of Sarsar, on the stream called Sarsar, at a distance of three farsang from Baghdad. It is a pleasant town, with land well cultivated. After that, at a distance of two farsang, is the Nehr al Molk (or the King's river.) There is a bridge over it; and it is much more considerable than the river of Sarsar. The district of Nehr al Molk is better cultivated, and affords more corn and fruits, than Sarsar. From that one proceeds to Kesr Ebn Hobeireh, situated on the river Forat, and one of the most considerable places between Cufa and Baghdad. Here are several streams, so that the water is much augmented, and passes on to the town of Soura. The great river Forat has not any branch more considerable than this. From Soura it proceeds to the souad (Sowad) or villages in the neighbourhood of Cufa; and after that falls into the river of Betaiah.

Kerbela is situated on the west of the Forat, opposite to or near (برابر) Kesr ebn Hobeireh.

Samereh is altogether situated to the east*. In this quarter there is not any running water, but the river Al-katoul, that runs at some distance from the town. Buildings, and streams, and trees, are opposite, on the western side, and

* سامراء جبل تد در شرقی
extend for near one merhileh. The first founder of this place was Moto
tawakel*, and it has since fallen into the hands of Motasem; and is all in ruins, so much that within the space of a farsang there is not any building or cultivated land to be seen. The air and fruits of Samarch are better than those of Baghdad.

Nehrwan is situated at the distance of four farsang from Baghdad. A considerable stream flows there, and proceeds under the Dar al Khalifah, in the souad of Baghdad, to the place which they call Askuf beni Haneid, and other districts; and when one comes from Nehrwan to Deskereh, the waters are less, and the dates fewer: and from Deskereh to the borders of Holwan is a desert, without any buildings or inhabited places between it and Samereh, or between Shehrzour and the borders of Tacrith.

Madaien is a little town, at the distance of one merhileh from Baghdad. In former times it was a very considerable city, and a favourite dwelling-place of kings. The Aiwan Kesri† is situated there, built of stone and mortar. The

* Motawakel became Khalif in the year of the Hegira 232, (A. D. 847.) For anecdotes relative to the building of Catusl and Samareh by the Khalif Motasem, see D’Herbelot’s Bibl. Orient. Art. Motassem.

† Called also the Taaw-i-Kesri, or palace of the Persian monarchs, styled Kisir, or Kesri. It was built by Nushirvan, in the middle of the sixth century of the Christian era.
Kesris had not any edifices greater than this; and Madaien was larger than any place, except Baghdad, which we have before described.

* Babel is a small village, but the most ancient spot in all Irak. The whole region is denominated Babel, from this place. The kings of Canaan resided there, and ruins of great edifices still remain. I am of opinion, that, in former times, it was a very considerable place. They say that Babel was founded by Zohak Piurasp; and there was Abraham (to whom be peace!) thrown into the fire. There are two heaps, one of which is in a place called Koudi Tereik, the other, Koudi Derbar: in this the ashes still remain; and they say that it was the fire of Nimrod into which Abraham was cast; may peace be on him!

Madaien is situated on the east of the river Dejleh; and they reckon it one merhilieh from Baghdad to that place. It is said that Zhu l'Kernein (Alexander the Great) found at that place the divine mandate, (i.e. died there); but I suspect that this tradition is not true, because he was poisoned at the time of his returning from Cheen, and his coffin was taken to

* Of this passage, as far as the word littleness on the opposite page, I have given the original Persian in the Appendix.

† Fifth king of the Peishhdanian, or first dynasty of the Persian sovereigns, supposed to have reigned about 780 years before Christ.—See the "Epitome of the Ancient History of Persia," p. 6 and 8.
Alexandria to his mother. It is also said, that there has been a bridge at Madaien, on the river Dejleh; but I did not see any vestiges of it.

The towns of Akbeka, Berdan, Neamaniah, Deir-al-aakouit, Dejel, Dejil, Jerjeraya*, Fomassalah, and Nehr Saies, and other places on the banks of the river Dejleh, which we have mentioned, are situated one near another, and are nearly equal in greatness and littleness.

Holwan is a well-inhabited and pleasant town. After Cufa, and Basrah, and Waset, and Baghdad, and Samereh, and Hobeireh, there is not any city more considerable in Irak. Snow falls there; and on the mountains in its vicinity there is at all times snow.

Deskereh is a populous and pleasant place, with a strong castle, and corn fields. It is said that a king† from time to time resided there, on which account it was styled Deskereh al Molk. From Deskereh to above Samereh,

* In the Eton MS. this name is written جرجرانا. Jerjerana.

† According to the Persian manuscript, intituled Leb-al-Tawarikh, this castle of Deskereh was built by Hormez, the son of Shapur, third king of the Sassanian or fourth dynasty, who began to reign A.D. 272. See "Epitome of the Ancient History of Persia," p. 42.
till one comes near ʿAayeth in this line, and likewise to the borders of the district of Waset, from the borders of Irak to the borders of ʿAkkouh*, the buildings are few, and the greater part is pasture land of the Arabs. Thus, to the west of Tacrith, to Anbar, between the rivers Dejleh and Forat, there are not any buildings, unless those opposite (or near) Samereh: almost all the rest is the bare and barren desert.

It were unnecessary to dwell longer on the account of Irak, as it is a country so famous and so well known amongst men.

ذكر ديار خوزستان

Description of the Province of Khuzistan.

The eastern boundaries of Khuzistan are the borders of Pars and Spahaun†. Between the borders of Pars and of Spahaun, there is a certain river called نهر طاب, Nehr Tab, in the vicinity of ماهي رويان, Mahi-rooyan: from that, the boundary is between دوريت, Dourek and Mahi-rooyan towards

* ʿAkkouh signifies a mountain, in general; but here, perhaps, is the name of a fortress situated on the mountains of Merdin, mentioned by Petis de la Croix, in his Hist. of Timur, Vol. I. ch. 39.
† Isphahan, Isfahan, or Isfahan—The name is variously written in the course of this work, as in most other MSS.
the sea-side. On the western side, the boundaries of Khuzistan are the territories of Waset, and that place which they call Durabouasty. On the north it has the borders of Seimereh, and Kurkheh, and Lour, as far as the borders of Jebal, adjoining the territories of Spahaun. It is said that Lour was once reckoned as belonging to Khuzistan; but at present it is comprehended within Jebal.

The boundaries of Khuzistan towards Pars and Sfahan, and the borders of Jebal and Waset, are straight lines on the four sides: But on the southern side, from Abadan, to the villages about Waset, the boundary is an irregular line; and from Abadan to the sea, and the borders of Pars: then this southern boundary proceeds along the sea shore; then to the Dejleh, and passes from Barma: thence winds from above Mef thin Medar, among the villages of Waset, there whence we first set out.

(Kayt of Khuzistan.)
names of cities, but Bazar, which they call Souk, and its
town Dourek; Neher Tiri, Aeidah, نهير تيري, Aeidah,
Khaizean, Houmeh al net, Houmeh al net, مريخ
Mebader al Kebri, Souk asunbeil, مبادر الصغيري, Souk
Keliwan, are all towns of this district. 

Hei, Teb, Bosi, Arem, Souk al Arbaa, Souk al Arbaa,
Basan, Basan, Selsan, Selsan, Solymanan,
Berdoun, Carcoub, Carcoub, Karkheh, and
Karkheh.

The land of Khuzistan is level. It has many running streams,
the chief of which is the river of Shushter: and King Shapur *
caused to be constructed on this river a wall (or mound) called
Shadrawan; by means of which the town of Shushter,
situated on an eminence, might be supplied with water. This
river comes from Leshkur (or Askar Mokrem) to Ahwaz,
and falls into the river Sedreh, and goes on to the Hysn Mohdi,
on the sea side. Another river of Khuzistan is called Nehr al Mushirkan, on which, at Leshk-
kur, a great bridge has been erected; and by this river one may
go from Leshkur to Ahwaz, a distance of eight farsang: but

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* Shapur Zhulestaf, who began to reign A.D. 309. He was the eighth king of
the fourth or Sassanian dynasty. (See "Epitome of the Ancient History of Persia,
p. 46, &c.) The Tarikb Gazideh, and other MSS. speak of this Sha brazil, in passages
which shall be given at length in a future work on Asiatick Geography.
when one has gone six farsang, all the water is drained off, for various purposes of husbandry and agriculture; and for two farsang the bed of the river is altogether dry. In the land of Khuzistan there is not any place more populous or cultivated than Mushurkan.

The streams of Khuzistan, from Ahwaz, and Dourek, and Shushter, and all that rise in this quarter, are collected together at Hysn Mohdi, and there, forming one great river, fall into the sea. There is not any of the sea in Khuzistan, except a little of the Persian Sea, from ماهی رویان Mahi rooyan, to near سلیمانان Solymanan, opposite عبادان Abadan: nor is there in all Khuzistan, any mountain, nor sand, except at Shushter, and جندی شاپور Jondi Shapour, and ایدج Aidej, as far as the borders of صفاهان Sfahan: all the rest is soft clay and level ground: And in any of the cities of Khuzistan I know not that they drink well-water: and the land of this province is more dry, in proportion as it is distant from the river Dejleh: that part nearer the Dejleh is like the soil of Basrah, and that region.

Throughout Khuzistan there is not either ice or snow; nor is there any part of it which does not afford dates. It is a very unhealthy country. All kinds of fruit are to be found in Khuzistan, except walnuts (کرکان), and the fruit of trees peculiar to a cold climate.
For the greater part, Arabick and Persian are spoken in this province; there is also a particular dialect in Khuzistan. The fashion of the people, in their dress, resembles that of the inhabitants of Irak. They are in general of bad dispositions; and mostly of a yellow complexion, with scanty beards; and of the معتزلی Motazelite sect (Mahommedan schismaticks.)

Among the wonders of Khuzistan, is the Shadervan of Sha-pour (before mentioned) at Shushter. It is said to be a mile in length, constructed of stone and mortar, for the purpose of conducting water to Shushter.

In the city of Sus, there is a river; and I have heard, that, in the time of ابواب Abou Mousa Ashoari, a coffin was found there: and it is said the bones of Daniel the Prophet (to whom be peace!) were in that coffin. These the people held in great veneration; and in time of distress, or famine from droughts, they brought them out, and prayed for rain. Abou Mousa Ashoara ordered this coffin to be brought, and three coverings or cases to be made for it; the first, or outside one, of which was of boards, exceedingly strong; and caused it to be buried, so that it could not be viewed. A bay or gulf of the river came over this grave, which may be seen by any one who dives to the bottom of the water.
There is also, in the district of Sumbeil, near the borders of Pars, a mountain, from which fire issues at all times. At night this fire gives light; and smoke comes forth in the day-time; and the general opinion is, that there is here a fountain of Naphta, or of pitch (ژن)، which has taken fire. There is also a species of scorpion (کروره) which they call kezoureh: they are like the leaves of Anjedan (the herb Lasertum or pellitory), and are more destructive than serpents.

Very rich garments of brocade are manufactured at Shushter. At Sus there is a species of orange, which they call پنج انگشت (penj-angusht), (or five fingers,) said to be exceedingly fragrant. In this district there is a place called بسی (Bosi), where they weave beautiful tapestry; as also at کلیوان (Keliwan), and at بردون (Berdoun).

Jondi Shapour, or Gondi Shapour, is a considerable city, populous and pleasant, abounding in dates and the produce of agriculture; بن لهیث (Iacoub ben Leith), of the Soffarian Dynasty*, resided in this city; and his tomb is there. نهر تیری (Neher Tiri) is a town in which they manufacture garments like those of Baghdad. حی (Hey) is a town with territories dependent on it, and cultivated lands,

* Iacoub ben Leith, founder of the Soffarian Dynasty, died in the year of the Hegira 265, (A.D. 878.)
with date trees in abundance: the imam of the Motezalalah sect Abu Aly, was of this place. At Zawieh, near Hysn Mohdi, on the sea-side, a great many streams are collected into one body of water, affected by tides, flux and reflux. Teib is remarkable for its manufactory of shelwar bend, or fastenings for breeches and drawers; they are like those made in Roum: and none are found equal to them in any place except Armenia.

Lour is a pleasant and well-inhabited place; the mountain air prevails there; it was formerly reckoned as belonging to Khuzistan: but now they comprehend it within the territories of Kouhestan. Sumbeil is a district, which, in the time of Mohammed ben Wasel, was reckoned among the territories of Pars; at present it belongs to the province of Khuzistan. Nat and Khaizan are situated on a river. Asel has a small plantation of date trees: there was a battle at this place, in which, it is said, forty men of Sherah defeated a thousand men of the army of Baghdad. Arghan is a town where doushal* is made, and sent to all parts of the world. Mebader al Kebri, and Mebader al Sagheri (the greater and lesser), are two well-inhabited and pleasant places, abounding in dates.

* A particular kind of syrup, of a thick consistence, used in the composition of sherbet, &c.
Distances of Places in Khuzistan.

From Pars to Irak there are two roads; one by the way of Basrah, the other by way of Waset. The Basrah road is this: From ارغان Arghan to اسل Asel, two easy merhileh; from that to a village called دیدان Deidan, one merhileh; from Deidan to دورک Dourek, and from that to ساسان Sasan, a pleasant town, through which a river flows; from Sasan to حسن مهدي Hysn Mohdi, is a journey of two merhileh: from these two places one must go by water; and from Hysn Mohdi to بنات Benat, two merhileh; and they go from Dourek to Basan by water, it being much easier than going by land. This is the extreme boundary of Khuzistan. Benat is situated on the banks of the river Dejleh; and, if one chooses he may go by water to Ablah, or by land, crossing over when he comes opposite Ablah.

The road from Pars to Irak, by way of Waset, is from Arghan بازار Bazar, one merhileh; from that to رامز Ramuz (probably for Ram Hormuz), two merhileh; from Ramuz to لشکر Leshkur, or Asker Mokrem, three merhileh; from that to جندی شاپور Shushter, one merhileh: from Shushter to
Jondi Shapour, one merhileh; and from Jondi Shapour to Sus, one merhileh; and from that to Corcoub, one merhileh. From Shushter to Jondi Shapour, is one merhileh; from that to Teib, one merhileh; this place borders on the territories of Waset. From Leshkour to Ahwaz, is one merhileh; from Ahwaz to Dourak, three merhileh; and this is a shorter way from Leshkour to Waset than that which passes by Shushter. From Leshkour to Aidej is four merhileh; from Ahwaz to Ramaz, three merhileh, "because Ahwaz and Leshkour are situated on the same line, and Ramaz forms a triangle with them*. From Leshkour to Bazar, one merhileh; and from Bazar to Hysn Mohdi, one merhileh; from Ahwaz to Neher Tiri, one day's journey; and from Sus to Bosi, not so much as one merhileh; and from Sus to Bardoun, one merhileh; and from Sus to Matout†, one merhileh.

Those are the whole of the distances, and stages in the province of Khuzistan.

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* زیرا که اهواز و لاشهک بزرگ قبیل نهاده‌اند رامز برمال‌تال آر، است
† Or متوت Matoub, according to the Eton MS.
Description of the Province of Pars,
(or Farsistan---Persia Proper.)

The eastern side of Pars is bounded by the province of Kirman; the western side by Khuzistan and Isfahan. On the north, it has the deserts of Khorasan, and part of the territories of Isfahan; and it is bounded on the south by the Persian Sea.

We shall describe the whole face of this country, except the smaller villages and hills, which are too numerous and diversified for particular mention.

(Blank page for the Map of Pars.)
Account of the Kourehs, or Districts, in the Province of Fars, or Pars.

There are five Kourehs in this province, the most considerable of which is the Koureh of Istakhar: Ardashir Dereh, in which are the cities of Shiraz and Siraf. Jawr also belongs to this district of Ardashir, because it was built by him, and was his capital. Arghan is also a large city. The Koureh Shapour is the smallest of these districts of Pars: the town is called after Shapur, who built it, in the vicinity of Cazeroun.

But there are five places in Pars, which they call Zem*. The signification of this word is, a tribe, or race (Arab. توابيل). One of these is more considerable than the others—the Zem Heilouieh: this is called Zem Senjan. The second is the Zem of Ahmed ben Leith: it is called Zem†. The third is called

* In the Eton MS. there is a title in red ink prefixed to this passage—زموهایفارس "The Zemouns of Fars;" an extraordinary plural of Zem. As this section, and that which follows, afford some curious matter, they are given in the original Persian, at the end of this volume.

† The word following Zem in my MS. is rendered illegible by a blot of ink; and in
Zem Ahmed ben Saleh. The fourth is the Zem Shehryar, which they call Zem Badenjan. The fifth is the Zem Ahmed ben Alhosein, called Zem Karma; and this is the Zem Ardeshir.

ذكر جمهای کردان

Account of the Joums of the Curds*.

The Joums of the Curds are more than can be exactly numbered; but it is said that in Pars there are above five hundred thousand houses (خانه or families), which, during winter and summer, remain on the pasture-lands. Some of these Curds maintain two hundred persons, such as shepherds, and labourers, and grooms, and boys or servants, and such like. Their number cannot be ascertained.

the Eton MS. (like too many other proper names) it is written without any diacritical points, thus نواصر—and consequently capable of various readings.

* If the the word Joum had not been too plainly written in this place, and the following passage, I would have altered it to قوم Koom, tribe, people, family, &c. — Captain Franklin, in his Tour to Persia (London edition, 1790, octavo, p. 199), mentions "some hundreds of wandering Curds and Turkomans," whom his party met in the vicinity of Persepolis. They were then removing, with their families, flocks, and herds, to the southward of Shiraz; and resembled, in their sun-burnt, tawny complexions, the Gypsies of Europe.
Account of the Rivers of Pars.

The Rivers of Pars, which are navigable for boats, are the Rood Shakan, Rood Jourjezd, Rood Rouyin, Rood Sekan, Rood Koshbu, Rood Kas, Rood Fardab, and the Rood Hardeh.

Of the Lakes of Fars.

The chief Lakes are the Deryai Bakhtegan, Deryai Desht, the Beheiret (lake) Alsour, and the Beheiret al Hurbaian.
Of the Fire-Temples of Fars.

There is not any district, nor any town of Fars, without a Fire-Temple. These are held in high veneration. We shall, hereafter, more minutely describe them. Also, throughout Fars, there are castles in every quarter, one stronger than another, (بیکی از دیگر استوارتر) The greater number of them are situated in the district of Seif beni al Seghar. All these we shall describe in the course of this work, so that they shall be known. "And there are many considerable districts, which possess essential importance, yet have not been much celebrated or spoken of; but we shall notice all these places, and give a concise description of them, in this work*."

* و بسیار ناحیه به هر قسم در ذات نامه عظمی دارد و نام و ذکر بسیار نداز و ممکن موانع را باه کمیم و بباین شانی بکوبیم درن رسله
Account of the Districts of the Koureh of Istakhar.

The district of يزد (Yezd) is the most considerable division of the Koureh of Istakhar. There are in it three places with mosques, كتة (Kattah), میبد (Meibed), and ماهین (Mahein). Part of this district was formerly reckoned as belonging to the province of كرمان (Kirman), but now is included in the territories of فارس (Fars).

The extent of the district of Istakhar is about sixty farsangs. تبرز (Aberkouh) is one of the cities. اکیل (Ali) and کلید (Kelim) are two towns which, in Persian, are written سرمک (Surmek). حوبکان (Houbakan) they call مشقان (Meshkan). اژمان (Azhaman) is a town. جارین (Jarin), and تور (Kouin), and طرخیشان (Tarkhisan), have not any oratories or pulpits; neither have تباده (Abadeh) the village of عبدالرحمن (Abderrahman). مهرابان (Mehruian), صلی (Sahel al Kebr), and مروسف (Marouf), have not oratories or pulpits; neither have هران (Harah) فانک (Fanek), سرک (Rudgan), دهیره (Dehireh), ارکان (Arkan), کلész (Keles), دهیره (Dehireh), ارکان (Arkan), ماهین (Mahein), رادان (Radan), بیژا (Beiza), هران (Heran), و رامجیرد (Ramjerd).
Of the district, or طسوچ Tesouje, the principal towns are حومه Hhoumah, مکی مکی Radan, سرواپ Sirouah, لوان Lawen, تکورت Zakoureth, كوار Kellar, سرادسین Seradsin, استدان Ashedan, سردن Serden, لوردکان Lourdegan, خیار کان خیار کان Baman, اسلان Aselan, سفیيي Sefli.

نظر نواحيي اردشير كوره

*Account of the Districts of Ardesir Koureh.*

شيراز Shiraz is the centre for the عاملان Aumilans (Intendants or Collectors of the Revenue) of Pars. There are twelve طسوچ Tesoujes (portions or tracts of land.) In each of these is a district with buildings. Each Tesouje is an عاملي Aumily (or certain tract under one Aumil or Collector of Revenues.) These twelve Tesoujes are, the Tesouje کفره العليا Kaffrah al-aalia, the Tesouje کفره السفلي Kaffrah al Sefli, the Tesouje كبر Kabir, the Tesouje حديم Hedim, the Tesouje ديرگان Deirgan, the Tesouje تبیول الكویان Taiboul al Kawian, the Tesouje انباربانان Anbarbanan, the Tesouje ابندينان Abdian, the Tesouje شاهرخان Shahrung, the Tesouje طسوچ خان Tesowchkan, the Tesouje طيرار Tirar, and the Tesouje خان Khan.
Tir Merdan: except Shapur and Kazeroun, all these towns are without pulpits or oratories. Nubendgan, member Shaab, Bouan, Beinoul, Derjend, Derjan, Kumbuz Malghan, Ambouran, Asel, Fertast, Shekireh, Bahalouk, Bahelsegan, Kam Firouz; this place has five villages belonging to it: Arzu, Nader, Astadan, Kakan, Atesghah Mesihan (or the Fire-temple of Mesihan), Sejan, Meder, Heyaz, Khemagan, Balaien, Seisekan, Nebulis, Besmeil, Arjan, Deidalout, Deir Omr, Fardek, Senjan, Senjan:

Account of the Territories of the Koureh Arghan.

To every Zem there is a town and territory, in which resides a chief (پرستیزی), who collects the tolls and tributes; and in his charge are the guides (بدرترافته) upon the roads.

The Zem Heilouieh is also called Senjan.
it lies near Isfahan; and one side of it borders the Koureh Istakhar, another the Koureh Shapour, and another the 
Koureh Arjan. Besides these, it has a boundary near Beiza, another near Isfahan, and a third near Khuzistan; one also near the borders of Shapour: and the towns and villages of these different quarters are all reckoned as belonging to this Zem.

The Zem Delouan belonged to Ebn Saleh: it partly borders on the Koureh Shapour: one border of it lies next Ardeshir, and three boundaries of it turn back on the Koureh Shapour. The Zem Badenjan belonged to Amed ben Leith: it is of the Koureh Ardeshir; one border on the sea, and three on Ardeshir Dreh. The Zem Karian has one border on the Seif al Seghar, and one on the Zem Badenjan; three on the confines of Kirman, and another on the Ardeshir Dreh.
Account of (other) Zems* in that Country.

Zem Berouhi, Mohammed ben Besher; the Kabilah Mohammed ben Ishâk, Sebahian, Ishakian, Adraghanian, Sheher Kobar, Taharian, Rebadian, Sheheruban, Khoruan, Zingian, Seferian, Shehrabian, Shehmarian, Mutlesan, Memalian, Semakaman, Khalilian. These are what we know of them: but if any person wishes to be informed of all, he must recollect that we have before mentioned (see p. 83), that this people amount to near five hundred thousand families; and one† tribe of them goes forth two thousand horsemen; and there is not any tribe of less than an hundred horsemen. Summer and winter they pass on the feeding or pasture lands. A few of their people dwell on the

* It would seem, that in using the word Zem here, and Jowm in the chapter where these people are before mentioned, some confusion or mistake has occurred, which I am not at present able to correct, as the Eton MS. agrees with my own.

† That the reader may satisfy himself, on the subject of this extraordinary people, I have given the original Persian of the whole passage, in the Appendix.
borders of Sarour and Jarour, and depart not from those places. Their weapons and accoutrements, their numbers, war-horses, and troops, are such that they are able to contend with kings; and it is said that their race is originally Arabian. They have sheep, and mares (or ماديان she asses), and camels, but not so many: and I have heard that this people consist of above one hundred tribes; but I only know between thirty and forty* of the tribes.

Of the Fortresses and Castles of Pars.

There are certain cities surrounded with strong walls; and others, in which there are citadels with strong outworks; and there are some castles, exceedingly strong, situated on hills and mountains. Among the cities which have citadels, is اسطخر Istakhar; round the castle of which are strong fortifications.

Beiza has a citadel with fortifications; also سرمه Sermeh, and كليد Keleid. درنه الالس Kurnah allas, in Persian called دهیه مورد Dhey Moured, has an ancient دژ dez, or castle; and the fortifications of شهراز Shiraz have a کهنه dez kohendez.

* The word and, according to that most excellent Dictionary, the Firkung Bar-kan Kutter, signifies some, a few, any number from three to nine, &c.
or an ancient castle. جیر Jour has a citadel, but no outworks. کازرون Kazeroun, has a kohendez also, with fortifications. فسا Fasa, has a kohendez, with fortifications. دارابجرد Darab-jerd has a castle and walls. And I have heard, that in the province of Pars there are more than five celebrated castles, situated in towns and on hills, which no king has ever been able to take. One of them is the castle of ابن عمره Ebn Omareh, which they call تلعه دانبان Kelaa Danban. There the family of Omareh used to seize upon every tenth ship. The castle of کدبان Kedban is situated on a mountain: neither محمد بن واصل احمد بن الحسين Mohammed ben Wasel, with his army, nor أيوب بن علاءیل Ahmed ben Allosein, were able to take it.

The castle of سعید آباد Saied Abad (the residence of Good Fortune) is one farsang from the Koureh of Istakhar. It was originally called the Castle of استندیار Asfendiar. In the time of the Commander of the Faithful, the Prince of the Saints of God, علي بن أبيطالب Ali ben Abitaleb, to whom be peace! this castle was the residence of زیاد بن امیه Zeyad ben Ommiah, and from that circumstance was called after him. In the time of the منصور بن محمد بن جعفر Mansour ben Mohammed ben Jaffer was Governor of Pars, and resided in this castle, which then received its name from him. Some time after that, it was ruined; and soon again repaired by محمد بن واصل Mohammed ben Wasel, who was Governor of Pars. When it was taken by يعقوب بن ليث Yacoub, ben
Leith, he caused it to be once more demolished; it was, however, again repaired, and they used it as a prison.

The castle of Askoun is supplied with water by a stream flowing from the heights of Manein, and it is very difficult of access. The castle of Khoudert is situated on the borders of Kam Firouz: it is strong, and difficult of access. The castle of Arjan is exceedingly strong; and it is impossible for me to describe all the castles which cannot be taken either by force or stratagem.

Account of the Fire-Temples of Pars:

There is not any district of this province, nor any village, without a Fire-temple. One, near Shapur, they call Kunbud Kaush. At Kazeroun there is a Fire-temple, called Kheifeh: and another, called Kuladen and Mesouban: And in the religion of the Guebres it is thus ordained, that "omnis femina quae temporae graviditatis aut tempore menstruorum, fornicationem seu

* So written both in the Eten MS. and my own; but it should, probably, have been Kas, the name of an ancient king of Persia.
"adulterium fecerit, pura non erit, donec ad Pyræum (seu tem-
"plum Ignicolarum) accesserit (et) coram Heirbed (Sacerdote)
"nuda fuerit et urinâ vaccae se laverit*.

Account of the Rivers of Pars.

The river Tab رود طاب issues from the mountains of Isfa-
han, near برچ Berje; and, being joined by another stream from
the same quarter, at the village of مس Més, proceeds to
آرجن Arjan, and passes under the bridge called دکان Dekan, and
affords water to Pars, and Khuzistan, and روستای نم Roustai-
Zem, and falls into the sea.

The river Shadgan رود شادگان comes from بارزیک Barzik; and, passing under the bridge مره Waters
the villages of دیر Aber, and مانین Manein, and کرکان کرکان Kehergan; and, bordering the دشت رشتک گال Desht-Reshtikal,
falls into the bitter or salt lake.

The river Dowjend رود دوجند comes from جوئندان Dowjend.

* This is the literal translation of a passage which the reader will find in the ori-
ginal Persian, among the articles of the Appendix.
benden; and, proceeding to HOURAN and Jeladan, falls into the sea. The river REMIN, runs from Khaimaigan to LAHEIN, and falls into the river of SHAPOUR, and thence proceeds to Mouje Maiha, and falls into the sea.

The river KHASHEIN issues from the mountains of Dadein; and when it reaches Heifan, it falls into the river Mouje.

The river Sekan flows from the village of Deihan, from the place called Shadafzai, and watering the meadows and fields there, proceeds to the territories of Jemgan, and falls into the sea.

The river Harestek issues from the village of Masern; and, proceeding to the village of Mesihar, runs under the bridge of Mesoul, which is an ancient structure of stone; and from that goes on to the village of Hareh, and at the village of Karzein joins the river Khashein.

The river Curdaneh comes from Curdan, from the borders of Aurd*, or Ord, and derives its name from Cur-

* The wandering Curds or Turcomans, whom Captain Francklin met in the
Of the Lakes of Pars.

The Persian Sea is a bay of that great ocean which extends as far as China, along the coast of Hindoostan. In Persian it is called the Sea of Pars, or of Kirman, because that none of the countries situated on it are more populous, cultivated, or delightful, and because, in ancient times, the kings of Pars were the most powerful and illustrious; and even at this present time the people of Pars are famous in all quarters.

One of the lakes is called Bakhtegan, into which falls vicinity of Persepolis, informed him, that the name of their tribe was Ort.—"Tour to Persia," &c. octavo edition, p. 199.
the river "

Kar, and it reaches to the borders of Kirman. It is in length about twenty farsang, and its waters are salt. This lake is in the Koureh of Istakhar. There is a small lake in the Koureh of Shapour, at the Desht (or waste) of Arzen, the length of which is ten farsang: its waters are sweet and pleasant; they were at one time dried up; no water remained in this place: all the small sturgeon (ماهی شیر) are taken here. There is another small lake in the Koureh of Shapour, near Karzein, the length of which is about ten farsang. Near Mour the water is bitter, or saltish; and there is much fishing in it.

The lake حیگان Heikan is of bitter water: it is twelve farsang in length. Salt is collected on its banks. It is part of Ardestir Koureh, and they say belongs to Ardestir Khereh. Its beginning is at the distance of two farsang from Shiraz, and it ends near the borders of Khuzistan. The lake of Sefhouiah is near eight farsang in length: it affords much fishing: On its banks are thick forests, and reeds or canes in great abundance: it belongs to the borders of Istakhar.
Description of the great Cities and remarkable Edifices.

Istakhar,* is a city neither small nor great, more ancient than any city whatsoever of Pars. The extent of it is about one mile; and the sovereigns of Pars had their dwellings there, and Ardezir resided in that place; and there is a tradition that Solomon, the Prophet (the blessing of God be on him!) used to set out from Tabertha† in the morning, and at night arrive at Istakhar. There is in Istakhar a mosque, which they call the Mosque of Solomon, the son of David; and some people affirm that Jem, who reigned before Zohak, was Solomon; but that opinion is erroneous. In ancient times Istakhar was well inhabited; and the bridge called Pool-i-Khorasan or the Khorasan bridge, is without the city.

Beshadour was built by King Shapur. It has strong ramparts, and a ditch with water, in which weeds and thorns grow as high as the waist of a man, so thickly entangled, that one cannot, without considerable difficulty, be extricated.

* The reader will find the original Persian of this passage in my "Epitome of the Ancient History of Persia," Appendix, p. 91.
† Or Tiberias.
from them. This place has four gates; and in the midst of it is a singular hill, or eminence, like a tower or dome. The build-
ings are of clay.

Jawr was built by Ardeshir. It is said that this place was formerly a small lake, and that Ardeshir, having there ob-
tained a victory over his enemy, desired to build a city on the spot, and ordered the water to be drained away. The walls are of clay. There are four gates: One is called the Bab Mihir; it leads to the east: another is the Bab Beh-
ram, leading to the west. On the right hand is situated the

Derwazeh Hormuz, or Gate of Hormuz; and on the left the gate of Ardeshir. This gate was erected by Ardeshir; and from it there is a view of all the districts and territories. Opposite to this is a hill, from which water gushes with great force, and falls into an aqueduct, which was formed of stone and mortar, but is now fallen to ruin. The city is well supplied with running water; and in the vicinity of each gate there is about a farsang laid out in gardens and pleasure-
grounds.

Shiraz is a modern city, built by Mohammed ben alcassem Okail, uncle (or cousin-german) of Hejaje ben Yousuf. The productions of every city are brought to Shiraz, and are not taken from that to any place. This was chosen as the station of the army of Islam,
on account of its vicinity to Istakhar, during the war*. The city was at that time built: it extends about one farsang, and has not any walls. Here is a دیوان Divan (Court of Revenue, Tribunal, &c.) and the Collectors of the Revenue go there.

Karzein is a small town, about the size of Istakhar, and the best in that Koureh. The town called مکه Mekeh † is situated near the borders of بزید Yezd and ابرکوه Aberkouh, and near the territories of Kirman; and هریه Herieh goes between from the شفت کرمان Shek of Kirman and the borders of Isfahan ‡. Mekeh is situated on the skirt of the desert: it is a pleasant town, and well supplied with provisions. There is a town with a castle and two iron gates; one called باب ابو Abou Bab Abrou; the other باب المسجد Bab al Mesjed. Here is a mosque; and they drink water conveyed in trenches or canals; and there is a stream also which flows from the castle. In this village there is great abundance of fruit, and many trees and edifices.

Aberkouh is a plentiful town, about the same size as

* The war which gave the Musulmans possession of the Persian empire, in the middle of the seventh century of the Christian era.
† Probably for کاتتا Katta.
‡ The reader must recollect, that I have only undertaken, in the present volume, a mere translation. The numerous obscurities of the text, I shall endeavour to illustrate in a future work, of which I have given an outline in the Preface.
Istakhar: it has not any trees. Rudan resembles Aberkouh in every respect, but that it produces more fruit, and is better supplied with provisions. Serour is a small town; but plentifully supplied. Beiza is one of the largest towns in the Koureh of Istakhar: it is a pleasant and well-inhabited place: its walls are white; and it was the station of the Mussulman army at the time of the conquest of Istakhar. From this place they send corn to Shiraz.

Of the Koureh of Shapour.

One of the chief cities in the Koureh Shapour, is Cazeroun. It is about the size of Nubendjan; but Cazeroun is more populous, and stronger, and of better air: the air of Cazeroun is the purest of all Pars. They drink there, well-water; and have abundance of fruits and crops. Cazeroun and Nubendjan are the most plentiful places of all the Koureh of Shapour.
Of the Koureh of Darabjerd.

The largest town in the Koureh of Darabjerd is باسا Besa. It is of the same size as Shiraz; and the air of Besa is better than that of Shiraz. In their buildings they use cypress wood. It is an ancient city, with a castle, and walls and ditches. All the productions of a warm and cold climate are to be found there; dates, oranges, &c. All the towns of Darabjerd are near each other.

Of the towns of اردشير دره Ardesthir Dereh we have already mentioned Shiraz. After that is سیراف Siraf, about as large as Shiraz. Here are very wealthy men, such as merchants, and others, who expend thirty thousand dinars on the building of their houses. There are not any trees immediately about Siraf. There is a mountain on the east of the city which they call جم Jem; this affords fruits and water for the town. Siraf enjoys a warmer climate than any of those other towns.

Arjan is a considerable city, producing dates and olives in great plenty. From Arjan to the sea is a distance of one mer-
hileh; so that it partakes of the land and sea, of the mountainous and level country.

The greatest cities of Pars are Shiraz, and Siraf, and Arghan.

Nubendjian enjoys a warm climate: it has a few date trees. Shaab bouan is within two farsang of Nubendjian: it consists of several villages, with running water, and so many trees that the sun with difficulty shines upon the ground. Jenabah, and Sinir, and Mahirooyan, are of very warm air, situated on the sea coast, and abounding in the fruits of a warm climate.

The Distances of Places in Fars.

From Shiraz to Siraf, five farsang; from Shiraz to Kefer, five farsang; from Kefer to Beher, five farsang; from Beher to Benjeman, five farsang; from Benjeman to Kouar, six farsang; from Kouar to Desht Shourrab (the waste or desert of bitter water), five farsang; from that to Khan Daoud (David's Inn), from which there is a desert for about three farsang; from the Khan...
Badyeh, six farsang; from that to Dhey Mei, six farsang; and from Dhey Mei to Serakiah, six farsang; and from Badergan to Terka, to the Khan, four farsang; from that to Siraf, seven farsang; and from Doubein to Serakiah: In all, is a distance of sixty-eight farsang.

Road from Shiraz to Jenubah.

From Shiraz to Khan-Sheir, on the river Sekan, six farsang; from Doubein to Serakiah, four farsang; from Sir Khou, to the town of Touge, twenty-four farsang; from Touge to Jenubah, twelve farsang: In all forty-four farsang.*

* In this, as in the Nezabat al Coloub, and most other Asiatick Works on Geography, the reader must calculate the distances himself, if he wishes for an accurate total.
Route from Shiraz to Sirgan.

From Shiraz to Istakhar, twelve farsang; to the Reseid Gah Kelouder, eight farsang; from Reseid Gah to Zyad-Abad, which has been reckoned as part of Khuristan, five farsang; from Zyad-Abad to the village of Herbaian*, where there is a small lake, six farsang; from Herbaian to the Dhey Abdarrahman, three farsang; from Abdarrahman to Dhey Moured, where is a town called Boudenjan, six farsang; from Dhey Moured to Sahel al Kebri, eight farsang; and from Sahel al Kebri to the Rebat Sirmkan, eight farsang; from Sirmkan to Rebat Posht Khem, nine farsang; and from Rebat Sirmkan to Sirgan, of Kirman, nine farsang; the Rebat Sirmkan belongs to the borders of Kirman.

* I must acknowledge, that in this name I have supplied by conjecture the diacritical points of the ya, as in my MS. the word is thus written, I had hoped that the Eton MS. might enable me to ascertain the true reading; but I found it in this as in most similar cases, still more unsatisfactory and equivocal than my own, the points being altogether omitted, and the word appearing thus, I have noticed in the Preface the various pronunciations of such a character, according to the application of points.
Road from Shiraz to Kattah.

This is the road of Khorasan: From Shiraz to Dukak, six farsang; from Dukak to Istakhar, six farsang; from Istakhar to Pir Kurieh, four farsang; from Pir Kurieh to Kohendiz, six farsang; from Kohendiz to Dhey Bend, eight farsang; from Dhey Bend to Aberkouh, twelve farsang; from Aberkouh to Dhey Shir, thirteen farsang; from Dhey Shir to Hawr, six farsang; from Hawr to the Kella-Majious (or the Castle of the Magi), which is now in ruins, six farsang; and from the Kella Majious to the town of Kattah, five farsang; from Yezd to Hereh, six farsang; and from Hereh to Katta, seven farsang. This is the extreme point of the territories of Fars. The total, eighty-seven farsang.

* This section has been given in the "Epitome of the Ancient History of Persia," p. 91, Appendix.
Account of the Road from Shiraz to Isfahan.

From Shiraz to Hezar, nineteen farsang; from Hezar to Manein, six farsang; from Manein to Rekisa, which is the Reseid Gah (the place of watching)*, six farsang; from Rekisa to Kumar, four farsang; from Kumar to Kesr Aaien, seven farsang; to Istakharan, which is a village, seven farsang; from Istakharan to Khan Aweis, seven farsang; from Khan Aweis to Dhey Gouz, seven farsang; from Dhey Gouz to Kereh, eight farsang; from Kereh to Khan Lenjan, seven farsang; and from Khan Lenjan to Isfahan, nine farsang. The borders of Pars extend to the Khan; and from Shiraz to that, is forty-three farsang; and from Shiraz to Isfahan, seventy-two farsang; from Shiraz to Kehrgan, seven farsang; and from that to Khurestan, a small town, nine farsang; from Khurestan to a rebat, four farsang; from the rebat to Keroum, four farsang; from Keroum to Besa, five farsang; from Besa to the town of Te-

* without the ر would signify "the place of the chase, the hunting-ground," &c.
misan, four farsang; from Temisan to Joumeh Mesehan, six farsang; from Merzind Khan to San, four farsang; from San to the village of Darabgird, to Zem Mohdi, five farsang; from Rousta (the village) to Firkh, eight farsang; from Firkh to Bazem, fourteen farsang. The total from Shiraz, eighty-two farsang.

راه از شیراز به ارژان

Road from Shiraz to Arjan.

From Shiraz to the town of Jouein, five farsang; from that to Deh Khellan, four farsang; from Khellan to Khourarreh, five farsang; from Khourarreh to Gurkan, five farsang; from Gurkan to Nubanjan, six farsang; from that to Hhourwan, four farsang; from Hhourwan to Derchend, four farsang; from Derchend to Khan Khammud, four farsang; from Khan Khammud to Bendil, eight farsang; from Bendil to Dhey Akareh, (the village of scorpions) called also Heir, four farsang; from Heir to Rasein, four farsang; from Rasein to Arjan, the end of the journey: In all, from Shiraz to Arjan, sixty farsang.
Account of the Stages and Distances between the principal Towns of Fars.

From Cazeroun to Shiraz, fifty farsang; from Besa to Jehrem, ten farsang; from Shiraz to Istakhar, twelve farsang; from Shiraz to Kouan, ten farsang; from Shiraz to Beiza, eight farsang; from Shiraz to Darabgerd, fifty farsang; from Shiraz to Jawr, twenty farsang; from Shiraz to Siraf, sixty farsang; from Shiraz to Nubenjan, twenty-five farsang; from Shiraz to Yezd, seventy-four farsang; from Shiraz to Aberkouh, thirty-two farsang; from Shiraz to Jenabah, fifty-two farsang; from Shiraz to Houmah, fourteen farsang; from Shiraz to Jehrem, thirty farsang; from Shiraz to Jawr to Cazeroun, sixteen farsang; from Shiraz to Siraf to Bejirem, twelve farsang; from Mahi Rouian to Hesen ibn Omareh, which is the extent of Pars, one hundred, and sixty farsang.

From Kirman to the borders of Isfahan: From Roudan to Anar, eighteen farsang; from Anar Meherje to Kattah, five farsang; from Kattah to Meimed, ten
farsang; from Meimed to عقدة Akdeh, ten farsang; from Akdeh to Manein, fifteen farsang; from Manein to Isfahan, forty-five farsang; from Roudan to Manein, eighty-three farsang.

Of the Water, and Climate, and Soil of Fars*.

The land of Pars is divided into the warm region, lying to the south, as far as Karzin, and زم Zem, and دارابگرد Darabgird, to فرح Firkh and Herje. The northern division is cold.

In the warm region are comprised ارغان Arghan, and سنبر Nubendjan, and مهریان Mahrooian, and سیر Sinir, and جنابه Jenabah, and توی Touje, and روسته Deshti Reshak, and دارین Darein, and جور Jawr, and مارین Marein, and کازرون Cazeroun, and خریکان Khemagain, and سیران Semiran, and بیژر Bjerem, and هرمزکر Hormuz Keran, and سیراف Siraf, and خسای دبیل Hesen ibn Omareh, and other places; but these are the principal.

* The title of this section is given from the Eton MS.—In mine a blank space is left for it.
To the colder region belong Istakhar, and Beiza, Manein, Aideje and Kam Firouz, Goured, and Kellar, and Sersir, and Awlenjan, and Yezd, and Rouz, and Rouz, and Yezi, and Bazrik, and Serder, and Houmah, and Jehre, and Setouder, and Meshkanath, and Berm, and Astehajan, and Rahban, and Louar, and Tarpensan. Akleid, Sermek, and many other places, all belong to this cold part of Fars. But Jawr, and Besa, and Shiraz, and Beshadour, and Cazeroun, are nearly alike in climate. The cold region is that in which fruits do not arrive at perfection, and where corn only is produced, such as Yezd, and Koured, and Roustak, and Istakhar, and Rahban.

In the warm places, during the summer season, no bird remains on account of the excessive heat. In some parts of it, flesh, if laid upon the stones, in summer time, will be roasted. The climate of the cold region is very healthy: that of the warm parts is not so good, especially of Darabgird. Arghan enjoys a better air, such as Siraf and Jenabah. Shiraz, and Besa, and Cazeroun, and Jawr, are of a more temperate and salubrious climate. The water at Darabgird is bad.
Of the Persons (also of the Manners, Languages, Religions, and Chief Families) of the People of Fars.

The inhabitants of the warm parts of this province are of slender make, and brown complexions*, with little hair. In the colder region they are fatter, and have more hair, and their complexions are fairer. And they have three languages: The Parsi (زبان پارسی), which they use in speaking, one to another; though there may be some variations of dialects in different districts, yet it is in fact all the same, and they all understand the language of each other, and none of their expressions or words are unintelligible; The Pehlavi language, زبان پهلوی which was formerly used in writings; this language now requires a commentary or explanatory treatise; and the Arabick language, زبان تازی which at present is used in the Divans, or Royal Courts of Justice, Revenue, &c.

The dress and ornaments of the princes are, short coats, or tunicks, open before; and large cloaks, or outer garments; small sashes wrapped round the turbans, and swords hung by belts,

* Literally wheat-coloured کنده کوره
with tight boots. The Cazis (or magistrates) wear on their heads caps (كلاه), so that their ears are covered, the end hanging on their shoulders. Their shirts are of a fine texture; but they do not wear boots, nor the outer cloak. The secretaries, or writers (دیپیران) of Pars, wear the cloak and boots, and their habits resemble those of the Arabians.

As to the manners of the people in Pars, those who are the chief men, and who occupy the higher offices in the service of the sovereign, are polite and courteous: they have fine palaces, and are very hospitable. The people, in general, are kind and civil in their manners. The merchants are remarkably covetous, and desirous of wealth. I have heard that there was a certain man of Siraf who had passed forty years at sea, never leaving his ship during that time: whenever he came to a port, he sent some of his people on shore to transact his commercial affairs; and when that business was finished, he sailed on to some other place. The inhabitants of Siraf devote their whole time to commerce and merchandise. The Author of the book says, "I myself saw at this place several persons who possessed four thousand thousand dinars; and there were some who had still more; and their clothes were like those of hired labourers." But the people of Cazeroun and Besa traffick on shore; and they derive their fortunes from this kind of commerce: they are persevering and patient in the acquiring of riches; and the men of Pars, where-soever they go, are powerful and wealthy.
As to the different religious sects of the people of Pars, those who inhabit the sea-shore are of the same sect as the people of Basrah. From Siraf to Mahi-rooyan, and to Arghan, are nearly all the same. The inhabitants of Jehrem are of the Moatazelite heresy: Those who dwell in the warm region are of seven different sects: and those of the cold region, of Shiraz, and Istakhar, and Besa, are believers in the Sonna (or traditions of Mahommed); and some are like the people of Baghdad, and have the Fetaa, according to the rules of those who follow the Hadith, or holy traditions.

In Pars there are Fire-worshippers, or Guebres (گیبز), and Christians (ترسیمان), and some Jews (یدودان); "and the books of the Guebres, their fire temples, and their customs or ceremonies of Guebrism, or Magism, still continue among the people of Pars; and there are not in any country of Islam so many Guebres as in the land of Pars, which has been their capital or chief residence*.

In the books of the Persians (پارسیان) it is recorded that several of their kings were of Pars, such as Zohak, and Jem, and Feridoun, and others, till the time that Feridoun divided the earth among his sons; and they were the kings of the earth till the time that Zhu'llkarnein (Alexander the Great) came, and slew

* See the original of this passage in the Appendix.
Dara, the son of Darab; and the empire declined until the time of Ardeshir. After him there were kings, such as Shapour, and Baharam, and Kobad, and Firouz, and Hormuz*, and others; most of whom were of Pars, or of Arabia; their dominion extended to the borders of Roum. But when an Arabian race conquered the whole world, Pars became as a considerable province to them, and the seat of empire was removed to Irak. The kings of Pars have been highly celebrated; their history is so well known, that it were unnecessary to say more of it in this place.

Since the introduction of the true faith (Islam), there have been many illustrious men from this province, (Pars.) One of these was Hormuz, a Guebre, who, in the time of Omar ebn Alkhitab, may God reward him! was taken by Abdallah ben Omar, and put to death.

Selman Farsi (Selman the Persian) also was one of those illustrious men: his piety is celebrated throughout the world: he sought the truth of religion in all quarters, until he found it at Medina, with the prophet, the peace and blessing of God be on him! in consequence of which, Selman became a true believer†.

* See the series of all these kings in the "Epitome of the Ancient History of Persia."
The race of Omareh, also called جلندی, formerly possessed extensive territories and wide dominions in this country, on the sea-coast, in the vicinity of Kirmán. It is said that their empire existed before the time of Moses, on whom be the blessing of God! and that it is to some princes of this family the Koran alludes in that passage,

و كان وراءهم ملك يأخذ كل سفينة غصبا

"And there was behind them a king, who forcibly seized on every (sound) ship.*" And to this very time they have soldiers, and plunder on the sea, and pay not tribute to any king: and it was with عبد الله بن أحمد الجلندی that عمرو بن الليث Omru ben Leith made war for two years; and he did not conquer him until he had called to his assistance two of the family of Omru.

The بني الصغار Beni Alseghar are also of the race of جلندی. It is said that سيف الصغار Seif al-Seghar is called after them. Those we have mentioned are the more ancient kings of Pars.

ابوزهیر Abu Zeheir was of the family of سامه بن بوعيSameh ben Boui. سيف بني زهیر Seif beni Zeheir was

* This king is before mentioned, p. 12.
called after him. Abu Sareh, who seized upon Pars, was of this family: he retained possession of Pars until the Khalif Mamoun sent Mohammed ben alashaath against him, when, in the desert of Shiraz, his army was defeated, and himself slain. To Jaffer ben abi Zoheir, Haroun Arrashid gave the viziership. Muzaffer ben Jaffer Reshak has it, and is Lord of the Scymetar and from the border of Hei to Bejerm, belongs to him.

The race of Khanteleh, the sons of Temim: They are of the family of Arweh ben Adyeh, who crossed over from Bahrein to Pars, in the time of the Ommiades. After the death of Arweh, they settled in Istakhar, where they accumulated great riches, and lived in splendour. One of them, called Omru, was so wealthy that he purchased a book at the price of one thousand dinars, and bequeathed sums of money for religious purposes, and alms, throughout all the cities and provinces of Islam; and the income and taxes of their estates were ten thousand thousand дирэms.

Omru ben Ibrahim received from the Khalif

* More particularly the Koran.
Mamoun the sovereignty of the sea. After him, مرس بن عبوز Merdas ben Omru, who was called بويذن Bouyellou, possessed such estates, that every year his taxes amounted to three thousand direms. His son, محمد بن واسيل Mohammed ben Wazil, was equally rich. The chief of this tribe was عبرو بن عيسى Omru ben Aiseh. At the time the Turks assumed the Khalifat, they desired to remove them from court; and the province of Fars was divided among forty nobles of the Turks, the chief of whom was مولى Mouled: Having reproved them for their tyrannical conduct and wickedness, they all conspired against him, and sought to kill him: he applied for protection to Merdas, who saved him from those nobles, and sent him to Baghdad. The Turks then gave the command to ابراهيم بن سهارا Ibrahim ben Simara; and عبد الله بن يحيى Abdallah ben Yahia sent a letter, desiring that those nobles might be seized, and put to death. Ibrahim ben Simara took four of them, and slew them; and pardoned the others. From that time forth he was chief of the Turks (ريس ومتقدم تركانن) in Pars.

Mohammed ben Wazil was in possession of Pars; and عبد الرحمان بن مفلح Abdar'rahman ben Moftah was sent from Baghdad with a great army, and a general, named طاشم Tashem. In a battle with Mohammed ben Wazil, this Tashem was slain; and Abdar'rahman, being taken prisoner, was put to death. Pars continued in his possession until his kinsman Merdas invited Yacoub ben Leith, who came into Pars,
and defeated Mohammed ben Wasel, who fled from Beiza to Merou. At the time that Mohammed ben Wasel returned from battle with Abdarrahman ben Moslah, Yacoub ben Leith defeated Mohammed, who went to sea (or fell into the sea, بلديا انتان), and was brought from that to Yacoub: he was confined for some years in a castle; but, whilst Yacoub was absent, having gone to the borders of نیشابور Nishapour, Mohammed, with a band of the prisoners, got possession of the castle, and Yacoub sent people to put them to death.

The race of Saman (the Samanides) are descended from Bahram, and Bahram was of خير Kheir in Ardest tyrgerd: there he resided, and went from that to هرات Herat, and conquered the army of the Turks ترکان Kesri (the Persian monarch) was terrified at his exploits *. But the story is very long. The family of Saman is descended from him; and for many years the government of ماور النهر Balkh Maweral'nahr and يحيون Jihoun, or river Oxus, was in their hands.

اسعیل بن احمد بن اسد Ismael ben Ahmed ben Asad possessed so extensive an empire, that Khorasan, and Mawarlnahr, and Tabaristan, and Gurkan, and Koush Koundesh, and

Rey, and Casvin, and Ether, and Rengan, were all under his dominion; at no other time were all these countries or places in the possession of an individual; and he raised himself to such glory and power, that the kings of Cheen and Turkestan were stricken with terror; and he was as renowned in those countries as in the land of Islam. To him succeeded Nasser ben Ahmed. In his time nobody could oppose or control his sway.

阿里 بن الکسیم بن بشر Ali ben Alhosein ben Bashr was of the tribe of Azd, which dwelt at Bokharah. He entered Pars, and acquired power, until Yacoub ben Leith opposed him in battle, and overcame him at Kantereh, a place near Shiraz. He was taken prisoner, and for some time confined, and after that put to death.

The kings of the Zems زم مسیحان These kings had in their courts not less than a thousand horsemen. The زم مسیحان Zem Mesejan, which was called the Zem of Jelouiah al mehrjan ben Ruzbah زم جیلویه المهرجیان بن روزبه. Jelouiah went to this Zem from Hemaigan Selhy of the Koureh of Istakhar, and served سله Seleh. When Selch died (نرمان یافت) Jelouiah took possession of the Zem, which from that time was called after him. His success continued, and arrived at such a degree that he attacked the family of Budolph معیق بن عبیسی Maakel ben Isa, the
brother of Budolf. Then Budolf came and slew him, and cut off his head; and the family of Budolf, as long as they existed, considered this head as lucky, and productive of good fortune to them. For some time they put it on a spear, and bore it about in front of the army. The skull was set in silver, and continued till the time that Omru ben Leith defeated Ahmed ben abdalaziz, when that curiosity having fallen into his hands, he ordered it to be broken. The government of this Zem is still in the hands of the family of Jelouiah.

The Zem Divan: The chief of this was Azad Murd of Kouhestan The government of this still continues in his family; and it was Mohammed ben Ibrahim who drew forth an army against Azad Murd, until at last he fled before him.

The Zem Karian is in possession of the race of Saffar (آل صفار). Their chief is Hajer ben Ahmed ben Alhassan.

The Zem Badenjan: the chief of this was Musa Ibrahim. Now it has passed to the tribe of Musa Ibrahim. Some of this tribe have removed from Pars to Isfahan: their estates in Pars are very considerable, and the government is still in their family.
Of the Debiran (Writer or Secretaries) of Pars, who were illustrious there, was Abd al Humeid ben Yahia: he was of the Ommiah family, and his story is well known.

Abdallah ben al Mefakaa was of Pars: he dwelt in Basrah; and was slain there in the time of Mansour. The occasion of this was as follows: he had given a passport, or letter of security, for Abdallah ben Ali ben Mansour; and in it was written "If this promise of protection should not be observed, or if violence should be offered to him, Mussulmans shall nevertheless be free from any blame." Mansour, enraged at this, sent an order to the Aumil (or Chief Collector of Revenue) at Basrah, that he should privately destroy Abdallah ben al Mefakaa.

Yahouiah, the Grammarian and Scribe, was originally of Istakhar: he resided at Basrah, and died at Shiraz, where his tomb is. He composed a Treatise on Grammar.

A great many officers of the Khalif's Divans (or Courts of Justice, Revenue, &c.) were of Pars; some viziers, such as the Barmeks (Barmecides). At all times the offices of state were filled by men from Pars, who are peculiarly qualified for those situations, because they are rendered so expert in business, by the multiplicity and various forms of their Courts and Tribu-
nals, that one person will discharge the functions of several difficult offices. I have not seen any others who were so universally acquainted with business, except two or three: Maali ben al Nasser, who was secretary to Hassan Reja; he came from Irak, and was killed at Shiraz. Hassan Reja, who managed the war department, caused a tomb to be erected for him at Shiraz.

Bedar Hedaf ben Zerar al Mazeni was fifty years employed in the Divans, and lived six years after he became blind. Haman ben Behram was of Shiraz, and belonged to the Divan of Ali ben al hosein ben Basher: he was afterwards transferred to the Divan of Mohammed ben Wasel, and superintended every Divan except that of Ambassadors.

Hosein ben Abdallah, who was surnamed Abu Saied; his proper name was Abdallah ben Almerzian. He was originally of Besa, and dwelt at Shiraz, and traced his descent, by the mother's side, from the race of Merwan: he was introduced into the Divans of Pars, and resided at Bokhara.

There is a race or family in Pars, called the Ahil Biout, to whom the business of the Divans belongs by hereditary right. The family of Habib Medrek, and the
family of Fazl, the son of that Habib, are of this tribe, which
is originally of Kam Firouz. They settled at Shiraz,
and managed important matters, and became great; and the
Khalef Mamoon invited Medrek ben Habib
to Baghdad, and held him in high esteem. His death happened
in Baghdad, in the time of Motazem. It is said that
Yahia Aksem hired some person to murder him
privately.

The race of the Beni Sefar are of the tribe of
Baunla. Yaghia, and Abd al-Rahman, and Abdallah, of the children of Mohammed
ben Ismael, resided in Pars during the reign of Mamoon, and filled the offices of the Divan. The
family of Merzban ben Zawieh of Shiraz.
Hassan Merzban hindar ben Mohammed Wasel. After him was
Iacoub ben Leith. Jaffer ben Soheil ben al Merzban was secretary of
Hareth Fariaoun. There was not any family more ancient or more
great than the race of Merzban ben Feras-
dad.

Abu Saied al Hassan, ben Abdallah
Nasser ben Mansour, ben al merzban Ahmed ben Hedad, at this
time conducts the business of the Divan; and Merdshad ben ali
Merdshad and the sons of Hassan, Hosein and Ahmed, are Aumils of the Divan. Many other men of Pars have arrived at high religious dignity in various places.

Hosein ben Mansour al Hellah was of Beiza. He was a man of probity, and virtue, and wisdom; and arrived at considerable eminence. He said, "Whosoever honestly strives with all his heart, and, separating himself from the allurements of pleasure, shall hold fast the bridle of sensual desire, and patiently wait, shall ascend to the court of honours by the steps of uprightness, and gradually be purified from the infirmities of human nature; or if human nature should occasionally shew itself in him, it will be such as was imparted to Mary the Virgin, by the power of the spirit of Almighty God, the fruit of which was Jesus, on whom be peace! All that such a man shall utter, will be, as it were, the voice of the Lord; and all his actions, as it were, divine; and all his commands like those of Heaven." In this manner spoke Hosein ben Mansour, and preached to all the people about him, till many of the viziers and officers of the Divan began to imitate him; and he gained influence over the nobles and princes of Irak, and Jezireh, and Jebal, and Rei. He would not return to Pars; and meditating on his own business, he went to Baghdad, and was in the palace of the Khalif, and had attendants, porters, and slaves, till at length he was hanged alive.
Hassan, surnamed Abu Saied, was of low origin. He introduced the heresy of the Karmestians. Having gone to Bahrein on mercantile business, he preached to the people of Arabia, and great numbers followed him; and he acquired such power that he defeated armies, and took a castle from the people of Oman, and seized some towns of Arabia; but was at last slain.

Selman ben Hassan was a man who went into the road of the hadjies, or pilgrims going to Mecca, and robbed and slew them: and at last proceeded to such lengths, that he plundered the treasures of the Kaaba, and killed the pious men who devoted themselves there to incessant prayer. In consequence of this, Hejaje ordered his kinsmen to be seized, and brought to Shiraz: they were kept a while in confinement; but, being men of good character, were not made responsible for his offences.

Account of the most extraordinary Edifices in Pars, (and other Curiosities.)

In the territory of Istakhar is a great building, with statues carved in stone; and there, also, are inscriptions, and
paintings. It is said that this was a temple of Solomon, to whom be peace! and that it was built by the Dives, or Demons: similar edifices are in Syria, and Baalbeck, and Egypt.

In the territory of Istakhar, also, there is a kind of apple, half of which is sweet, and half sour. Merdas ben Omru mentioned this circumstance to Hassan Reja: he denied the possibility of it, and Merdas sent and caused one to be brought, and shewed it to him.

At the village of Abdar'rahaman there is a certain great pit, the bottom of which is dry all the year, except at the season for watering the fields, when water issues from it, and serves for the purposes of agriculture and for drinking. When it is not any longer necessary for the husbandman's use, the water disappears.

In the territory of Shapour, there is a mountain; and in that mountain are the statues of all the kings, and generals, and high priests (Moubed), and illustrious men, who have existed in Pars: "And in that place are some persons who have representations of them, and the stories of them written;" and this tribe belongs to the territory of Arghan, at Hysn Mohdi.

* See the Persian of this and the preceding passage in the Appendix.

† یک‌تا خانه هستند که صورت‌ها و قصه‌ها ایشان نیستند دارند.
At the city of جور Jawr, near the northern gate, is a pond, or pool of water, in which a brazen vessel is so placed, that, from a hole in it, the water issues with great violence.

In the vicinity of ابرکو اberkouh are considerable heaps of ashes. The common people say, that here was the fire of Nimrod (into which he caused Abraham to be thrown.) But this is not true: the fact is, that Nimrod, and the kings of Canaan, dwelt in the land of Babylon.

In the Koureh of Arghan, at the village called صاهل العرب Sahil al Arab; there is a well, from which proceeds water enough to turn a mill, and water the fields. The people here say, that they have made various efforts to ascertain the depth of this well, but have not ever been able to reach the bottom.

In the Koureh of رستاق al-rastakh, there is a place between two hills, from which smoke constantly issues; and it is said, that if a bird should fly near that place, it would drop down.

In the Desht-Varein, there is a village called خسروهیين Khosruhein, in which there is not any tree. Here is a family, of whose sorceries and magick I have heard such an anecdote as cannot be repeated.
In Ardestir Dereh, near the gate of Shiraz, is a fountain, of which they drink the water as a purgative: one cup full operates once upon the body; two cups full, twice: if one drinks many, it occasions vomitings, and excessive evacuations.

Near Arghan, on the borders of Khuzistan, is a remarkable pile, or heap, called the تل دیلی Tel Deilemi, with a vault or recess, two hundred paces broad, and so high that a man, mounted on a mule, with a standard in his hand, cannot reach the top.

In the territory of كوان Kouan, there is a certain flower, which they eat green, like the leaves of the جفتندر Chukender.

In the territory of Shiraz there is a plant, or herb, which they call سوسن نرگس Susen Nergus, (the Lily Narcissus.)

Near Varein there is a river, called نهر چین Nehr-Cheen, the water of which is pleasant to the taste, and is used for the purposes of agriculture; but when clothes are washed in it, it becomes green.
Account of the Commodities and Productions of Fars

The rose-water of Shiraz is most remarkably excellent, and highly esteemed in all parts of the world. It is chiefly made at Jaur, and sent by sea to Hejaz, and Yemen; it is also sent to Syria, and Egypt, and Magreb or Africa, and Khorasan. Here also is made oil, better than that of any other place, except the oil of Kheiri, and that of Cufah.

At Sinir, and Jenabah, and Kazeroun, and Tooje, linen garments are manufactured; and the embroidery and clothes made at Besa are esteemed by the princes in all countries, and sent into all parts of the world. The gold brocade worn by the princes is made at Besa. This embroidery is performed with a needle: and here they also weave cloth of gold, and fine garments, and hangings, and silk, and camel's hair.

At Yezd and Aberkouh they manufacture clothes of silk and cotton; at Jehrem, fine carpets. Around Abdejan, which is a town of the Desht-i-Varein,
they make beautiful tapestry and carpets. Besa is remarkable for needle-work; and they excel there, in respect to that art, the people of Corcoub.

At Siraf they abound in marine productions, and commodities brought by sea; such as aloes, ambergris, camphire, pearls, canes, ivory, and ebony; pepper, sandal, and various kinds of drugs and medicines, are sent from that place to all quarters of the world; and in this city there are such wealthy merchants, that several of them possess fortunes of sixty thousand thousand direms; and I have seen them.

At Arghan, in the village called Afaresk, they make such excellent doushab (syrup), that no other place can equal it in that respect, except Seilan.

At Kazeroun there is a certain species of date, called kheilan, which they send into Irak and Isfahan. At Darabgird, in the ditches which surround the town, there is a certain fish extremely pleasing to the taste, without any bone.

In the vicinity of Darabgird, mummy is found. Once every year they open the place where it is produced, and a certain quantity of it is taken for the king’s use, in presence of confidential persons, who then seal up the place. And in the ter-
ritory of Darabgird there are hills of salt, white, black, yellow and green.

In the land of Pars there are mines of silver, and iron, and lead, and sulphur, and naphta. The silver is scarce, and found in the cold region called Manein. Iron is brought from the mountains of Istakhar, and from the place called Darabgird.

The striped stuffs of Shiraz are well known; and in the Koureh of Istakhar they manufacture fine linen.

Of the Money, the Weights, and Measures, of the People of Fars.

In buying and selling, they use direms and dinars; but since the time of the Kesris*, to the present day, there has not been any coinage of direms in Pars, unless in the name of the Emir al Moumenin Commander of the Faithful.

* The fourth Dynasty of Persian kings, or the Susamides are called the Akirab or Kesris; of these Nushirwan was peculiarly styled Kesri, in his reign Mohammed was born. The last of this Dynasty was Teyzgerd, who died Anno Hegiræ 32, (A.D. 652.)
In Pars the weight of the direm is two methkals. The stone is of two kinds, great and small: the great stone is one mun a thousand and forty direms, like the stone of Ardebil; the small stone is the stone of Baghdad and the stone of Beiza, one mun eight hundred direms. At Istakhar four hundred direms make the stone. At Behreh, two hundred and eighty direms; at Shapour, three hundred direms; and at Ardeshir Khereh, two hundred and forty direms.

The Jereib of Shiraz contains ten kесiz; and a kесiz, sixteen rotels, a little more or less. The jereib is one hundred and thirty rotels, and that is divided into half, third, and quarter. The jereib of Istakhar is half the jereib of Shiraz. The measure or weight of Beiza is more than that of Istakhar by about a tenth and half a tenth; and the measure of Kam Firouz is greater than that of Beiza, by about one tenth. The measure of Arghan exceeds that of Shiraz by a fourth: and the measure of Kazeroun and of Shapour is a sixteenth more.
Account of the Gates of Wealth, or the manner of raising the Revenue.

The gates of wealth, or those by which money is supplied in the Divans, are the taxes or tribute: a tenth on ships; a fifth on the mines, on corn, fodder, the mint, the roads, the canals, fruits, iced waters, salt, &c.

The tribute of lands is of three kinds: by division, and by regulations and statutes. All the proportions are exactly ascertained, and admit not of any diminution. Whether the ground be tilled, or not tilled, the measurements and divisions take place: if the ground is cultivated, it pays tribute; if not cultivated, it is so much lost.

The greater part of the country is subject to measurement, as far as the Zems are. The taxes of Shiraz are more considerable, in proportion as their jereib is the great jereib for such things as wheat and barley. The jereib is two hundred and thirty-seven direms. The garden jereib is one thousand four hundred and twenty-five direms. The small jereib is sixty guz, of the king's cubit or yard (ذراع الملك); and the king's cubit is nine
The great tax is the tax of Shiraz, because Jaffer ben Abi Zoheir spoke to Haroun Ar’rasheid on the subject, and he ordered that a third and a fourth should be paid. The tribute of Istakhar is not so considerable as that of Shiraz.

The tax of division is of two kinds. The better is that of the Emir al Moumenin Omar, (may God reward him!) and the other Khalifs, which divides into tens, threes, and fours. These are taxes paid on the products of agriculture, and various other duties and tributes, nearly the same as in other countries.

In all Pars there is not any mint, except at Shiraz. The land belongs to the sovereign: he lets it out to farm at certain rents. There was not any tax in Pars on shops, or work-houses, or gardens, or trees. Ali ben Isa laid a tax on them in the year 302*.

* A. D. 914—most probably our author's own time.
Of the Province of Kirman.

To the east of Kirman lie the land of Makran, and the deserts of that country, and Bahrein (the two seas), on the borders of Bolouje. To the west of Kirman lies the land of Pars, which we have before described. On the north are the deserts of Khorasan and Sejestan; and on the south the Persian sea and Seirgan; and, in a corner, a part of Pars.

In the region of Kirman the climate is both warm and cold. The fruits are of all kinds; chiefly those of the warm climates. Part of Kirman is bordered by the sea. Here are their harbours and ports, which are subject to excessive heat, such as Hormuz, and Jaroun, and some others; and the air in general is not pure.

Now we proceed to describe the cities and mountains of Kirman, and to lay before the reader a map of that province, such as we have seen it.

(Page left blank for a map of Kirman.)
Sirgan, Jireft, Bam, Hormuz, Douhin: these cities are, by some, reckoned as belonging to Pars; by others to Kirman. Mezerkan, Sourkan, Allas, Keri, Kri, Maun.

Between Sirgan and the desert of Yezd are the towns of Jirdeh, Zerend, Ferdin, Mahan, and Khebis; and on the side of the desert, near Bam, is Bermasir. Meheje, Sinje, situated in the midst of the desert, and remote from Kirman, though reckoned as some of its territories. Khousas, the boundary of Kirman, is said, by some, to be a territory of Sejestan.

The mountains of Karen: Aikan, Deher Houmah, are by some assigned to Kouhestan abou Ghanem. Between Hormuz and Jireft are the towns of Koumin, Merzingan, Menujan. On the sea-coast are the mountains or hills of Kefes, Baren, and the mountains of the silver mines.

In Kirman there is not any lake or great river: there is that bay, or gulph, called the Persian Sea, which comes from the ocean near Hormuz; the water is salt, and ships pass on it to and fro. In parts of Kirman there are several mines.
Of the Mountains of Kirman, (the Inhabitants, and Chief Cities.)

The mountains of Kefes lie on the southern border, near the sea. To the north, near the borders of Jireft, are Rudan and the Kouhestan, or hilly country of Abu-ghanem. On the east is Khouas, and the desert extending towards Kefes, and the province of Makran. On the south of that is Bolouje, or Bolouche, and the borders of Mirjan.

In the mountains near Hormuz, it is said, there is much cultivated land, and cattle, and many strong places. On every mountain there is a chief: and they have an allowance from the Sultan or Sovereign; yet they infest the roads of Kirman, and as far as the borders of Fars and of Sejestan: they commit their robberies on foot; and it is said that their race is of Arabian origin, and that they have accumulated vast wealth. "The Boloujes, are "in the desert of Mount Kefes and Kefes in the "Parsi language is Kouje; and they call these two people "Koujes and Boloujes. The Boloujes are people who dwell
"in the desert*: they infest the roads, and have not respect for
any person."

The mountains of مارين Maren belong to the cold region of Kirman: they are fertile and strong; snow falls on them: and in the time of the Guebres, or Fire-worshippers, they used to come down from these mountains and rob; but in the reign of the Abbassides they became converts to the true religion, and have kept their hands from evil actions. These mountains afford mines of iron. The mountains of the silver mines are near the borders of Jireft, and extend to the pass of دربان Derban; from that to the silver mountains is a journey of two merhileh. There are pleasant and fertile valleys, with small towns, and many delightful villas.

The warm part of Kirman is more extensive than the cold; insomuch that there is not above one-fourth of the province liable to the cold, from the borders of سيركان Sirgan to the desert, in the vicinity of بام Bam. The warm region extends from the borders of Hormuz to Makran, and to the confines of Pars, and of Sirgan, throughout Hormuz, and میوان Miougan, and Jireft,

* The epithet سکرین Sebra Nishin (See Appendix) is sometimes used to express a solitary retired man, a hermit, &c. The Ferhun Grban Kattea informs us, that بلوعه بلوچ is the name of a people inhabiting the desert تومی آذری; also the name of a country of Iran or Persia. I write the name Boloche, on the authority of this excellent dictionary, which accents the first syllable with damma, and describes the last letter خیم Farsi.
and the hills of Kouje, and the desht viran, or "the dreary waste;" also throughout Bam and the desert, and to the borders of Kirman, and to Kheis.

The inhabitants of Kirman are lean and slender, with brown complexions*. Towards the west of Jireft, snow falls. Among the hills of silver, and as far as Derban to Jireft, and likewise from before the hill of Barem to near Jireft, and the place called Mesihan and Derman, there runs a considerable river, with such a rapid stream, that it is not to be crossed without difficulty: it turns about twenty mills.

Hormuz is the emporium of the merchants in Kirman, and their chief sea-port: it has mosques and market places, and the merchants reside in the suburbs.

Jireft is in extent nearly two miles; it is situated near the sea: here they enjoy at once all the productions of both warm and cold climates.

Bam is a considerable town, with extensive suburbs. Prayers are said on the chief festivals, in three different great mosques, and there is a small one in the market-place. Some of the people are of the Sonnite sect. In the castle of the city there is another mosque, with a publick treasury, and other offices.

* Literally wheat-coloured کنندم کوری
The town of Sirgan is watered by subterraneous trenches or aqueducts: in the suburbs they raise water from wells. This is the largest of all the cities in Kirman. The inhabitants are observers of the Hadith, (or holy traditions.) The people of Rudbar, Kohestan, Bou Ghanem, and Bolouje, are all of the Shiah sect: and from the borders of Maaoun, and Lashgird, to the territories of Hormuz, the people are industrious and honest; they cultivate sugar, and eat bread made of millet. They give one tenth of their dates to the king, like the people of Basrah; and whatever dates are shaken from the trees by the wind, they do not touch, but leave them for those who have not any, or for travellers: and it happened one year, that half the dates were thus blown off the trees, yet the owner did not take one of them.

The territory of Rouiest is a dry soil. The people are, for the greater part, robbers and plunderers. There are a town and a village on the sea-coast, where they catch fish. It is a stage on the road to Pars.

The language of the inhabitants of Kirman is the Persian; but the Kouches have another language, and also the Bolouches.

Fine linen and striped stuffs are manufactured at Zareid, and are sent into Pars and Irak.
The Khonas are a tribe of the desert: they have camels, and date trees; and their houses are made of reeds.

The Distances of Places in Kirman.

From Sirgan to Kahoun, two merhileh; from Kahoun to Husnabad, two farsang; from Husnabad to Reshak, two merhileh; from Sirgan to Roudan Hemed, four farsang; from Hemed to Kirdgan, two farsang; from Kirdgan to Abas, one merhileh; from that to Roudan, one merhileh; from Sirgan to Rebat Shirkan, two long merhileh.

On the road of Bam, one goes from Sirgan to Simab, one merhileh; from that to Behar, one merhileh; and to Hebat, one merhileh: to Ghira, one merhileh; to Keraoun, one farsang; to Rabein, one merhileh. One goes to a town on the Bam road; and, from that turning back on the right hand, one comes to the village of Kouz, one merhileh; from that to Jireft, one merhileh; from Jireft to the Silver-hills, one merhileh; from them to Azerbai, one merhileh; from that to Jireft, one merhileh; from Sirgan to Zareid, and from Terkan to Ber-
dasir, two merhileh; from Berdasir, that is, Vashir, to Khemrud, one long merhileh; and from Khemrud to Zareid, one merhileh; and from Zareid to the desert, one long merhileh.

On the road from Sirgan to Khebes, one first goes to Bermashir, one merhileh; from Bermashir to Beherje, one merhileh; this is on the skirts of the desert: from Bam to Jireft, one merhileh.

The road of Jireft to Pars is, from Jireft to Maaoun, two merhileh; to Kashgird, one merhileh; from Kashgird to Sourdan to Mourouan, one merhileh; from Mourouan to Jirouan, one farsang; from Jirouan to Kesimal, one; to Roubin, one merhileh; to Barem, one merhileh.

The distances on the road from Jireft to Hormuz are these: From Jireft to Kashgird, and from that, going on the left hand, to Kouncein, one merhileh; from Kouncein to Beherrengan, one merhileh; from that to Menunjan, one; from that to Hormuz, one merhileh; from Hormuz to the city (Shehr) and the sea-side, one merhileh.

These are all the roads and distances of Kirman. After this,
we shall proceed to speak of the Land of Sind, and part of Hind, if God permit.

Of the Country of Sind, and part of Hind.

We proceed to describe the land of Sind, and some part of Hind, and the country of Makran, and Touran, and Nedeheh, and the bordering territories which belong to the possessors of Islam.

The eastern boundary of these regions is the Persian Sea. On the western side lie Kirman, and the deserts of Sejestan, and some territories of that province. On the north is the land of Hind, and its territories. The southern boundaries are the deserts of Makran, and the territory of the Bolouches; and a part of this borders on the Persian Sea, which is winding and curved on these confines.

Now we shall lay before the reader a map of those parts of Hind and Sind, and describe the curious and extraordinary places of them. Some parts belong to Guebres (کبران), and a greater portion of this country to Kapers (Infidels) and Idolaters
(Blank page for a Map of Sind and Hind.)

Of the Cities and Towns situated in these Countries.

Raske Drek, Kusr, Fermoun, Derek, Kersbend, Kelaahereh, Meski, Meil, Armaiel. Of Touran the towns are, Mehali, Kibrkaman, Sureh, Kandabil. The other cities of Sind are, Mansourah, which they call Sindiah, Danbul, Merou, Manou, Airi, Balou, Mesouahi, Maseh, Meshari, Sedusan.

There are Seidan, Meimoun, Multan, Heidour; names of cities in Sind and part of Hind. These, for the greater part, are inhabited by Infidels: but there are, in this country, some Mussulmans, who have mosques, and on stated days read the Khutbah: and the Indian sovereign who dwells here has a very extensive empire.
The city of Mansourah is about a mile in breadth, and as much in length; and a bay or arm of the river Mihran passes by it, and renders it like an island. The inhabitants of Mansourah are of the descendants of Hebar ebn Alasoud. He took the place, and it continues till this time in the possession of his family. It enjoys a warm climate, and produces dates, apples, and pears, and a fruit resembling the peach; it is a place abounding in provisions. Their coins are the Kaheri, every direm of which is equivalent to (or weighs) fifty direms; and another of silver, which they call Ta toooi, one direm of which is fifty direms; they also use gold in their commercial intercourse. Their dress and habits resemble those of the people of Irak; but their kings affect the appearance of Indian kings, and wear pendants in their ears.

The city of Moultan is about half the size of Mansourah. It is called the "Golden House;" for there is in the city a certain idol, to which the Indians of the country come as on a religious pilgrimage, every year, and bring great riches with them; and those who pray in the temple of this idol must pay a tribute. This temple is situated in the centre of Moultan; and in the middle of the temple there is a great cupola or dome. All round this building are various houses, in which the servants and attendants of the idol reside. Moultan is not reckoned as belonging to Hindoostan; but there is in it a race of idolaters who worship in this temple. The idol is made in the form of a man, with the feet
on a bench, formed of tiles, or bricks and mortar: it is clothed in a red garment, resembling Morocco leather, and no part of the body is to be seen except the two eyes. Some people say the body is made of wood; but they do not permit any one to see more of it than the eyes, which are composed of precious stones. On the head is a diadem of gold. It sits upon a square throne, the hands resting on the knees.

All the riches which are brought to this idol from Hindoostan, are taken by the Emir of Moultan, who distributes a portion among the servants of the temple. When the Indians come there in a hostile manner, and endeavour to carry off the idol from them, the people of Moultan take it forth, and seem to make preparations for breaking and burning it; when the Indians perceive that, they desist from fighting, and return back. If it were not for this circumstance, the Indians would destroy Moultan. There is here a castle, or citadel; but Mansoureh is more populous and improved.

Moultan was styled the Beit Alzahab, or Golden House, because the Mussulmans were in great distress when they seized on this town, and found in it vast quantities of gold, and acquired power. About half a farsang from the town is a villa, in which resides the Emir of Moultan—on the appointed festivals he goes into the town—he is a Coreishi of the children of Sam the son of Noah, who conquered Moultan;
and he is called the Emir of that place. He has not any power over Mansourah; but the Khutbah is read in the name of the Khalif.

Besmeid is a small town. Besmeid, and Moultan, and Chendvar, are situated on the eastern side of the river of Moultan, each at the distance of one farsang from the bank of the river. The water used in these towns is well-water.

Danbul is situated on the eastern side of the river Mihran, on the sea coast; it is the port of this country. In the cultivation of their lands, the inhabitants do not use water. It is a barren place; but people dwell there for the convenience of transacting mercantile business.

Bileroun is a town between Dambul and Mansoureh, on the west of the river Mihran; and Beherje, and Mesouai, and Sedousan, and Helbeh, are situated on the western side of the river Mihran. Daloui and Daloui are both on the eastern side of it, at a distance from the river, in going from Mansoureh to Moultan.

Balouij is situated on the banks of the river Mihran, near a bay, formed by that river behind Mansoureh. Famhel is a town on the first borders of Hindoostan.
Manah is a small town, built by Ab-

dalaziz Hebareh, the ancestor of that race which took Man-
sourah.

Nedeheh is a tract of flat land between Touran, and Mekran, and Moultan, and the towns of Mansourah. This territory lies on the west of the river Mihran. It is a place remarkable for camels. The chief town of this district is a place of much commerce; it is called Kandabil. The men of this town resemble those of the desert; they have houses constructed of reeds, along the banks of the river Mihran, as far as the borders of Moultan, and to the sea side; and be-
tween Mihran and Famhel they have pasture lands and meadows. They are a numerous tribe. Famhel, and Sedousan, and Meimoun, and Keniabeh; all four have mosques, in which the religious ceremonies of Islam are publicly performed: there are great quantities of the Indian wall-nut (کوز هندي), and of the fruit called Mouz, with various kinds of herbs, and much honey.

Rahouf and Kelwan are two districts between Armaiel and Kair: both these are without water: they abound in cattle.

Touran is a little district, with many small villages and hamlets belonging to it. ـ حمد بن معبر Ahmed ben Maamr
possesses them, and the Khatbah is read in the Khalif's name. The town in which he resides is a considerable place, well supplied with provisions, and abounding in fruits; it is never subject to cold weather. Between Maniah and Famhel there is a desert; also between Famhel and Keniabah.

Nasiboun Tasimoun is a populous district, in which the Mussulmans and Indians are intermixed. In this place the only garment they wear is the azar, or sash round the middle, as the heat renders all others unnecessary: it is also the custom at Moultan. In the province of Makran they speak the Persian and Makrani languages. The merchants wear the cloak and turban.

Makran is an extensive country, but liable to scarcity and want of provisions. Hosein ben Isa ben Maadan took possession of the district called Mihrâ, and dwelt in the town of Kāir, which is as large as Moultan, and a good harbour: it has many date trees: in the territory of it is a well called the "Well of Makran." It is the largest town in Makran.

There is a district called Kherouje, the capital of which is Rasek, and there is a village belonging to it called Herman: these places belong to Zefer ben Reja, and the Khatbah is read in the name of the Khalif. His territory extends near three merhileh; it affords some hundred of
date trees, and furnishes فانيد Faneid (a kind of sweet paste or candied cakes), to all quarters; its villages border on those of the province of Kirman, at the place called مسكنی Meskeni.

Resasil and Kanteli are two large towns within two menzils: from Resasil to the sea is half a farsang.

Kandabil is a considerable city situated in the desert. Kirkanan is another large town in the desert.

In the district of ازنند Azend the Mussulmans and infidels are all intermixed. Here they have cattle and gardens. The name of a man who took this place was نائل Naiel (or نابل Nabul), and it is called after him.

ذكر مسافات ديار سنند

Distances of Places in Sind.

From بین Bein to كبر Kebr, five merhilch; from Kebr to فتريون Fetrioun, two merhilch; and if one goes from the road of Fetrioun, by the road of Makran, it is the same distance: from Fetrioun to درک Derek, three merhilch; from that to اصفهان Asofkah, two merhilch; from that to مد Med, one merhilch; from Med toقصر Kesr, one merhilch; from كبر Kebr
to Armaiel, six merhileh; from Mansourah to Touran, fifteen merhileh; from Kesdan to Moutlan, twenty merhileh. Kesdan is the chief town of Touran. From Mansourah to the borders of Nedeh, five merhileh; and from Kebr, which is the residence of Isa ben Maadan, to Nedeh, ten merhileh; from Nedeh to Bein, fifteen merhileh; from Bein to Kesdan, twelve merhileh; from Nedeh of Moutlan, to the extremity of the borders of Tettar, which they call Bales, ten merhileh; and when one goes from Mansourah towards Nedeh, to Sedusan, the way is by the bank of the river Mihran. From Kandabil to Mesbah, in the territory of Bein, four merhileh; from Kesdan to Kandabil, five farsang; from Kandabil to Mansourah, about eight merhileh; and from Kandabil to Moutlan, ten merhileh of desert; from Mansourah to Famhel, twenty merhileh; from Famhel to Keinabah four merhileh.

Sourbah is near the sea: from Sindan to Sourbah, is five merhileh; from Moutlan to Besmeid, two merhileh; from Besmeid to Rud (or the River), three merhileh; from that to Aneri, four merhileh; from Abari to Feldi, four merhileh; from Feldi to Mansourah, one merhileh; from Danbul to Pirouz, four merhileh; from Pirouz to Mehaberi, two merhileh; from Falou to Beldan, four farsang.
Of the Rivers in this Country.

Of the river Mihran it is said that the source is the river Jihoun; it comes out at Moultan, and passes on to the borders of Besmeid, and by Mansourah, and falls into the sea on the east of Dambul. The waters of the river Mihran are pleasant and wholesome; and they say it is liable to tides, or flux and reflux, like the Nile, and that it is infested by crocodiles. The Sind Rud, at three merhileh from Moultan, is of pleasant water, and joins the river Mihran. Water is very scarce throughout the land of Makran; there is some near Mansoureh. Many of the inhabitants of Makran resemble the Arabs; they eat fowl and fish: others of them are like the Curds. Here is the extreme boundary of the land of Islam in this direction.

Now we shall turn back, and begin to describe Armenia, and Aran, and Azerbaigan.
Description of Armenia, and Aran, and Azerbaijan.

All the boundaries of these countries, Kouhestan on the east, and the banks of the Caspian Sea, and the provinces adjacent to Armen, and Alan, and Aran, and the mountains of Kipchak*, and the borders of Irak and Jezireh, on the south; all these boundaries we lay before the reader in the annexed map.

Ardebil is the most considerable city of Azerbaijan: it is about half a farsang in length and breadth, and contains the Governor's palace: it has walls, and four gates, and is a pleasant town, and well supplied with provisions. It has extensive suburbs; and within two farsang of it there is a mountain called Seilan, which is never free from snow either in winter or summer.

* Kibbak, according to the Arabian mode of expressing the Persian or Turkish letters Bu and Chim.
Meraghah is nearly of the same size as Ardebil; in former times it was the seat of government: it has villages, and suburbs, orchards, and gardens, and land improved by agriculture. The town had walls: but Abi al Sah demolished them.

Armenia is an extensive and fertile region, bounded by the sea, and full of delightful situations: the towns are Misan, Khounah, Bervanan, Khouri, Selmas, Neshout, Mrend, Tabriz, Bezerevand, Derban, Moukan, and Khaberan; and several smaller towns.

Berdaa is a populous and flourishing city, with cultivated lands and much fruit. After Rey and Isfahan, there is not in Irak or Khorasan a city more large, more beautiful, or pleasant, than Berdaa. At the distance of one farsang from Berdaa, between Kerieh, and Lecout, and near Bektan, there is a well called Anderab; and for one day's journey the whole country is laid out in gardens and orchards. The fruits are excellent; their filberds (نندق) are better than those of Samarcand, and their chesnuts (شوه بلوط) superior to the chesnuts of Syria; and the figs of Berdaa are more delicious than those of any other place. There are also mulberries; and silk is sent from that to Khuzistan, and to Irak.
In the river Kur they take fish of two kinds, Rasen and Aasher, which are better than any other fish. At the Curd's Gate there is a market-place, or bazar, called Gurki: every Sunday the people assemble there: it is about a farsang square. Men from Khorasan and from Irak meet there. The Revenue Office is in the great mosque, and the bazars on the ramparts.

Дервэн Derbend is a city built on the shore of the sea, on two banks of a bay, with two walls constructed so as to render the navigation of ships more convenient and safe; and a chain is drawn across the entrance, that ships may not enter or sail out without permission; and these two walls are formed of stone and lead: and this town of Derbend is situated on the coast of the sea of Taberistan. It is larger than Ardebil, with many fields, and meadows, and cultivated lands. It does not produce much fruit; but the people supply that from other quarters. A wall of stone extends from the city to the mountain; and another of clay, to hinder the Cafres (Insidels) from coming into the town. Part of this wall projects a little way into the sea, so that ships may not come too near the ramparts. This wall is a strong building, and was the work of Noushirvan Aadel (the Just.)

This city of Derbend is very large, and remarkable: it is sur-
rounded by enemies, who have different languages. On one side of Derbend is a great mountain called Adeib; on this they assemble every year, and make many fires, that they may confound and disperse their enemies from the borders of Azerbaijan, and Armenia, and Arran: they are as numerous as the waves of the sea that come up to the walls of the city. It is said that this mountain, which is close to Derbend, contains above seventy different tribes, who have each a peculiar dialect, and understand not one the language of another.

The sovereigns of Persia have considered the possession of this city as a matter of great importance, and have established a race of people to guard it, called طبرمان Tairberan; and there is another tribe called حیلادیار Heilabshar, and another called لکزان Lekzan: there are also two other tribes, the لنیران Leniran and سروان Servan: the foot soldiers are mostly of these tribes; they have few horsemen. Derbend is the port-town for طبرستان Taberistan, and کرکان Kapchak, and خزر Khozar, and سریر Serir, and گرکان Gurkan; and from it they send linen clothes to all parts of Aran and Azerbaijan. Here they also weave tapestry, or carpets, and cultivate saffron.

On the coast of this sea (the Caspian) is another town called شابران Shaberan; it is a small place, but pleasant and well
supplied with provisions: it has many villages belonging to it. Above those is the village of Jesmeden, as far as the borders of Shirvan, and Baku, and Derituk, and Lekez; and in this village is a castle so very extensive that all the cattle in the country may be secured in it, without any guards or sentinels left to watch them.

Teflis is a smaller city than Derbend: it is a pleasant place, and abounds in provisions: it has two walls of clay, and produces much fruit, and agriculture is practised in its territories. It has hot baths, in which, as at Tiberiah, the water is warm without fire. In all Aran there are not any cities more considerable than Berdaa, Derbend, and Teflis.

As for Bilkan, and Reyan, and Berzenje, and Shamakhy, and Shaban, and Alenjan, and Kablah, and Kaujah, and Sherousend; they are small towns, but pleasant and plentiful.

Deinel is a larger city than Ardebil, and the chief town of Armenia; the palace of the governor is there, as at Berdaa, the capital of Aran. It has very wide and extraordinary ramparts. There are great numbers of Christians and Jews here; and the churches are interspersed among the mosques. Here they manufacture fine hangings, and carpets, and make the beautiful
colour called خمر ِ kermez. I have heard that this kermez is a certain worm*.

This place has heretofore been in the hands of شنبلت بن اشحوط Shenbat ben Ashout, and at all times has belonged to Christian princes; the greater number of the people of Armenia are Christians. Armenia is bordered on one side by Berdaa; on another by the confines of Jezireh; on another by Azerbaijan, and Jebal, and Dilem, and Rey: the south side is bordered by the Seghour of Roum (تغور روم).

Trabzoun is situated on the extreme confines of Roum; it is much frequented by merchants. ميافارکين Miafarekin and سروه Serouah are small but pleasant towns.

ذکر رودها و دریاهای این دیار

Of the Rivers and Lakes of this Country (and other Matters).

The most considerable rivers are the كر Kur, the آرس Aras, and the استندروند Astendrud, which is between Ardebil and

* The Persian Dictionary, intituled Ferhang Borhan Kutten, informs us, that Kermez is the name of a substance with which they tinge or dye; and that it is said to be an insect gathered from certain shrubs, and afterwards dried; and that the Arabians style it دود al-Sebagkin, "the Dyer's Worm."
The waters of the river Kur are sweet and wholesome; it comes from the mountain of Auhileh, and goes on to the borders of Kenjali, and passes by Shemkour, and through the midst of Tiflis, and to the land of the Infidels. The river Aras has also pleasant waters; it comes from Armenia, and, falling into the river Kur, at the borders of Moukan, near Mahmoud-abad, falls into the sea.

There is a lake in Azerbaijan called the Lake of Armia: the water is salt or bitter, and contains not any living creature. All round this lake are villages and buildings; from the lake to Meraghah is a distance of three farsang; to Armî two farsang. The length of this lake is five days journey, by land; and by water, with a fair wind, a person may traverse it in the space of one night.

In Armenia there is a lake near Arjeis; in it are great numbers of the fish Teraa, which they send to all quarters. The Sea of Khozr is also on this border. Derbend and Baku are situated on it. Naphta is found at Baku. A small part of the river Tigris (Dejleh) runs on the confines of Armenia. The borders of Azerbaijan extend from Zingan, to Shehrzour, to the river Dejleh, and back to the borders of Armenia. All the necessaries of life are very cheap in this country:
in it are places where they sell sheep for two direms, and a munn
of corn for one direm.

There are powerful princes in this region: such as شروان شاه
Shirvan Shah, and others. All this country belongs to the cold
climate.

The stone of Ardebil weighs twelve hundred direms. Through-
out this country the Persian and Arabian languages are understood.
The inhabitants of Ardebil use also the Armenian tongue; in the
mountainous country belonging to Berdaa, the people use a dif-
f erent dialect.

In Azerbaijan, and Aran, and Armenia, gold and silver coins
are current.

Of the Distances of Places in this Country.

From Berdaa to ورنان Vernan, seven farsang; from that to بيرزنده
Bilkan, seven farsang; from Berzend to Ardebil, fifteen farsang; from Berdaa to Berzend, eighteen farsang; from that one passes the river Kur رود کر رود کر
Shamakhy, fourteen farsang; from Shamakhy to شروان Shirvan, three far-
sang; from Shirvan to Lanjan, two days journey; from Lanjan to the Bridge of Meimoun, twelve farsang; from the Poul-i-meimoun to Derbend, twenty farsang; from Kanjah to Shekour, four farsang; from Shemkour to Heban, eleven farsang; from Heban to the Castle of Aber Kendman, ten farsang; from that to Tiflis, twelve farsang.

The road between Berdaa and Deinet: from Berdaa to Kelkaterin, twelve farsang; from that to Mires, Doumish, twelve farsang; from Doumish to Kelilgoun, sixteen farsang; from that to Deinet, sixteen farsang; all this space belongs to Senbat ben Ashout.

From Ardebil to Rud, or the river, two merhileh; from that to Khouneh, two days journey; from Khouneh to Tawet Souaren, one day's journey; from that to Zengen, one day's journey.

From Ardebil to Meraghah, the road is this: from Ardebil to Mianeh, twenty farsang; from Mianeh to Khouneh, eight farsang; from Meraghah to Deir Kherkan, two merhileh; from that to Tabriz, two merhileh; from Tabriz to Merend, two merhileh; from Merend to Selmas, two merhileh; from Selmas to
Khoun, eight farsang; from Khoun to Berkeri, thirty farsang; from Berkeri to Arjeish, two days journey; from Arjeish to Khullat, three days journey; from Khullat to Bedlis, three days journey; from Bedlis to Miafarekein, three days journey; and from Miafarekein to Amed, four days journey.

The distance from Maraghah to Deinour, is thirty farsang; from Armi to Selmas, fourteen farsang; from Selmas to Khoun, eight farsang; from Khoun to Nakhjvan, three merhileh; from Nakhjvan to Deinel, four merhileh; from Maraghah to Deinour, sixty farsang.

Description of Kouhestan, that is, Irak Agemi.

On the east of Kouhestan are the deserts of Khorasan, and part of Fars, and Isfahan, and the eastern side of Khuzistan. On the west of Kouhestan lies the province of Azerbaijan. On the north is Deilman, and Cazvin, and Rey, and Mardein. These towns, Rey, and Cazvin, and Abher, and Zengan, we have not placed in the map as belonging to Kouhestan; we rather assign them to the province of Deilman, because it winds irregularly along Kouhestan. The
southern boundaries of Kouhestan are Irak, and part of Khuzistan.

There are many great and celebrated cities in the province of Kouhestan; such as Hamadan, Deinour, Isfahan, and Kom: the smaller cities are Kashan, Nehavend, Lour, and Jerbadcan.

_distances of places in this province.

From Hamadan to Asedebad, nine farsang; from Asedebad to Keser Duzdan, seven farsang; from that to Kantereh al Naaman, seven farsang; from Kantereh al Naaman to the Dehieh abou Ayoub, four farsang; from thence to Bisutoun, two farsang; from Bisutoun to Kirman Shahan, eight farsang; from Kirman Shahan to Zebedieh, eight farsang; thence to Merah, which is a castle (تلهد), nine far-
sang; from Merah to 

حلوان, ten farsang; from Hulwan to ساوه Saveh, thirty farsang; from Saveh to 

ري Rey, thirty farsang; from Hamdan to Azerbaijan, to بار or بار Bar, or Yar, thirteen farsang; from Marsin to Aoud, eight farsang; from Aoud to تزورين Cazvin, two days journey; and between Hamadan and Cazvin there is not any town; and from Cazvin to اوهر Auher, or Achar, twelve farsang; from Auher to راكان Rakan, fifteen farsang; and one may go to Rakan from Hamadan by the road of نور Sherwerd.

اژ هیان تا دینور

From Hamadan to Deinour.

From Hamadan to مادران Roud, and thence to سکنه Seheneh, four farsang; from Seheneh to دینور Deinour, four farsang; from that to رودکر Wirdgird, or رودکر Rugird, or کرک Kurreh, fifteen farsang; from Kurreh to بره Berah, twelve farsang; from Berah to خومنیان Spahan, ten farsang; from Khoumenjan to روادن Rud Rawver, seven farsang; from the Rud Rawver to Nehavend, nine farsang; from Nehavend to Lashter, ten farsang; from Lashter to شابر Xwast, Shaber Khuast, twelve
farsang; from Shaber Khuaist to *Lour, or Bour, thirty farsang of an uninhabited dreary country; from Lour to Andemesh, two farsang; from Jondi Shapour, two farsang; from Hamadan to Saveh, thirty farsang; from Saveh to Kom, twelve farsang; from Kom to Cashan, twelve farsang; from Rey to Cazvin, twenty-seven farsang; from Hamadan to Dinour, between twenty and thirty farsang; from Dinour to Shehrzour, four merhileh; from Sherzour to Holwan, four merhileh; from Dinour to Semireh, five merhileh; and from Dinour to Shehrzour, four merhileh; from Dinour to Sirvan, four farsang; from Sirvan to Simreh, one day's journey; and from the Dehieh Lour to Kurreh, six merhileh; and from Spahan to Cashan (before spelt Cashan) three merhileh.

Names of Cities and Towns in Irak Agemi.

Hamadan, Rud Rauver, Ramer, Werdergord, Saber Khast, Feravendeh, Sibehaian.

* I have already taken occasion to remark the indistinctness of my manuscript, and of the copy at Eton, in the writing of proper names.
Deinour, Asedabad, Kesri Duzdan, Turezhumehe, Shehrud, Abeher, Semnan, Kom, Kashan, Rudeh, Berd, Gerbadcan, Semireh (spelt before Semir), Sirvan, Dur, Rasi, Bordan, Spahan, Jehudistan, Khan Lekhan, Takaun, Casvin, Kesralberadin, Renjan.

Hamadan is a considerable city, of about one farsang in length and breadth. It has four iron gates: the buildings are of clay. It abounds in gardens and orchards. Deinour is not quite so large as Hamadan. Both places have mosques.

Ispahan is the most flourishing of all the cities in Kouhestan, and possesses more riches than all the other places; and it is the pass between Kouhestan, and Pars, and Khorasan, and Khuzistan. The garments of silk (ابرشیم) and fine linen (کیریس) of this place, are carried to all parts of the empire, as well as the fruits.

Kurreh is a town of scattered houses: it is called Kurreh of Budulph his children resided there till the time that they ceased to govern; but the ruins of their villas and palaces still remain. This place abounds in cattle; and the land
about it is well cultivated. Fruit is brought to it from Werdgird. It is a long town, about one farsang in length. It has two bazars; one near the gate of the chief mosque. Between the two bazars the distance is considerable.

Werdgird is an extensive and flourishing city: its length is two farsang. Saffron is cultivated here.

Nehavend is situated on a hill. It has many pleasant gardens and orchards, with excellent fruits, and two mosques; one modern, the other ancient. Saffron also comes from Nehavend.

Rud Rawer is a village, and there is a small town which they call Kurreh Rud Rawer. It is a well-inhabited, plentiful, and pleasant place, where saffron is cultivated in greater quantities, and of a better kind, than anywhere else: it is therefore sent from this place to all parts.

Hulwan is a town of these mountains. All its walls are of clay and stone. Its air is warm; and here are many fig-trees.

Semireh, and Sirvan, have both a hot and cold temperature; and running water flows among the houses of these places.
Shehrzour is a small town, which the Curds have seized on; also the town Shehrwerd: these two places are in the hands of the Curds.

Shehrwerd is a place of which the inhabitants are mostly Curds (آکرک), and notorious robbers and plunderers. Saul (طالوت), the king of the Children of Israel, was of this place.

Casvin is a great city, with walls and a castle, and running water just enough for the people to drink; but the gardens, and meadows, and orchards, are well watered. This place affords much almonds, and the fruit called موز Mawz; and here they weave excellent camelot, or stuffs made of the under or woolly hair of goats.

Kom has not any walls, and the inhabitants drink well-water. In spring and summer a great river runs by the gate of this city. In all Irak, date trees are not to be found, except at Semirah, and سیوران Sirvan, and سبز خواست Saber Khast, where there are a few; and the people of Kom and Kashan are all of the Shiah sect, and originally from Arabia.

Kashan is a small town. Here are great numbers of black scorpions, who kill, and another species called حبراره heirarah.
Of the Provinces of Deilman and Taberistan.

The southern borders of Deilman are ترورين قازوين Cazvin, and تارم Tarem, and part of Azerbaijan, and part of ري Rey. On the north it has the Caspian Sea (کرباسی خزر), or Sea of Khozr. On the west, part of Azerbaijan, and the towns of that country. On the east are the mountains of Rey, and the hills of تارن Karen, and the mountains of Gurkan, and the Caspian sea. The region of Deilman is partly mountainous, and partly flat; the level tract is that of Gilan, on the borders of the Caspian sea, under the mountains of Deilman. The sovereign (پادشاه) of Deilman resides at روبار Rudbar. This territory is covered for the greater part with forests and woods.

Taberistan is a flat country, and well cultivated: here they breed much cattle; and they have a peculiar dialect, neither Arabick nor Persian; and in many parts of Deilman their language is not understood. Until the time of جبر بن زيد Hair ben Zeid (may God reward him!), the inhabitants of Taberistan, and of Deilman were Infidels (کالمین): then many of them became Mussulmans; but it is said that in the mountains of Deilman some of them still continue to practise the rites of Paganism.
The mountains of Karen are difficult of access, and very strong: in every hill there is a chief. Here are lofty trees, and forests, and streams, but no towns except Shehmar. To Sarein* (or Sari) one merhileh. This was the residence of Karen, who was their king; and the seat of government, and the place where the treasures were deposited. From the mountains of Bardestan to Sari, is one merhileh.

From the borders of Deilman, and the coast of the sea, to Asterabad, is one day's journey; it is not more. The district of Rey is adjoining to Cazvin. Ebher, and Rengan, and Talekan, and Kesr al radein, are in these territories; and Kounes, and Semnan, and Damghan, and Bustam, are all connected one with another.

And Amol, and Salous, and Kellar, and Rouban, and Mesleh, and Aien alheem, and Memta, and Sari, and Mehrwan, and Almaraek, and Bemisheh, are reckoned as belonging to Taberistan.

* I have before remarked the extreme obscurity and inaccuracy of several passages in this work. I shall endeavour, in a future publication, to illustrate and correct them.
The most considerable city of those we have mentioned is Rey. After Baghdad there is not in the eastern regions any city more flourishing. Its gates are much celebrated: one of them is called the Derwazeh Natan, facing the mountainous country, or the Kouhestan of Irak; another leads to Cazvin: another, called the Derwazeh Gurhek, is in the direction of Kom. And there are many remarkable streets and quarters in this city; such as Rudeh, and Kelisan, and Dehek Nou, and Nasrabad, and Bab al Jebal or the Mountain Gate; and the Der-i-Hesham, or Hesham's Gate; and the Der-i-Ahenin, or the Iron Gate; and the gate called Der-i-Ithab; but the quarter of Rudah is the most populous and flourishing of all.

In this place are many bazars, and caravanseras, and marketplaces. In the suburbs there is a mosque. The citadel is in good repair, and there is a wall round the suburbs, which is, however, falling to decay, and almost desolate. Here they have both river water
and water brought by canals or trenches; one of these is called the 
کاریز شاهی Kareiz Shahi, or Royal Aqueduct; it passes by 
سربانان Sarbanan: another, called 
کیلانی Gilani, also passes through 
سربانان Sarbanan. For the most part the inhabitants drink the water of 
these aqueducts. There are many canals besides. Here they cul-
tivate the land, and practise husbandry, and traffick for gold and 
direms. The people of this place are hospitable and polite. Here 
they manufacture fine linen, cotton, and camelots, which are sent 
to all parts of the world.

خوار Khar is a small town, supplied with water by a river 
which runs from داموند Damavend. دهه Dehmeh, and 
شلینه Shelineh, are two towns belonging to the territories of 
Damavend; they are smaller than Khar.

Dehmeh is larger than Shelineh; it abounds in cultivated fields, 
gardens, and orchards, and fruits. There is not any place in the 
whole country of a more cool temperature.

In the territory of Rey there are villages larger than those 
towns; such as "Vameiz, and Arinou, and 
درسهین Dersein, and درا Dera, and کاوسین Kousein, and سیست Seist, 
خسرو Khosru, and others: and I have heard that in every 
one of these villages there are two thousand inhabitants or more.

* Or وهمه Wehmeh.
From the territory of Rey, cotton and linen clothes are sent to Baghdad, and into Azerbaijan; and in those places which we have spoken of, there is not any navigable river: a stream flows from the summit of Damavend; and all round this mountain are considerable villages, such as Debiran, and Dermayah. Of this place was Ali ben Sherouin, who was taken prisoner on the banks of the river Jihoun.

The mountain of Damavend is the most eastern of all the mountains in Taberistan, and may be seen from all parts of the country; they call it Damghan, because that on it there are not many trees.

But Damghan belongs to Damavend; Damghan is larger than Khar of Rey; Semnan is smaller than Damghan; and Bustam is smaller than Damghan: it is remarkable for excellent fruit.

Cazvin has two suburbs, with walls. The chief mosque is situated in the great suburbs. Here are two small canals or aqueducts, of which the water is used for drinking, and for the purposes of agriculture; yet, with this scarcity of water, the city is pleasant, and abounds in provisions: It is the pass into
Deilman; and there are constant quarrels between the people of
these places. It produces fruits, such as grapes and almonds, &c.
so plentifully that they are carried to other parts of the coun-
try. This city is one mile by one mile.

Ablier and Zengan are two small, but pleasant
and well supplied towns; of which Zengan is the larger: but its
inhabitants are idle and not industrious.

Tabaristan is a considerable province. The build-
ings in it are of wood and reeds. It adjoins Aran.

Sari is larger than Cazvin, well inhabited, and supplied
with provisions. Silk is produced in great quantities throughout
all quarters of Tabaristan; it is sent, for the greater part, to
Amol. The people of Tabaristan have very thick and long hair,
with heavy eye-brows; they speak very fast, and their usual diet
is bread made of rice: they eat much fish, rice, and milk: they
manufacture garments of silk and wool. In all Tabaristan there
is not a river on which boats can be employed; but the sea is
near.

Gurkan is a small place, less liable to rain and damps
than Tabaristan. The people of Gurkan are amiable in their dis-
positions, of a generous and manly nature. Without the city is
-a piece of ground called Bekrabad, through which runs a
considerable stream; it produces much silk. This district is very well watered and cultivated: after you pass Irak, no spot is more abundant than Gurkan; it yields the fruits both of warm and cold climates; and snow is to be found even in summer. Many eminent men have come from this country. Dinars and drimes are current in Tabaristan; and the mun of that land is six hundred drimes.

Asterabad is situated near the Caspian Sea; from that you go to Abisgoun, and by the sea to Khozr, and Derbend, and Deilman, and other places: in all this country there is not any port or harbour more commodious or larger than Abisgoun. Here is a place called Dehestan, very fertile; and the Turks* come here from Khwarezm.

The Stages and Distances of this Country.

From Rey to Cazvin, four merhileh; from Cazvin to Deher, two short merhileh. Whoever desires to go from Rey to Zengan, without going to Cazvin, must

* Turks of Khorasmia, or Turkestan, Tartars, Scythians, &c.
the territories of Serir, and part of the deserts of Azziah: and on the north it has the desert of Azziah, to the territories of Siah Kouh; and on the south, Bakeil, and Deilman, and the neighbouring places. This sea is not connected with any other; and if a person wishes to make a tour completely round it, nothing will impede him but a few rivers which fall into it from various quarters. The waters of this sea are bitter and dark-coloured; its bottom is a blackish clay, differing in this respect from the Sea of Kolzum, or of Oman, or of Pars. This Sea of Pars is of such clear water that one may see the white stones at the bottom; but the waters of this Sea of Khozr are dark-coloured, and in it there are not found any such things as pearls, or coral, or similar marine productions. It is, however, much frequented by the ships of merchants who traffick from one town to another; and it affords much fishing. In this ocean there are not any inhabited islands, as in the Sea of Fars and of Roum; but there are many trees and forests.

(Blank Page for a Map of the Caspian Sea.)

* It is not clear whether those trees occupy the islands of this sea, or skirt its borders.
One island is considerable, with a fountain of water and many trees; and there is another large island on the borders of Lekzan, which has also fresh water. To this island they bring cattle from Berdaa in boats, and turn them out to graze, and leave them until they become fat.

Near Abspkon is a place called Dehestan, with very sweet and wholesome water. Here the people of the neighbouring places assemble for the purpose of fishing. It is said that there is a race of Turks (Turcan) dwelling in the vicinity of Siah Kouh (or the black mountain.)

After one passes Moukan to Derbend, for two days journey the country is Shirwan; from that to Semender, fourteen days journey; and from Semender to Arel. This Arel is a certain river which comes from Rous and Belgar. One half of this river belongs to the western side, the other to the eastern. The sovereign of Arel resides on the western side: he is styled King, and surnamed Baul. Here are many tents; and in this country there are but a few edifices of clay, such as bazars (market-places) and bathing houses. In these territories are about ten thousand Mussulmans. The king's habitation is at a distance from the shore: it is constructed of burnt bricks; and this is the only building of such materials in all the country: they will not allow any body but the king to erect such a dwelling.
take the road by a village near Rey, called Berdabad, one of the villages of the waste or desert. From Rey to Kestaneh, one merhileh; from Kestaneh to Meskoubeh, one merhileh; from that to Saveh, nine farsang. Saveh is sometimes reckoned as belonging to the province of Jebal, and sometimes to Rey.

From Rey to Mehein, a merhileh of nine farsang*; from Mehein to Belour, one merhileh; from Belour to Kelazil, a merhileh of six farsang (or one merhileh, six farsang); from Kelazil to the Castle of Lauzer, one merhileh; from that to Kehrest, one merhileh, six farsang (or a merhileh of six farsang); and from that to Amol, one merhileh.

Stages and Distances from Rey to Khorasan.

From Rey to Merbedein, one merhileh; from that to Kohendeh, to Khor Khar, one merhileh; from Khar to Dhey Nemek, one merhileh; from that to Ras al Kelb (or the dog's head), one merhileh; from Ras

* Or a merhileh and nine farsang.
al Kelb to Semnan, one merhileh; and to Ali Abad, one merhileh; from Jerm Jery, one merhileh; to Damghan, one merhileh; from Damghan to Khelawah or Khedaweh, one merhileh; from that to Bedlis, one merhileh; from Bedlis to Mourjan, one merhileh; from Mourjan to Heft Der (or the seven gates) one merhileh; and from Heft Der to Asedabad, one merhileh. Asedabad belongs to the borders of Nishapour.

Road from Taberistan to Gurkan.

From Amol to Mesleh, two farsang; from that to Terjy, one merhileh; from that to Sari, one merhileh; from Bamieh to Merasik, one merhileh; from Temisheh to Asterabad, one merhileh; from Asterabad to Rebat Hafs, one merhileh; from Asterabad to Gurkan, one merhileh. Whoever desires to go forth from Asterabad must go to the Rebat Wedareh, one merhileh; from that to Jahan, one merhileh. Whoever will go from Amol must go to Malet, one merhileh; and from Malet to Sari, one merhileh.
Road from Amol to Deilem.

From Amol to Bayel, one merhileh; from that to Salous, one short merhileh; from that to Gullar, one merhileh; from Gullar to Dilem, one merhileh; from Amol to Aien Alehem, one short merhileh. From Gurkan to Demarzari, one merhileh; from that to Amrouilou, one merhileh; from that to Ajaa, one merhileh; from Ajaa to Sendanest, one merhileh; and from Sendanest to Serain, one merhileh; from Gurkan to Jehineh, one merhileh; from Jehineh to Bustam, one merhileh.

Of the Sea of Khozr, or the Caspian.

The western side of this Sea belongs partly to Deilman, Taberistan, and Gurkan, and its borders; and part of it is bordered by the deserts of Khwarezm. On the western side is Aran, and Moukan, and
The city of اتل Atel has four gates. One of those gates faces the river; another looks towards Iran, in the direction of the desert. The king of this country is a Jew: he has in his train four thousand Mussulmans, and Khozrians (Christians), and Idolaters; but his principal people are Jews: And this king has twelve thousand soldiers in his service, of whom when one dies, another person is immediately chosen into his place; and they have no other commander but him. And this king has under him nine magistrates or judges (تاشی): these are Mussulmans, Jews, Christians, and Idolaters. The smallest in number of the inhabitants of this country are the Jews; the greatest in number are the Mussulmans and Christians: but the king and his chief officers are Jews. There are magistrates of each religion; and when they sit in the tribunal of justice, they are obliged to report to the king all that passes, and to bring back his answer and opinion, and put his sentence into execution.

This city has not any suburbs; but the cultivated fields and grounds extend for near twenty farsang. Agriculture is much practised, and the husbandmen carry the produce of their labour in boats and carriages to the city. The chief diet of this people is fish and rice: they bring honey and wax from the borders of Rous. The principal persons of Atel are Mussulmans and merchants: their language is like that of the Turks (ترک or Tartars), and is not understood by any other nation.
The river of Atel comes from the borders of Jerjir, and from that goes on to Kaimak, and to Ghuz, and so on to Bulgar, and falls into the sea near Ber-tas. It is said that this river, at the season when all its waters are collected, is greater than the river Jihoon; and that it rushes into the sea with such a body that it seems to conquer the water of the Caspian; and one can see its stream unmixed with the sea water, as far as a journey of two days.

In Khozr there is a certain city called Asmid, which has so many orchards and gardens, that from Derbend to Serir the whole country is covered with the gardens and plantations belonging to this city. It is said that there are above forty thousand of them. Many of these produce grapes. In this town are many Mussulmans, who have mosques; and their houses are built of wood. The king is a Jew, in friendship with the Padshah of Khozr, and on good terms with the Padshah of Serir. From this place to the borders of Serir, is two farsang.

The inhabitants of Serir are Tersas or Christians. It is said that in this Serir was a throne, and that there was a certain king of the kings of Pars, who, when he gave a principality to one of his sons, sent him here with a golden throne; which principality has continued established to this time. A son of Behram Chopin is
said to have first possessed it*. The inhabitants of Serir are on good terms with the Mussulmans. In this part of Khozr I know not of any other town than سيد Semid (before written Asmid.)

Bertas is a people near Khozr, on the banks of the river of اتل Atel. They are called بِرطاس بِرطاس Rous, or Serir. They are styled in general خزان خزان Khozr, خزان Rous, or Serir.

The people of Khozr are near the Turks (تركان), whom they resemble. They are of two classes; one of blackish complexions, and such dark hair that you would suppose them to be descended from the Hindoos: the other race fair complexioned; these sell their children; but it is not allowed among the Jews and the Christians to sell, or make one another slaves.

They bring from other countries those commodities which Khozr does not produce, such as tapestry or curtains, honey, candles, and similar articles. The people of Khozr have not materials for making garments or clothes: they therefore import them from كرکان Gurkan, Armenia, Azerbaijan, and Roum. Their king is styled the خاچان خاچان Khakan of Khozr.

* Behram Chopin is said to have flourished in the latter end of the sixth century of the Christian era. See D'Herbelot's Bibl. Orient. Art. Behram and Serir.
When a prince is to be raised to the Khacanship, they bring him forth, and tie a piece of silk about his throat, so tight that he can scarcely draw his breath. At that moment they ask him, how long he will hold the sovereignty? He answers, "so many years." He then is set at liberty, and becomes Khacan of Khozar. But if he should not die before the expiration of the time he mentioned, when that space is fulfilled, they put him to death.

The Khacan must be always of the Imperial race. No one is allowed to approach him but on business of importance; then they prostrate themselves before him, and rub their faces on the ground, until he gives orders for their approaching him, and speaking. When a Khacan of Khozar dies, whoever passes near his tomb must go on foot, and pay his respects at the grave; and when he is departing, must not mount on horseback, as long as the tomb is within view.

So absolute is the authority of this sovereign, and so implicitly are his commands obeyed, that if it seemed expedient to him that one of his nobles should die, and if he said to him, "Go and kill yourself," the man would immediately go to his house, and kill himself accordingly. The succession to the Khacanship being thus established in the same family; when the turn of the inheritance arrives to any individual of it, he is confirmed in the dignity, though he possesses not a single dirhem. And I have heard from persons worthy of belief, that a certain young man used to
sit in a little shop at the public market-place, selling petty articles; and that the people used to say, "When the present Khacan shall have departed, this man will succeed to the throne." But the young man was a Mussulman, and they give the Khacanship only to Jews.

The Khacan has a throne and pavilion of gold: these are not allowed to any other person. The palace of the Khacan is loftier than the other edifices.

In the district of Bertas the houses are built of wood. The people are of two tribes or classes; one near the extreme confines of غز Ghus, near بلغاز Bulgar, about two thousand in number, under the dominion of the Bulgarians; the other next the Turks. The language of Bulgar and of Khozar is the same. Bulgar is the name of a city, where there are Mussulmans and mosques; and near Bulgar is another town called سو, where there are also Mussulmans and mosques.

In these two cities there are about ten thousand inhabitants. Here the length of a summer's night is such that a man cannot go more than the distance of one farsang—rather, not so much; and in winter the day is equally short as the night in summer.

* Doubtful in the Eton MS. and mine.
Of the Ῥοὺς, there are three races or tribes: one near Bulgar; their king dwells in a town called Κούναθε: this is larger than Bulgar. Another race is called Ῥοθανί or Ῥοθαί; their king resides in a place called Αρθα: but the other tribe, called Ῥολαβθή, is superior to those; but no one goes for the purposes of traffick farther than Bulgar. No one goes to Αρθα, because that there they put to death any stranger whom they find. Artha produces lead and tin, and the animal called (Σευρεισιά) Black Martin or Scythian Sable. The Russes burn their dead; and it is an established rule amongst them not to shave one another's beards. Bulgar is next to Roum. It is a powerful and numerous people, for the greater part Christians.

Of the Roads and Stages of Khozr.

From Ἀβισγοῦν to the borders of Khozr, three hundred farsang; from Abigoun to Δεῆσταν, about six merhileh; and, when the wind blows fair, one goes on latitudinally (Ντρεγάι Κείμα) in the sea to Derbend; from Άμολ to Στευμένς is eight days journey, or Sumteder, or

* Gounaieh or Gounabeh. No point under the last syllable, or over.
Of the Deserts between Pars and Khorasan.

On the east the desert of Khorasan partly borders the province of Makran, and partly سیستان Seiestan; to the south it has کرمان Kirman, and Fars, and part of the borders of Isfahan.

In this desert there are not many habitations of men, as in

* Obscure.  
† No point.
the (بادیه) desert, where the Arabs have their dwelling; or the other desert between Oman and Yemameh (or هپامه Hemameh), towards the sea, on the borders of Yemen, where also they reside; or the deserts of Makran and سند Sind, in which, likewise, are the habitations of men, and meadows for the pasture of cattle. But this desert of Khorasan is almost totally uninhabited and waste. To the north it has Khorasan and part of سیستان Seihestan; to the west it borders on تومسیس Koumis, ری Rey, and كام Kom, and كاشان Kashan.

This desert is the haunt of robbers and thieves, and without a guide it is very difficult to find the way through it; and one can only go by the well-known paths. The robbers abound in this desert, because it is situated on the confines of so many different provinces. Part of this desert belongs to Khorasan, part of it to Sejesta; parts also to Fars, Kirman, Isfahan, Kom, كاشان Kashan, Rey, and the borders of تومسیس Koumis, and its vicinity.

(مپ of the Deserts between Fars and Khorasan.)

One of the mountains in this desert is called کرگس کوه Karges Kouh, with its four sides towards the desert. The circumference of this mountain is not more than two farsang; in the middle of this mountain there is a spring called آب بیده Aub Beideh.
Siah Kouh, or the Black Mountain, belongs to the province of Jebal.

In this desert are some springs; but I never heard of any towns, except, perhaps, one little city (پَنْم) of Kirman, on the road to Sejestan.

In this desert, on the road from Isfahan to Nishapour, there is a place called جومه Jurmeh. On the confines of this desert are some well-known towns: on the borders of Fars, Mabin or مَهِن, Yezd, عقده Akedeh, استان Ardistan of Isfahan; and on the Kirman side, خبیش Khubeis, and روژی Ruzi, and برماشیر Bermashir. On the borders of بوهرستان Kuhestan are کوم Kom, قاشان Kashan, and مِر Durreh: so on to the borders of Rey and of خوار Khar, also سمنان Semnan, and دامغان Damghan, on the borders of كوعmes Koumes.

The principal roads through this desert are those from Isfahan to Rey, from Kirman to Sejestan, from Fars and Kirman to Khorasan; the road of Yezd, on the borders of Fars; the road of روژی Ruzi, and خبیش Khubeiz, and another called رامتو Ramto, or the new road from Khorasan into Kirman. These are the best known roads.

* Obscure.
Route from Rey to Isfahan.

From Rey to Durreh, one merhileh; all this way, except two farsang, is cultivated and inhabited.

From Durreh to Deir Kahein, (no distance marked): the well-water here is bitter, and they drink rain-water, and have two cisterns or reservoirs without the town.

From Deir to Kah is all desert; two farsang to Kom; this is a village; and then two farsang are desert. From Kom to Dehieh Giran, (or Guebran, جبران) one merhileh; cultivated and inhabited. From Dehieh Giran to Kashan, two merhileh; well peopled, and cultivated on the edge of the desert. From Kashan to رباط بدره Rebat Bedreh, two merhileh; cultivated and inhabited on the borders of the desert. Rebat Bedreh contains about fifty houses; the inhabitants are good husbandmen.

From Bedreh to رباط علي بر رستم Rebat ali ber Rustam*.

* Perhaps for رباط علي بر رستم
one merhileh:—desert. To the borders of this desert belongs the Kouh Karges. At this Rebat are men stationed, who guard the road: they have reservoirs, into which they bring running water from other places.

From this to دانچی Danchy, one merhileh: this is a large village, and well inhabited. Thence to Isfahan, one short merhileh. In going from Rey to Isfahan, the Karges Kouh is on the left hand, and the سیاه کوه Siah Kouh on the right: The Siah Kouh is a notorious haunt of robbers. From Karges Kouh to Deir Kehein is a journey of four farsang; from Deir Kehein to Siah Kouh, five farsang; and from Siah Kouh to Karges Kouh, nine farsang.

Road from Mabein to Khorasan.

From Mabein, or مزارع Mabein, or بابین Babein, to مزارعه Mezraieh, which is situated on the skirts of the desert, one merhileh: here are fountains and running water, and but a few inhabitants. From that to حزمه Harmeh, four merhileh: at every interval of two farsang is a vaulted building and reservoir of water. From Harmeh to نو خانی Nu Khani, four merhileh: at every four farsang is a vaulted building, with a cistern of water. From نو احی خانی Nu ahi Khani to رباط حوران Kebat Houran, one merhileh. From this Rebat to the village of مسکهان
Muskehan, one short merhileh: thence to Telis, one merhileh; from that to Berdsir, two merhileh: thence to Nishapour, five merhileh; and the road to the village of Gozi is altogether three farsang. Telis is a large village, containing one thousand inhabitants.

Road of Shour.

Shour is the name of a stream of water in the desert. This road begins at the village of Bereh*, on the edge of the desert toward the Kirman side. From that village the road winds to the fountain, one merhileh: In this journey there is not any building seen. Thence to Omru Bersereh, one merhileh: here are great pits of red clay, and wells from which the water runs into a reservoir. And in this desert of Shour, as you go from Khorasan to Kirman, on the right hand, at the distance of two farsang, is a grove of trees: they say that here are trees and statues of men†. From that to the Ab Shour, one merhileh: some

* No point being marked, it may be Nirch, Tireh, Yereh, &c.
vaulted buildings are erected over this fountain of Shur. From
this to Gozi, one merhileh; and in this day's journey, at
four farsang from Gozi, is a reservoir of rain-water.

Of the Road of Ravan.

This road begins at the village of Ravan, on the borders of
Kirman. From Ravan to Daku Khouri, one
merhileh, where a stream flows. Thence to Sur
Duardeh (probably Sor Dourad), one
merhileh. Thence to Rebat Viran (or the ruined
Rebat desertaed, &c.), one
merhileh: this place is never free from robbers.
Thence to Deir Berkan, one
merhileh: there are
about twenty houses in this place, where is a fountain; the people
here are good husbandmen, and they have date trees. At the
distance of two farsang is likewise a fountain, with date trees;
but no one lives there, as it is the haunt of robbers. At every
two farsang is a cistern or reservoir of water, as far as
Biresch: The water of Biresch is sweet. From Biresch to
Jowr is one merhileh: from Jowr to Lest or
Yest, two merhileh; and from Jowr to Gozi, three
merhileh.
Road of Khebeis.

Khebeis is a town on the borders of this desert, with running water and date trees. From that to Durak is one merhileh; and during this stage, as far as the eye can reach, everything wears the appearance of ruin and desolation; for there is not any kind of water. One merhileh to Shour. Shour, where is a broad water-course of rain water: the stream of Shour waters these grounds, and torrents fall into this water-course. Thence to Arsel, where is a small hill, one merhileh: thence to a pond, or reservoir of rain water, one merhileh: thence to a Rebat, two merhilehs: here is a fountain of running water, and about two hundred inhabitants, who live by husbandry. Thence to Kou Kour, one merhileh; this is a populous village on the borders of Kouhistan. From Kou Kour to Khust, two merhilehs: and on this road of Khebeis, when one goes two farsang from the Rebat, where is the fountain on the way towards Khorasan, there are, for about four farsang, black stones. From Arsel to Kur (Khorxawji) or (Kourkour) are small stones, some white, some blackish, like camphor (Kourkour), and some greenish, like glass.
Stages and Distances from Yezd to Khorasan.

From Yezd to حجر, or Hamr, one merhileh: in this stage are fountains and reservoirs of rain-water, but no inhabitants. From Hamr to خوانه, one merhileh: this is the desert; but at Khouaneh are about two hundred inhabitants, who cultivate the fields, and keep four-footed creatures. From Khouaneh to تال سیاه و سبیله (Tel-i-Siah ve Sepeed) the black and white tel, or heap, one merhileh; in this day's journey are not any buildings to be seen; at this place is a reservoir of rain-water. From Tel-i-Siah ve Sepeed to Sebaa'id, one merhileh: this Sebaa'id is a large village, containing four hundred and seventy inhabitants.

From the Rebat to ریک, one merhileh: at this stage is a reservoir of rain-water, and a caravansera, but no inhabitants. From this to the Rebat Gouran, one merhileh: this Rebat is constructed of stone and mortar; and there are three or four persons residing in it, who take care of it; here also is a spring of water.

From Rebat Gouran to Rebat Gurreh, one merhileh.
At the caravansera of زاداخور Zadakhour is a well of water; but there are not any inhabitants. From داداخرت Zadakheret (before بيشا داران to زاداخور Beisha Daran, one merhileh: this is a village containing three hundred inhabitants; they have water in trenches or ditches, and cultivate their lands. From Beisha Daran to another village, دهی دیکر Dhey Digur (perhaps a proper name), one merhileh: this is a well cultivated and inhabited place, containing about five hundred persons, who are husbandmen; here they have running water. Hence to برنارادیهی Bernardadieh, one merhileh. At this stage is a caravansera with a well; but there are not any inhabitants. From this to زنگی Zingy, one merhileh: at this Rebat are three or four persons; there is also running water.

From Rebat Zingy to استلشست Astelesht; here is a reservoir of rain-water, also a caravansera, but without any inhabitants. From استلشست Astelesht to بریر Berir, one merhileh: this Berir is on the borders of لست Lest, belonging to Nishapur: at two farsang of this stage they have erected khans (inns), and reservoirs of water; and the roads of this desert are here mentioned together, viz. the road of Isfahan; then the road of Rey; then the road of Mabin; then the road of Khorasan; then that of Shour; then the road of Khebeis; and after that the road called rah nuh (new road), which is that of Kirman.
The New Road.

From Bermasir to Resnan, one merhileh: here are date trees. From this, passing into the desert, no buildings appear. Thence to Cheshmeh Sirab (a spring of clear water), one merhileh. From that to the village of Salm, four merhileh of desert; they say this village belongs to Kirman: thence to Herat, two days journey.

But the road of Seistan is this: From Bermasir to Basekh, on the borders of Kirman, five days journey. From Basekh to Seiestan, seven merhileh, which appears from the map of Seiestan and Kirman.

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Account of Seiestic or Sejestan.

The east of Seiestic is bounded by the desert of Makran, and of the land of Sind, and partly by the territories of Multan. To the west it has Khorasan and part of the territories of Hind; to the north it has Hindoostan; it is bounded on the south by the deserts of Seiestic and Kirman.

Zarinje is fortified, and has a castle, with walls and ditches: the water which supplies these ditches, springs up in them; and it has other supplies of water. It has also five gates. One gate is called Deri Ahen (iron gate); another, the Dervazeh Kohan: a road passes through each of these gates. The third gate is that of Gurkouneh, on the Khorasan road. The fourth, called Der Beleski, (perhaps for Bost) leads to Bost: this is the most frequented of any of these gates. All these have gates of iron.

The fortifications have thirteen gates: one called Dervazeh Remina, or Meina, which leads to Pars; another, the Dervazeh Gurkan; the third, Dervazeh Ashirek; the fourth, Deri San; the
fifth, در خویک Dervazeh Shaieb; the sixth, در کار Deri Khouieek; the seventh, در کار Deri Kar; the eighth, در بلیسکی Deri Belbiki, or Beliski; the ninth, در تام Dervazeh Taam; the tenth, در ابر ور Deri Aireis; the eleventh, در ونیو Dervazeh Restan; the twelfth, در زنگیان Deri Zin-gian. All these gates are built of earth or clay, because wood becomes rotten, and decays.

Here is a mosque, situated without the Dervazeh Pars. The Governor’s palace is situated between the در تام Dervazeh Taam and Dervazeh Pars.

Between these two gates, also, is a lodge or dwelling, erected by بعث بن ویث Yacoub ben Leith; and the Governor’s palace is one of those which belonged to غرو بن ویث Omru ben Leith.

Near the Der Gurkounch, and the Dervazeh Biseky, there is a large building, which was the treasury of Omru ben Leith. The bazars of the town are situated about the mesjed or mosque: they are ample, and well supplied; as are those of the citadel, one of which was built by order of Yacoub ben Leith, who also bequeathed a legacy to the mosque, and another to an infirmary (پهپارستان) or hospital for the sick. And from this bazar there is a daily revenue of a thousand direms.
In this city are streams of running water: one passes by the Dervazeh Kohen; another by the Dervazeh Nu; and another by the gate of Taam: where these three meet together, they turn a mill. Near the mosque is a large reservoir of water; from which a stream flows, and enters the gardens belonging to the principal houses. The greatest number of houses are about the suburbs; the citadel, however, has its gardens and running streams.

Some land in the vicinity of this city is barren and sandy. The air is very warm. Here they have dates: there are no hills. In winter there is no snow: in general there is a wind, and they have windmills accordingly.

Between Kirman and Sejestan there are some considerable buildings, the remains, it is said, of the antient city called Ram Shehristan; and they say the river of Sejestan runs through this place. The city of Zerenje was built by men originally of this Ram Shehr.

Of the Rivers of this Country (Sejestan.)

The most considerable river of Sejestan is called the Rudi Heirmend, which comes from Ghaur to
the city of Bost, and from that runs to Sejistan, to the lake Zareh. This lake is very small, when the waters of the river are not copious; when the river is full, the lake increases accordingly. The length of this lake is about thirty farsang from the quarter of Gouid, on the Kouhistan road, to the bridge of Kirman, on the road of Pars. In breadth this lake is about one merhileh. Its waters are sweet and wholesome, and afford abundance of fish. All about this lake are situated villages and small towns, excepting on that side next the desert, where there are not any habitations or buildings.

The Heirmend is a large river, and goes one stage from Seistan. There are some other streams, as that which runs to Lesker; another called Sebirud or Seilud; and another called Siareh Rud, or Sibareh: and in the seasons that these streams are full, boats come down the Heirmund from Bost to Seistan; and the rivers of Seistan all proceed from the Siareh Rud.

There is another stream called Rud Shaabeh, which affords water to thirty different villages. There is another river here, called Rud Meila, which is said to fall into the lake Zareh. On the road to Bost, over this river, they have constructed a bridge of boats, like those bridges which are in Irak. Of the streams which fall into the lake Zareh, one
is the رود عامل Rud Aamil, which comes from the low grounds of فره Fereh; and رود يسک Rudi Sek, which comes out of غور Ghaur: its waters are almost consumed in passing through the land; but what remains of it falls into the Zareh lake.

Sejestan is a fertile and fine country: it produces dates in abundance. Most of the inhabitants are wealthy and opulent. In the district called رهجه Reheje, they apply themselves very much to farming and husbandry. In this district are the towns of Tell, and درگش Darghes, on the banks of the هیرمند Heirmend; and تoghان Toghahi, and خیل Khilje, and کابل Kabul, and غور Ghaur, are of the colder climate.

The Khiljians are of a Turkish (تارکان) race, who, in ancient times, settled in this country, between Hindoostan and the borders of Sejestan. They resemble the Turks or Tartars in personal appearance, and retain the dress and customs of that nation; and all speak the Turkish language.

بست Bost is one of the principal cities in the province of Sejestan; except زرنج Zirenje, no city is larger than it. The inhabitants of Bost are polite and generous, resembling, in dress and manners, the people of Irak. It is a city well supplied with provisions, fruits, and dates: they trade from this city with Hindoostan.
Ghaznein is a small city, one merhileh from Sejestan. From the vicinity of this place came the *Saffarians* who conquered Pars, Sejestan, Khorasan, and Kirman: they were four brothers, Yacoub, Omru, Taher, and Ali, the sons of Leith. Taher was killed at the gates of Bost. Yacoub died at his return from Baghdad, and his tomb is at Nishapour. Ali spent some time in Gurkan; then settled in Dehestan. Yacoub, it is said, had originally been the servant of a coppersmith; and Omru, a camel-driver.

Taku is a small town near Bost: it has a suburb, or neighbouring village, which supplies fruits and grapes for all parts of Sejestan: it has also reservoirs of water. Fereh is a large town. In the neighbouring villages there is much farming carried on; and there, also, are dates in great abundance. Duver, and Tulegan, are at two mënizils distance from them: they are small towns near Firouzmand, with running water and cultivated grounds.

* For anecdotes of this extraordinary family, see the Bibliothèque Orientale of D'Herbelot, articles Saffarian, and Leith, &c.
Distances and Stages of Sejestan.

The first merhileh from Sejestan to Herat is called Gurkouneh, three farsang. From Gurkouneh to Peir, four farsang: thence to Herir, one merhileh: thence to the bridge of the river of Fereh, one merhileh; and from the bridge to Fereh, one merhileh: from Dereh to Kousan, one merhileh: this is the boundary of Sejestan. From Kousan to Asferan, one merhileh: from Asferar to Kariz, one merhileh: from Kariz to Siah Kouh, one merhileh.

Road from Sejestan to Bost.

The first merhileh of this way is called Resouk: to Serur, one merhileh; to the Dhey Heruri, one merhileh. A narrow river (perhaps the river's name) crosses this road: over it there is a bridge constructed of brick. From this bridge of Heruri to Debat Dhehek one menzil: thence
to Rebat آزسور Azsour, one menzil: then another Rebat; also the Rebat هستن Hestan; from Rebat Hestan to Rebat عبدالله Abdallah; and from Rebat Abdallah to Bost; and from Rebat دهک Dhehek to within one farsang of Bost, the whole is desert.

راه از بست به تبریز

Road from Bost to Ghizni.

From Bost to Rebat فیروزمند Firouzmend, one menzil: thence to Rebat معاون Maaun, one menzil: from Maaun to Rebat کر Kur, one menzil: thence to the place called شهر رحم نسکین آباد Nuskeen abad (or Tuskeen), one menzil: thence to خراسانه Khorasaneh, one menzil: thence to رباط سیراب Rebat Sirab, one menzil; thence to Rebat ادفی Audaфи, or Adeki, one menzil; thence to Rebat چنگالاباد Chungalabad, one menzil; thence to دهیه عوم Dhey aoum, one menzil; thence to Dhey خاست Khast, one menzil; thence to Dhey جومه Jumah, one menzil; thence to Khabser Khabser, one menzil.

The boundary is the village or Dhey خساجی Khesajy; and the Rebat هزار دهی Hezar Dhey is very large, and the first within the borders of Ghizni; thence to Ghizni Ghizni is sixteen merhileh.
Road from Sejestan by the Desert.

From Rohah to Rebat Senkin, one menzil; thence to Rebat Bom; thence to Sehijan: total, fourteen merhileh.

Road from Sejestan to Kirman and Fars.

The first stage on the Fars road is Khaveran: the second, Rebat Daruk; from Daruk to Berin, and thence to Gau Pelenk; thence to Rebat Masi; thence to Rebat Cazi; thence to Rebat Keramhan: which five stages, altogether, are eight merhileh. There are five towns on the borders of Kirman, belonging to Seistan, built by Omru Leith: here is the Kantereh Kirman, which is a bridge; and the Tawk, on the road of Gouir, five farsang. From Seistan to Hareh, (or Fereh), one merhileh; between Fereh and Kurreen, and between Farre and Farreh, three mer-
hileh; and this Farreh is opposite Kurneen or Kerbin, near the desert. طاق Tawk is on the road of Gour.

From Bost to Sirvan, two merhileh; on the road of Duar, cross the river Heirmend, one merhileh: thence to Durghesh, one day's journey: from Naas to Hejrai, about one farsang; from Hejrai to Asfjai, three merhileh.

Now we proceed to describe the region of Khorasan.

ذكر دیار خراسان

Account of the Province of Khorasan.

Khorasan, on the east, is bounded by part of Sejestan and Hindoostan; because all that lies beyond Ghaur may be esteemed in Hindoostan. To the west lie the desert of Ghazneh, and the borders of Gurkan. To the north of Khorasan, Maweralnahr, and some towns of Turkestan. To the south the deserts of Fars and Koumis, part of which extends towards the borders of Tabaristan, Rey, and the hills of Dilem.

Now it is time to exhibit a Map of Khorasan, and to describe its various divisions.
From the borders of Kirman to the coast of the Caspian, and to the boundary of Khuarezm is all well inhabited, and cultivated, and fertile.

The cities of chief note in Khorasan are these four: Meru, and Balkh, and Nishapur; and Herat. The others belong to the various Kourehs or districts; as the Kuhistan, Nesa, and Sarches, and Asferin, and Boushek, and Baronis, and Barchis, and Kunje Reshak, and Meru-al-roud, and Gourkanan, and Ghurjestan, and Bamian, and Tokharestan, and Zem Zam, and Amol. We speak of Khuarezm, as belonging to Maweralnahr, or Transoxania.

The city of Nishapur is situated on a level ground, and extends one farsang in every direction: the buildings are of clay. There are two considerable suburbs, well inhabited, with mosques. Here is a place which they call لشكر ناح Leshkur gah*; and the go-

* Station of the army.
governor's palace is situated in the Meidan Hosein, near which is also the prison. The governor's palace was built by order of Omru ben Leith.

There are four gates. One is called Der-i-poul; another, Derwazeh Goui Moasal; the third is called Der-i-Kohendez; and the fourth, Derwazeh poul Nekein. Kohendez is without the suburbs. The gate which leads toward Balkh and Maweralnahr is called Derwazeh Khubuk; and the gate towards Gurban and Irak is called Derwazeh Ishab. On the road leading to Pars and Kuhestan there is a gate called Derwazeh Sierpes. In the suburbs are two market places, or bazars, and fountains of water.

The city of Nishapour is watered by a subterraneous stream, which is conveyed to the fields and gardens, and falls into cisterns and reservoirs without the town; and there is a considerable stream, that waters the city and villages about it: this stream is called Seka. In all the province of Khorasan there is not any city larger than Nishapour, nor any blessed with a more pure and temperate air. Here they make garments of silk and fine linen, which are in such esteem that they send them to all quarters.

The places depending on, and bounding Nishapour, are nume-
rous and extensive; as Bourkan, and Maan, and Zozen, and Turkan, and Kanderuhan, and Daven, and Ardvor, and Khosrugird, and Bahmanabad, and Saruan, and Remvadeh, and Mihrjan, and Asferin, and Zeidin, and Gurkan, and Tous, to the north of Nishapur, where is the meshid of Ali ben Mousa al Redha, on whom be the blessing of God! There, also, is the burial-place of Haroun.*

In the mountains of Nishapur and Tous they find Turquoises. In former times the governors of Khorasan resided at Meru, or at Balkh; but the Taherian † family made Nishapur the capital. Many illustrious personages and learned men, as is well known, have issued from this place.

The city of Meru, which is also called Meru Shahjan, is very ancient. Some say it was originally built by Tahmuras, or by Dhul Kernein (Alexander the Great). Here are three celebrated mosques: one which was erected at the first introduction of Islam, they call the old mosque. Four streams

* The Khalif Haroun Arrashid died in the year of the Hegira 193, (A. D. 808.)
† The Taherian Dynasty began in the year of the Hegira 225, (A. D. 839), and lasted fifty-six years: it consisted of five princes.
water this city: near one of these the ancient walls and buildings were situated, of which some vestiges may yet be seen. There are four gates: one, the دار شارستان Dari Sharistan, near the great mosque; the second is called دار شهیجان Dari Shehiyan; the third, دار بر Dari Ber; the fourth, دار مشکان Dari Miskkan; this is the gate of Khorasan. Near this gate was the camp and palace of Mamoun, where he resided until his succession to the khalifat. The رود امول Rudi Amol is a considerable river: those streams which we have mentioned, all proceed from it; and it is called the مرغاب Murghab or the Water of Meru.

Here Yezdegird, the last Persian monarch, was slain in a mill; which circumstance gave to the Mussulmans possession of Farsistan. From Meru also rose the splendour of the Abbassides; and Mamoun was at Meru when he became heir to the Khalifat. Various gallant generals and illustrious learned men has Meru produced; so that in more remote times, it was remarkable above all other places of Iran. برزوئه Barzouieh, the physician who excelled all others of his profession, and بربيد Barbud, the musician who composed such delightful airs, were of this place. The melodies of Barbud are still imitated in this country.

The fruits of Meru are finer than those of any other place; and one cannot see in any other city such palaces, with groves, and streams and gardens. They manufacture silk at Meru; and I
have heard that the art of making it was originally transferred from Meru to Taberistan, and that they still send to Meru for the eggs of the silkworms, from the other cities. The cotton and linen of Meru are also highly esteemed.

*Herat* is the name of a city to which belong the following places: Malef, Hassan Aserinan†, Aubeh, Marabad, Dashan, Kerukth, Hust, Mashfan, Ader, Sheker Kuaran, Kowsef, Ashran. The city of Herat has a castle with ditches. This castle is situated in the center of the town, and is fortified with very strong walls. Kehendiz, with its mosque, belongs to this city. The governor's palace is situated in the suburb called Khorasan Abad.

Herat extends about half a farsang on the road of Busheng or Pusheng. There are four gates; one on the road to Balkh; another, on the Nishapour road, called Zeyadi; another, which they call Derwazeh Khushk. All the gates are made of wood, except that on the road to Balkh, which is of iron, and situated in the midst of the city. In all Khorasan and Maweralnah there is not any place which has a finer or more capacious mosque than Heri (or Herat). Next to it

* Or *هَرَى* Heri. † Aserinan or اسرینان Aserbenan.
we may rank the mosque of Balkh; and, after that, the mosque of سيستان Seiestan.

At the distance of two farsang from Herat there is a mountain, between which and the city there is not any garden, orchard, nor water, except the river of the city and a bridge. In all the other directions there are gardens and orchards. This mountain, of which we have spoken, produces not either grass or wood, or any thing but stones, which serve for mill-stones. Here is a place inhabited called سكك Siccah, with a temple or church of Christians.

The most flourishing quarter of Herat is that in the direction of the gate called دار پیروز Deri Pirouz (or Firouz). The water here rises in the vicinity of the Rebat Kirdan; and when it approaches Herat, other streams branch off from it. One of these is called رود برخوی Rud Yarkhooi, and it waters the district of Sepid Aseks; another stream runs through the villages of Kirasen and Siaveshan. The river called نیک Kubuk, waters the villages of آریان Aarian, and کرکم Gurigur. There is also the river Saaweki running towards پوشک Pusheng; and the river سیرشیان Ardenjan, which runs towards the village of نسکوان Nesukan, which waters the village of وربن Verin; and the river خرکی Khehrki, which runs amidst the gardens and orchards of the city of Herat. On the Seiestan road the whole way is planted with gardens.
Malan is a smaller place than Keroukh; it has many orchards and gardens. Hassan is smaller than Malan, and has but few gardens, and little running water. Aserinan is more remarkable for pasture and tillage, than for orchards and gardens; and the inhabitants of this village are heretics or schismatics*. Marabad is well supplied with water, and abounds with gardens. Asgeran has four towns belonging to it.

Pousheng is about half the size of Herat, and built on the same plan. The towns depending on Pousheng are, Khosrugird, Kouseri and Hereh. Pousheng produces such a number of arar† trees, as is not to be found in all Khorasan beside: they are sent to all parts. The river of Pousheng comes from Heri, and runs on to Sarkhes; but in a season of excessive heat the water does not run so far. Pousheng has a castle, with a ditch: it has three gates.

Kouseri is a smaller town than Pousheng; but it is well watered, and has gardens, groves, and orchards.

Badghis has several places within its territory: The

* I find in the MS. Dictionary Borhan Kattes, that is the Arabick for mountain cypress.
Kouh Seim, Koui Ummabad, and Kaloun are of the Shian sect. The inhabitants of Koui Ummabad are of the Shian sect. The Kouh Seim contains mines of silver. There are running streams at Koui Ummabad, and at Harur; but for the purposes of husbandry rain water is used there; also at Kaloun and Kaberoun, where they have well water. The silver mines are on the road to Sarkhes.

Keif is a smaller place than Bein. Bein is larger than Pousheng. Both Keif and Bein are well-watered, and abound in gardens and orchards.

Meru-al-rud is a larger town than Pousheng, with a considerable river, which is the same that runs to Meru (Shahjan). Here are extensive gardens and orchards. The town of Koushek Ahef is also well watered, and has gardens, but not equal to those of Meru-al-rud. The air of Talkan is wholesomer than that of Meru-al-rud. The river runs between these, and is crossed over by a bridge. Here are many gardens and plantations. Talkan is about the same size as Meru-al-rud: it is situated amid hills; but has running water, and orchards that produce good fruit.

Shahbāyī, † Or Meru‘rud.
**Gourkam.** is the name of a district, where there is a colony of Jews. **Shiur Kan** is a district, with a village called **Kanderm.** **San** is a small town, the inhabitants of which are of the Shian sect; it is smaller than Meru-al-rud: it has running water with some cultivated grounds, and gardens, and orchards. In the district of Gourkan the **Sekhtian Gourkani** (a kind of Morocco leather) is prepared, which they send to all parts of Khorasan. From Shiurkan to **Amar** is one merhileh; and from Shiurkan to **Barab,** two merhileh; and from Shiurkan to Kanderm, four merhileh.

Two towns belong to **Ghurjestan,** one called, **Neshin,** the other **Surmin,** nearly of equal size. **Neshin** produces great quantities of rice*; and **Surmin** of dried grapes. From Neshin one goes to the **Derreh** of Meru-al-rud; and from Neshin to Surmin is the distance of one merhileh. **Ghaur,** which is a considerable district, I shall enumerate among the regions of Islam, or Mohamedanism: because many True Believers dwell there. It is a mountainous country, well inhabited, with running streams, and gardens,

**Sarkhes** is a city between Meru and Nishapour, situated on a level, without any running water but that which

*In the MS. without points, may also be oranges.*
(the gate of the Indians): another is called Deri Jehudan (the Jew's gate): another, Deri Sheyst-bend; and one called Deri Yahia. Through the town runs a stream called the Rudi Haas, which passes out at the gate of the Nubehar: this stream turns ten mills, and waters several villages and districts, and flows as far as Siahgird. In the direction of every gate there are gardens and orchards. The walls of Balkh are made of clay, and there is not any ditch.

Of Tokharestan the largest city is Taikan, situated on a plain, in the vicinity of mountains. It is watered by a considerable river, and has many orchards and gardens. Anderabeh is situated between the mountains and Penjhir. There are two rivers, one the Rud Anderabeh; the other Rud Kasan; with gardens and orchards. The other towns of Tokharestan are nearly of the same size as these; but Taikan is the largest of all.

Zualein and Derab are two towns, with running water, and considerable plantations of trees. Iskandereh, or Sekandereh, is situated in the midst of the mountains. Khesh is the largest town of this mountainous country; also, the towns of Mank and Melenk are amongst the hills, where there are various streams, which, as
they approach termed Jihoon, (the Oxus.)

Mank is a larger town than Melenk; but the houses of both are made of clay. Badakhshan is smaller than Mank. The neighbouring grounds are well cultivated, and the district populous, with many gardens on the banks of the river. The hills here abound in excellent cattle; and Badakhshan produces the ruby (لالي) and lapiz lazuli (لجلد). The mines are in the mountains; and there is also much musk at Badakhshan.

Penjhir is a town situated on the mountains, containing about ten thousand inhabitants, people of bad character; here are gardens and running water, but husbandry is neglected. Jarianeh is a smaller town than Penjhir. Between these two places are the mines of ore, in which the people dwell, without gardens, orchards, or tilled lands. The river of Penjhir runs through the town, and passes from Jarianeh till it comes to Ferouan, and so proceeds into Hindoostan.

Bamian is a town about half as large as Balkh, situated on a hill. Before this hill runs a river, the stream of which flows into Gurjistan. Bamian has not any gardens nor orchards, and it is the only town in this district situated on a hill; all the others have gardens and orchards, except Ghizni, which has not any. A stream runs through Ghizni, than which
of all the towns in the districts of Balkh, none is more wealthy or commercial, being the pass or frontier of Hindoostan.

Кабул is a town with a very strong castle, accessible only by one road: this is in the hands of the Mussulmans; but the town belongs to the infidel Indians. They say that a king is not properly qualified to govern, until he has been inaugurated at Kabul, however distant he may have been from it. Kabul is also (like Ghizni) a pass into Hindoostan. The fruits of a warm climate, which abound at Balkh, are brought to Kabul, except dates, which do not grow at Balkh, where snow falls. Kabul is situated in a warm climate, but does not produce date trees.

غور Ghaur is a mountainous country. In the places about it there are Mussulmans; but Ghaur is mostly inhabited by In- fidels. Here are great mountains. The dialect of Ghaur is like that of Khorasan. It is populous, containing many running streams; and I have described it as belonging to Khorasan, because it borders on that province; in like manner including Bamian, and Penjhir, and Maweralnaher, as far as Turkestan. The mountains of these places all abound with mines.

But the جیهن Jihoon (or river Oxus) and خوارزم Kharezem, and امل Amol, and زم Zam, we reckon as belonging to Maweralnahar (Transoxania); and shall speak of them accord-
ingly. Kharezem is situated on the borders of the (Caspian) sea; and the bounds of it, from Balkh and Meru and its other extremities, are all a desert, in which there is not any thing but sand. This desert affords not any running stream: the people use well-water until you come as far as Meru.

Sheep are produced in Ghizni, and Ghaur, and Khilje. Garments of silk and linen are brought from Balkh and Nishapour. The best sheep are those of Ghizni; and the best water, that of the river Jihoon. The men of Balkh are ingenious, and learned in religion and law, and of polite manners. Nishapour is the pleasantest part of Khorasan, and the inhabitants of the most amiable and cheerful disposition. The warm parts of Khorasan are, گرمن، Kouhestan, and the borders of گرمن Kirmán and پارس Pars (or Farsistan). The cold part of Khorasan is about گرمن Bamian; for I speak of those places bordering on Kharezem as belonging to Maweralnahr.

مسافات خراسان

Of the Roads and Stages of Khorasan.

We shall not here particularly describe the roads and stages of Khorasan, because they are already sufficiently known. We
shall content ourselves with mentioning, that from the borders of Nishapour, to the village or دهیه کردان Dhey Kurdan, on the confines of Koumes, near أسداباد Asedabad, is a distance of seven stages or منزل menzils; and from Dhey Kurdan to Damghan, five menzil; from Nishapour to سرخس Sarkhes, six menzil; from Sarkhes to مرود Meru, three menzils: and from Meru to امل Amol, on the banks of the river Jihoun, two menzil: from Nishapour to بوزگان Bouzgan, and to پوشش Pousheng, four merhileh; from Pousheng to هرات Herat, one merhileh; from Herat to أسفرین Asferin, three merhileh; from Asferin to دره Derreh, two merhileh. This is the boundary of Herat.

From كاین Kaien to Herat, six merhileh: from Meru to هری Heri (or Herat), twelve merhileh: from Meru to باورد Baverd, six merhileh; from Meru to نسما Nesa, four merhileh; from Herat to مرورود Meruar’rudd, six merhileh; from Heri to سرخس Sarkhes, five merhileh; from Balkh to the bank of the river جهانگیر Jihoun, by the way of ترمس Termed, two days journey (دو روزه راه) اندرابه Anderabeh, nine merhileh; and to بامیان Bamian, ten merhileh: from Bamian to غزنی Ghizni, eight merhileh; from Balkh to بدخشان Badakhshan, thirteen merhileh. “From Balkh to the banks of the Jihoon, and to the sea (or lake) of Kharazm (Deriay Kharazm), from Badakhshan Termed, by way of the river Jihoon,
thirteen merhileh*: From Termed to Zam, five merhileh; from Zam to Amol, four merhileh; from Amol to Kharazm, twelve merhileh; and from Kharazm to the sea (دریا) six merhileh.

These are the well-known stages and routes of Khorasan.

From Nishapour to بوزگان Bouzgan, four merhileh: from Bouzgan, going by the left towards Nishapour, to Malez, one merhileh; (this is not the Malez belonging to Heri:) from Malez to جالم Jaum, one menzil; and to سکان Sekan, one menzil: from سلووم Selumad to روزن Rusen, leaving Sekan (some words here illegible), one day's journey: from Rusen to تایین Kaein, three days journey. From Nishapour to نوشیر Bershir, four merhileh; from Bershir to كندرم Kanderem, one day's journey; from Kanderem to تایین Sa*** two days journey; from Sa*** to تایین Kaien, two days journey: from Nishapour to خسرو ده Barnabak Bahmenabad, one merhileh; from Bahmenabad to مرسان Mersan, by the Koumis road, about one farsang: From Nishapour to خاوران Khaveran, six merhileh; from Khaveran to میقران Mihrjan, two days.

* This passage seems so obscure, that I shall present it to the reader in the original Persian:

ابằng تا کندرم روزن تا دریا خوارزن از بدخشان ترند و بست چپسین
سبده مرحله دارند.
journey; from Mihrjan to Asferein, two days journey: and when you go from Bahmanabad to Mihrjan, the first day brings you to a menzilga or halting-place; the second, to Mihrjan.

ذكر مسافات سرو

Account of the Stages and Roads of Meru.

From Meru to Kesher, one menzil: from Kesher, by the skirts of the desert of Kharazm, and from Meru to Dendalekan, two merhileh. The road of Sarkhes, the road of Baverd, and the Susikan, and Ghazinein, or Ghurinein, go to Dendalekan. Chun is a town of three farsang distance between the roads of Sarkhes and Baverd; and Susikan is one menzil farther.

Roads and Stages of Balkh.

From Balkh to Khulm, two days journey; from Khulm to Valein, two days journey; from Taikan to Badakhshan, seven days journey; from Khulm to Sebenjan* or Senjan, one day's journey;

* Doubtful.
from Sebenjan to Anderabeh, five days journey; from Anderabeh to Jarianeh, three days journey; from Jarianeh to Penjhir, one day's journey; from Balkh to Baghalan, six merhileh; to Kah, one menzil; from Balkh to Shiukan, three merhileh; from Kaien to Tebsein, three merhileh; to Talkan (or Taikan), three merhileh; and from Talkan to Meruar'rudd, three merhileh.

Account of the Distances and Roads of the Towns in Kuhestan.

From Kaien to Ruzen, three merhileh; from Kaien to Tebsein Merian, two days journey; from Kaien to Chun, one day's journey; from Chun to Khust, one farsang; from Kaien to Tebsein, three merhileh.
Account of Maweralnahr, or Transoxania.

To the eastern side of Maweralnahr are, the borders of Hindooostan. To the west it has the land of Ghaznein, and the borders of Touran, and down to Farab, and Markand, and Soghd, and Samarcand, and the district of Bokhara, as far as Kharazm, and the banks of the sea (Deria).

On the north of Maweralnahr are the borders of Turkestan, as far as Ferghanah, and down towards Khotl, on the river Heriat. To the south, Maweralnahr begins from Badakhshan, along the river Jihoon, up to the sea or lake of Kharazm (Deriay Kharezm) in a straight line. We place Kharazm and Khotl in Maweralnahr, because Khotl is situated between the river Heriat and the river Wekhshab, and the town of Kharazm is on that side of the river, and nearer to Maweralnahr than to Khorasan.

This is the delineation of Maweralnahr.

(Here one page is left blank for a Map.)
The province of Maweralnahr is one of the most flourishing and productive within the regions of Islam or Mahomedanism. The inhabitants are people of probity and virtue, averse from evil, and fond of peace. Such is the fertility and abundance of this country, that if the other regions were afflicted by a scarcity or famine, the stock laid up on the preceding year in Maweralnahr would afford ample provision for them all. Every kind of fruit and meat abounds there; and the water is most delicious. The cattle are excellent: the sheep from Turkestan, Ghaznein, and Samarcand, are highly esteemed in all places.

Maweralnahr affords raw silk, wool, and hair, in great quantities. Its mines yield silver, and tin or lead (ازیز), abundantly; and they are better than the other mines, except those of silver at بنگله. Penjhir; but Maweralnahr affords the best copper and quicksilver, and other similar productions of mines; and the mines of sal ammoniac (نوسر) (used in tinning or soldering) in all Khorasan, are there *. Like the paper made at Samarcand, there is not any to be found elsewhere. So abundant are the fruits of سغد Astersheineh, and Ferghananah, and Chaje (or Shash), that they are given to the cattle as food. Musk is brought from Tibbet, and sent to all parts. Fox-skins, sable, and ermine skins, are all to be found at the bazars of Maweralnahr.

* I have translated this passage literally,
Such is the generosity and liberality of the inhabitants, that no one turns aside from the rites of hospitality; so that a person contemplating them in this light, would imagine that all the families of the land were but one house*. When a traveller arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allots a portion of his cottage for the reception of a guest. On the arrival of a stranger, they contend, one with another, for the pleasure of taking him to their home, and entertaining him. Thus, in acts of hospitality, they expend their incomes. The Author of this work says, “I happened once to be in Soghd, and there I saw a certain palace, or great building, the doors of which were fastened back with nails against the walls. I asked the reason of this; and they informed me, that it was an hundred years, and more, since those doors had been shut: all that time they had continued open, day and night: strangers might arrive there at the most unseasonable hours, or in any numbers; for the master of the house had provided every thing necessary both for the men and for their beasts; and he appeared with a delighted and joyful countenance when

* If the simplicity of this beautiful eulogium should please the reader as much as it has delighted the translator, he will, perhaps, derive additional satisfaction from perusing this part of it in the original:
"the guests tarried a while. Never have I heard of such things in any other country. The rich and great lords of most other places, expend their treasures on particular favourites, in the indulgence of gross appetites and sensual gratifications. The people of Maweralnahr employ themselves in a useful and rational manner: they lay out their money in erecting caravanserais or inns, building bridges, and such works. You cannot see any town or stage, or even desert, in Maweralnahr, without a convenient inn or stage-house for the accommodation of travellers, with every thing necessary. I have heard that there are above two thousand rebats or inns in Maweralnahr, where as many persons as may arrive shall find sufficient forage for their beasts, and meat for themselves."

The Author of the book further says, "I have heard from a respectable person who was with Nasser Ahmed, in the war of Samarcand, that of all his immense army, the greater part were men of Maweralnahr; and I have heard that Motasem wrote a letter to Abdallah ben Taher, and sent a letter to Noah ben Asek. The answer of Abdallah was, that in Maweralnahr there are three hundred thousand Kulabs: each Kulab furnishes one horseman and one foot-soldier; and the absence of these men, when they go forth, is not felt, or is not perceptible in the country. I have heard, that the inhabitants of Chaje and Ferghaneh are so numerous, and so
well disciplined, and furnished with implements of war, that
they are not to be equalled in any region of Islam. And among
the lower classes there are farmers, who possess from one hun-
dred to five hundred head of cattle. Notwithstanding all this,
there are not any people more obedient to their kings; and at
all times the ῶrκ soldiers had the precedence of every
other race, and the Khalifs always chose them on account of
their excellent services, their obedient disposition, their bravery,
and their fidelity."

Maweralnahr has produced so many great princes and generals,
that no region can surpass it. The bravery of its inhabitants
cannot be exceeded in any quarter of the Mussulman world.
Their numbers and their discipline give them an advantage over
other nations, which, if an army be defeated, or a body of troops
lost at sea, cannot furnish another army for a considerable time;
but in all Maweralnahr, should such accidents happen, one tribe
is ready to supply the losses of another without any delay.

In all the regions of the earth, there is not a more flourishing
or a more delightful country than this, especially the district of
Bokhara. If a person stand on the ḫendž (or ancient
castle) of Bokhara, and cast his eyes around, he shall not see any
thing but beautiful green and luxuriant verdure on every side of
the country: so that he would imagine the green of the earth
and the azure of the heavens were united: And as there are green
fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and Maweralnahr there are not any people more long-lived than those of Bokhara.

"It is said that in all the world there is no place more delightful (or salubrious) than those three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damascus." But the Ghutah of Damascus is within one farsang of barren and dry hills, without trees; and it contains many places which are desolate, and produce no verdure. "A fine prospect ought to be such as completely fills the eye, and nothing should be visible but sky and green."

The river Aileh affords, for one farsang only, this kind of prospect; and there is not, in the vicinity of it, any eminence from which one can see beyond a farsang; and the verdant spot is either surrounded by or opposite to a dreary desert. But the walls, and buildings, and cultivated plains of Bokhara, extend above thirteen farsang by twelve farsang; and the Soghd, for eight days journey, is all delightful country, affording fine prospects, and full of gardens, and orchards, and villages, corn fields, and villas, and running streams, reservoirs, and fountains, both on the right hand and on the left. You pass from corn fields into rich mea-

* To this passage the Tarikh Tabari alludes, in a chapter relating the Virgin Mary's flight from Jerusalem with Christ.—The original Persian is given in the Preface.
dows and pasture lands; and the Soghd is far more healthy than the Rud Aileh, or the Ghuteh of Dameshk (or Damascus); and the fruits of Soghd are the finest in the world. Among the hills and palaces flow running streams, gliding between the trees. In Ferghanah and Chaj, in the mountains between Ferghanah and Turkestan, there are all kinds of fruits, of herbs, and flowers, and various species of the violet: all these it is lawful for any one who passes by, to pull and gather. In Siroushteh there are flowers of an uncommon species.

We have placed, as first of the borders of Bokhara, from the banks of the Jihoon, the Kourochs and Districts of Maweralnahr. From the Jihoon is the territory of Soghd, and Samarcand, and Siroushteh, and Chaj, and Ferghaneh, and back, from the borders of Samarcand to Kish, and Cheghanian, and Khotlan, till one comes to the river Jihoon. Termed and Cobadian, as far as Khwarezm, and Barab, and Sinjan, and Teran, and Ailak, are reckoned as belonging to Chaj, and included in Ferghanah. Khwarezm we have assigned to Maweralnahr; and we must reckon as part of Soghd, Bokhara, and Kish, and Naksheb: but our design in this was to render the description more easy. We begin with Maweralnahr, and the district of Bokhara; and then we speak of the river Jihoon.

This river rises within the territories of Badakshan,
and receives the waters of many other streams. The river Wekhsh joins it: then the river Noorman, which is the river of Menek. The third is the river Farghi; the fourth river is that of Andenjaragh; the fifth, the river Wekhshab, near Kobadian. All these rivers fall into the Jihoon: the river Wekhshab comes out of Turkestan, into the land of Wekhsh, near a mountain, where there is a bridge between Khotlan and the borders of Weishkird. From that it runs towards Balkh, and falls into the Jihoon at Termed. The Jihoon then proceeds to Kalef; and from Kalef to Zam, and from Zam to Amou, and from Amou to Khouazem, and flows into the lake of Kharezm. There is not any town watered by the Jihoon, until you come to Zam: there the inhabitants derive some benefit from it; still more at Amou: but the chief advantage of the Jihoon results to Kharezm.

The first district of Maweralnahr, situated on the river Jihoon, is Khotlan: there are also Wekhsh, and other districts. Near Wekhsh there are some disticts, such as Dekhan, and Sekineh: these two belong to the Infidels. Boys and girls are brought from these places. There are mines of gold and silver in Wekhshab. The mountainous country, bordering upon Tibet, is very populous, well cultivated, abounding in fruits, and excellent cattle; and the climate is very pure and healthy.
Termed is a city situated on the banks of the Jihoon; it has a castle and suburbs, and ramparts; the government palace is in the kohendiz, or castle; the prison is in the town; the mosque, and the bazars, in the suburbs. The buildings are of clay; all the streets and bazars are paved with burnt tiles. They drink the water of the Jihoon; and use, for the purposes of agriculture, the water of the river Cheghanian.

Kobadian is smaller than Termed. Weishgird is about the same size as Termed. From the borders of Weishgird to Shuman, to near Cheghanian, they cultivate saffron. Kobadian produces madder (روناس). Cheghanian is larger than Termed; but Termed is more populous, and better supplied. Akhseik is opposite Zam. Zam is on the borders of Khorasan, but reckoned among the territories of Maweralnahr; it is a small town, and the inhabitants deal in cattle. Zam, and Akhseik, on the banks of the Jihoon, are both at the extremity of the desert.

Khuarezm is the name of a region distinct from Khorasan. All round Khuarezm the desert extends. One side of it borders on Ghaznein; that is the western side. The western and southern sides are bounded by Khorasan and Maweralnahr. After Khuarezm and Jihoon, there is not any town until you come to the lake. Khuarezm is situated on the northern side of the Jihoon. On the southern side of the Jihoon is Korkanje; it is a
smaller town than Khuarezm; but it is the pass into various parts: from it the caravans set out for Khorasan and Gurkhan, and Ghizni, and Khozar, and other places.

It so happens, that one half of Khuarezm should appear in the map of Khorasan, and the other half in the map of Maweralnahr: but we have wished not to separate those parts, or render the reference to the map more difficult.

These are the other cities of Khuarezm: Deraan, Hesarasp, Ghareh, Ardejer, Safzoun, Nouran, Kirdan, Khousas, Kirder. The villages are, Jefun, Merda, Nekin, Meha, Hasker, Memha, Deha, Kanjesk. The chief place of that territory is called Kab; it has a castle now in ruins. There was a town here which the water destroyed, and the people built another higher up; and the water has approached the castle, and, it is feared, will ruin it also. The mosque is in this castle, and near it is the palace of the Khuarezm Shah: near the castle is the prison: and in the midst is a little river called Kherdour, and the bazar is on the banks of it; the length of it is about three farsang. The gates of the city are, for the greater part, demolished; but they have prepared new ones.

The first border of Khuarezm is called Taheriah, in
the direction of Amoui, an inhabited country on the south of the river Jihoon. On the north side of Khuarezm there is not any population or cultivation, until one comes to the village which they call غار الهي غار اللمب. From that to Khuarezm there is some appearance of inhabitants and of buildings. At six farsang distance, before you come to this village, there is a river which joins the Jihoon, and on the banks of this are many villages and hamlets; this river is called كابخواره Gaw-Khareh; in breadth it is about five كز guz; boats ply on it. After running two farsang, there is another river branching from it, which they call Gurbah رود كربه; it waters many villages, but is not very broad: from this, for about one merhileh in breadth, the villages and buildings become more numerous; and when you come to Korkanje, at two farsang back, there is the extremity of the borders of Khuarezm; and at five farsang a ruined village, called كراغh Koragh, near a mountain: from which, and from Hezarasp, on the western side of the Jihoon, there are streams running from that river: Here is Amoui; and there is another river about half as large as the Gaw Khareh, on which boats ply at within two farsang of Hezarasp. This river is called رود كرد خواس Rudi Kurd Khouas, and is larger than the river of Hezarasp. There is also the river حيه Heireh, on which boats ply.

From the river دال Dal to Khuarezm is two farsang. The river بوع Bouh is in the district of Korkanje. The water of the
river Dal comes to the village of Andebaz, where there is a bridge that admits boats; from this place to Korkanje is a distance of one merhileh.

From the river Gaw Khareh to the city is twelve farsang; and there is another river below Khuarezm four farsang, which receives its waters from four different places; when they are united, they form a stream about as large as that of the river Bouh. It is said that the Jihoon crosses this river; and that, when the waters of the Jihoon sink, the stream is also diminished. There are many streams on the northern side of the Jihoon, at one farsang from the town called Medeminiah; and all the villages along have small streams. The Jihoon falls into the lake at a place called Khiljan, where there is not any village, nor any buildings; the people live by fishing. On the banks of this lake is the land of Ghuz; from this, when they are at peace, they go from this side to the village of Aubgir, and from the other to Korkanje; both of these are on the banks of the Jihoon.

Before one comes to the river Gaw Khareh there are some mountains, amidst which the Jihoon runs: this place is called Boukeseh; and from the place where the Jihoon falls into the lake or sea (دریا), to that place where the river of Chaje falls into it, is a journey of ten days. The river Jihoon is frozen in win-
ter, so that loaded carriages pass over it. The ice begins at Khua-
rezm, which is the coldest place upon the Jihoon.

On the banks of the sea or lake of Khuarezm (دریای خوارزم) there is a mountain called Cheghagher: here the ice con-
tinues from winter till near the end of summer. The circum-
ference of this sea or lake is an hundred farsang: its waters are
salt or bitter; and the river Jihoon, the river Chaige, and
many other streams, flow into this lake: yet this increase of
water is not perceptible; and it is generally supposed that there
is a communication between this lake and the Caspian Sea (Der-
yai-i Khozr (دریای خزر): between these two is a distance of
twenty merhileh.

Khuarezm is a town well supplied with provisions, and abounding in fruits; it affords not any walnut-trees. Linen and wool are
manufactured there, and also brocade. The inhabitants are people
of high reputation and polished manners: the men of Khuarezm are
great travellers; there is not any town in Khorasan without a co-
lony of them. The lower parts of the land of خزر Ghuze belong to
Khuarezm: the inhabitants are active and hardy. The wealth
of Khuarezm is derived from its commerce and merchandize.
They have carpets of سکلاب Siklab, and of خزر Khozr, and
they bring to Khuarezm, from Khozr, the skins of foxes, and
martens, sables, and ermines.
Of the other places on the river Jihoon, we shall place بخارا Bokhara in Maweralnahr first: at all times it has been the seat of government. Bokhara is called بونهکت Bounheket: it is situated on a plain; the houses are of wood, and it abounds in villas, and gardens, and orchards; and the villages are as close one to another as the groves and gardens, extending for near twelve farsang by twelve farsang: all about this space is a wall, and within it the people dwell winter and summer; and there is not to be seen one spot uncultivated, or in decay. Outside this there is another wall, with a small town and a castle, in which the Samanian* family (آل سامانیان), who were governors of Khōrasan, resided. This kohendez, or castle, has ramparts, a mosque, and bazar.

In all Maweralnahr or Khōrasan, there is not any place more populous and flourishing than Bokhara. The river of Soghd (روود سغد) runs through the midst of it, and passes on to the mills and meadows, and to the borders of بیکند Beikend; and much of it falls into a pond or pool near Beikend, at a place called سام کوس Sam Kous.

Bokhara has seven gates: one is called the در شارستان Deri Sharestan; the second, در درو Deri Derou; the third,

* For some account of this dynasty, and of Nasser Ahmed, mentioned in page 235, see the Appendix.
Deri Kandeh; the fourth, Der Athenin; the fifth, Der Kohendez; the sixth is called the Derwazeh Mihray, or Derwazeh Beni Aseb; and the seventh is the Derwazeh Soghdian. The kohendez, or castle, has also two gates; one the Deri Rikestan; the other the Derwazeh Mesgid. The ramparts also have some gates, such as the Deri Meidan, leading towards Khorasan; the Derwazeh Ibrahim, towards the east; the Derwazeh Khedik; the Derwazeh Beroukesebeh; the Derwazeh Gulabad; the Derwazeh Nubehar; the Derwazeh Pahlava; the Derwazeh Samarcand; the Derwazeh Anineh; the Derwazeh Hedi Serour, which is on the Khuarezm road; and the Deri Ghunje.

There are, besides, some gates among the bazars, such as the Der Athenin, or iron gate; the Deri Pool Hesan; and a gate near the mosque of Maje; and between these two gates there is another called Der Rejihë: there is also a gate near the villa of Abu Hashem, and near the bazar; and one near the Goui Moghan (or the magi's dwelling), and the Deri Samarcand.

There is not any running water between the city and the gate
of the kohenzd: they bring water from the main river; and this river furnishes some other streams: one is a considerable river called Feserdeh, coming from the river of Bokhara, at a place which they call ور ع Wera; and it descends by the gate of Seroukesheh, till it comes to the lands of Abou Ibrahim; and thence proceeds to the gate of Sheikh Aboul Fazel, and falls into the river Nukendeh. On this river are situated near two thousand villas and gardens, exclusive of corn fields and meadows; from the mouth of this river to the place where it falls into the Nukendeh is a course of about half a farsang.

There is another stream, called the رود باسکان Rud Basegan, proceeding from the main river through the middle of the city near the mosque called تراران Kezazan; and there is another stream which comes from near the mosque called عارض Aarez, and flows into the Nukendeh; this is called the جونبار عارض Jouibari Aarez.

There is another stream, called برکند Berkend, which waters part of the fortifications, and falls into the Nukendeh. This river Nukendeh comes from the main river, near Nubehar, and runs among palaces, and houses, and mills, till it comes to the mills on the lands of بیکند Beikend, and affords water to them. The river کیسه Keiseh runs on to غاران مرغ Gharan Murgh. The river رود رباع Rebah issues from the main river
near Reikestan, and flows on to the villa of Rebah, and waters a thousand summer-houses, and gardens, and groves. The river of Reikestan passes through that place to which it affords water, and to the kohendez, the suburbs near the ramparts, and the government house; and after that it proceeds to the villa of Jelal Deizeh. The river sinks into the ground near the bridge of Hamdounah, and flows subterraneously till it comes to the ponds of Beni Asad; and the remainder of it runs into the reservoir or cistern of the kohendez. There is another river proceeding from the main one, at the place called Wera, which passes by the gate of Rehieh, proceeds to the Derwazeh Samarcand, and from that goes on one farsang.

The villages Ferghaneh and Durofin, Derufen, Touabes, Bourek Ferghaneh, Sefli, Boume, Roufik, Roustaka, Bekhajemr, Heshwan, Andidan, Kendaman, Samjir, Madoun, Samjer Ma'awalnahr, Ardan, and Ferazen al Sefl, Ardan, and Ferazen al Aalia; all these districts are included within the walls. Those without the walls are, Mebakhes, Chend, Veis, Kurmeideh, Jerghaneh, Gheliar, Shak, Arkand, Sekend, and Ferin.
Near the district of Touaveis, before you come to the gate of Bokhara, there are many streams which water the villages and meadows. One of these is the river Kaseri Kam which runs to Werkaneh; and the river Jerghan, which waters another district and goes on to Jermesh, and falls into the main river. The river Nukende, which waters a district, runs on to the village of Feranah, and the river Berjed, on which is a hamlet; and the river Besteh, and the river Ameniah, and the river Telengan, which runs to Berkaa: every one of these affords water to its particular district, without the inclosure of the wall of Bokhara; the remainder runs among the suburbs and fortifications of that city.

Of the rivers we have heretofore enumerated, the greater number proceeds from the river of Soghdi, on which boats ply. The inclosure or wall round Bokhara contains twelve gates. There is not any hill or desert; all is laid out in castles, villas, gardens, corn-fields, and orchards. The wood which they use for fuel is brought from their gardens, and they burn also reeds and rushes. The grounds of Bokhara and of Soghdi are all in the vicinity of water; whence it happens that their trees do not arrive at any considerable height; but the fruits of Bokhara are more excellent than the fruits of any part of Maweraldahr. Corn is brought to Bokhara from Maweraldahr and other places.
There is a mountain called Zarkah, in the vicinity of Bokhara; it goes between Samarcan and Kesh, and joins the border of Ferghanah, and Atrar, and goes on towards the confines of Cheen; and this mountain is skirted by a desert in the borders of Ferghanah and Ailak, as far as Jerjerel.

In Ferghanah there are mines of sal-ammoniac, and of copperas or vitriol, of iron, and quicksilver, and brass; also of gold, and of turquoise stone; and in this mountain there are springs of naptha, and of bitumen, and resin; also a stone that takes fire and burns. There is, likewise, water, which in summer is frozen, and in the depth of winter is warm. There are some districts of Bokhara within the walls, and some without: of those within the walls, Touaveis is the most considerable town; it is walled, and at a stated time, once every year, the people assemble in it from Maweralnahr: it has pleasant gardens, and orchards, and running streams, and an ancient castle, with suburbs, and a mosque: the inhabitants manufacture linen.

The other towns within the walls are nearly of equal size one with another. Kerjinet is a large town; Jerghaneket, and Mednamehelet are of equal size. Every town of the territories of Bokhara has a district belonging to it, except Beikend, which has not any village, but contains near a thousand Rebats.
The town of Kerin is near the river Jihoon. The people of Bokhara speak the language of the people of Seghd: they are ingenious: and in business they use direms: their silver is Azerki, or Ghederki; and the mode of purchasing used in Maweralnahr does not pass among them. For the greater part they wear the tunick تُبَا and the cap كَلاَه.

At Bokhara, within the city, there are bazars, where, on certain appointed days, the merchants assemble in great numbers, and transact much business. Bokhara and its territories produce fine linen. I have heard a peculiar circumstance mentioned, concerning the Kohendiz or castle of Bokhara; which is, that they never have brought out of it the bier or coffin of any prince, and that any person once confined there is never seen again. "It is said that the inhabitants of Bokhara are originally descended " from an ancient tribe, which emigrated from Istakhar and " settled there*. The Samanian princes resided at Bokhara; the territories of which and Maweralnahr were under their jurisdiction: the people of Bokhara were so obedient, and so observant of their treaties, that the sovereigns chose to reside among them. The kings of Khorasan were descended from the race of Saman. اسحاب بن احمد Ismael ben Ahmed resided there: the people of Khorasan had behaved treacherously towards him; and his children also resided at Bokhara. Before that, the governors of
Maweralnahr dwelt in Samarcand, at Chajé, or Ferganah; but since that the seat of government has been removed from Khorasan to Bokhara.

Denjareh is situated near the road of Beikend: between that, and between the road, is a distance of one farsang. Moghkan is five farsang distant from the city, on the right hand of Beikend, and from it to the road is a space of three farsang. Rendieh is at four farsang from Bokhara. Bumhekeet is on the road of Touaweis at a distance of four farsang.

From Kermeniah to Beikend is one farsang in the borders of Soghd. Bumhekeet is situated on the river of Soghd. Soghd is adjacent to Bokhara. After passing Kermenieh one comes to Debousi.

The capital of Soghd is Samarcand; it is situated on the southern side of the river of Soghd. It has a castle, and suburbs, and fortifications, with four gates; one, the Deri Cheen, or the China gate, on the east; the Deri Nubehar, or the spring gate, on the west; on the north, the Deri Bokhara, or Bokhara gate; and on the south, the Derwazeh Kesh, or Kesh gate.

There is running water through the streets and bazars of Sa-
marcand. The city is surrounded by a deep ditch, and a dyke, by which water is conveyed. The most flourishing and populous quarter of Samarcand is that called the سر طاف Seri tauk, where there is the fountain of ارزيز Arziz: and the shops of the bazar in this place are very numerous; for many legacies and gifts have been appropriated to the buildings about this fountain, which are in the charge of Guebres (or Fire-worshippers) who watch winter and summer.

There is a mosque in the suburbs, near the تهندز kohendiz; and in the river Arziz there are springs, and rivulets from it water the gardens and orchards. The government palace is in the kohendiz; and the citadel is near the river of Soghd; and the walls of these fortifications are about two farsang in extent. There are many villas and orchards, and very few of the palaces are without gardens: so that if a person should go to the kohendiz, and from that look around, he would find that the villas and palaces were covered, as it were, with trees; and even the streets and shops, and banks of the streams, are all planted with trees.

Samarcand is the great pass into Maweralnahr; and the seat of empire was at Samarcand until استغيل بن احيد Ismael ben Ahmed removed it to Bokhara.

The walls of the fortifications have several gates; such as the در عبد Deri Abed, the در افشينه Deri Afsheineh, the
The author of this work says, "I saw a gate at Samarcand, of which the front was covered with iron; and there was written on it, in the Hamiri language; that Senaa is distant from Samarcand a thousand farsang; and the people preserved the explanation of this writing, in hereditary tradition. After that I had been at Samarcand, a tumult or insurrection happened; and this gate was burnt, and the inscription mislaid or destroyed. Afterwards, Abu Mozaffer Mohammed ben Nasser ben Ahmed ben Asef, caused the gate to be again constructed of iron, but the writing was lost."

The houses of Samarcand are made of clay and wood: the inhabitants are remarkable for their beauty: they are gentle and polite in their manner, and of amiable dispositions. From Samarcand to the mountain (کوه) is one merihich: and there is close to the city a small eminence which they accordingly call کوه (a diminutive of کوه the little mountain: that mountain is about half a mile in length; it produces clay, and marble, and stones of various kinds; and I have heard that in it were also mines of gold and silver, but they are not worked.

* The reader will find the original Persian of this passage in the Appendix, No. I. See also the Preface and Appendix, No. III.
The water of Samarcand is all from the river which comes from the mountains above Cheghanian. There is a reservoir for that water, which they call Bergher; from this that water flows till it comes to a place called Bihekret, and thence to Warghes, where there is a bridge; from that the rivers of Samarcand are divided to the east and west. Those on the eastern side proceed from near Warghes, at the place called *Boum*, because the mountains there are fewer, and the cultivated fields more numerous; from this the river flows; and the river Bous also comes to Samarcand, to which, with the villages, it affords water.

The river Barmis rises in the vicinity of that river, in the southern territory, and waters many villages there. The Bous and Barmis are the largest of all those rivers; they both are navigable for boats, and many streams branch off from them, which water many villages and meadows. From the territory of Warghis to the village called Zarghem, ten farsang in length, and from four to one farsang in breadth; from the district of Barghis, and Manferenje, and Zarghem, and Bikheru, above Zarghem, and the rivers which flow from the desert of Gherban, the river Istakhar †, and the river Sawat, and the river

* I have given this word as it appears in my MS. In that of Eton a blank space is left for the name.
† Istakhar of Pars, is generally written استخار but sometimes like this لأستخار.
Mourmajez; the river Sawat passes near the Mourmajez and waters many places, and proceeds to the village of Weddan, and to the borders of the district of Istakhar: the river, in all, runs about two merhileh.

The rivers Sawat and Mourmajez run towards the city, and water near seven farsang of territory, till they come to Samarcand; from the mouth or entrance of this valley, or water-course, to Samarcand, is a distance of twenty farsang. After passing Samarcand about two merhileh, a river branches off called رودکی Rudeki, which waters one of the most fertile and populous tracts of land in all Soghd: other streams branch off from this channel, until it approaches the territory of Bokhara, a journey of near six days, watering so many gardens and orchards, that if any person were to look from a hill along the valley of Soghd, he could not behold any thing but trees and green herbage, with here and there a villa and an old castle.

In the district of Barghis are many gardens and dykes. From this valley (or channel) come the rivers above mentioned, and pass under the bridge of Kouhek بول کوهک at the Samarcand gate در سر تند. The waters of this valley are augmented in summer by the snow from the mountains of غرجستان and the vicinity of Samarcand.

In the territory of فامورغ Fanurgh there is a certain place called
Reboud, in which dwelt Aksheid, king of Samarcand; and his villa or palace yet remains.

The village of Zerghem is adjoining to that of Famurgh. Famurgh is the most populous and fertile of all the villages of Samarcand.

Sarouan is a mountain on the south of Samarcand: it enjoys a pure air, and the inhabitants of it are healthier and handsomer than those of the other territories. The extent of this hill, and the villages on it, is about ten farsang. At Sarouan is a place which the Christians have built for religious worship, and which is richly endowed*. (This place is called Zarukird.)

The district of Bermer is without water, but is well inhabited, and produces much cattle; the air is good, and the inhabitants are wealthy. The length of this district is two merhileh; and every village in it is above two farsang in extent. The pasture lands are better here than those of Maweralnahr.

Those are the territories of Samarcand, on the right hand of this valley. These on the left hand are, اولاد Aulad, and بارکیت Barkeit, near ستروسته Setrushtah; the village of

• و انا وقف بسیاراست

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The village of Bourmakher is large and well inhabited, on the borders of Samarcand. From the borders of Gherban to those of Samarcand is about one merhileh.

Weddan is a populous and fertile district, with hills and plains. The towns of Weddan and of Kish are situated near each other: these two places have belonged to tribes of Arabians, called Sebainians. This people had dwellings at Samarcand. Merzeban ben Kashfi was a man of this district, whom all the illustrious and chief persons invited to the sovereignty of Irak.

There are six villages of Samarcand on the right side of the valley of Soghd, and six on the left. In former times the village of Laian was annexed to the territories of Samarcand, but afterwards became a district of Setrushtah. Pecuniary affairs are transacted in Samarcand by means of gold, and of direms of Ismael, broken, and there is another coin, called Mohammedi, which is not current in any other place besides the territories of Samarcand. This country abounds in gardens, and orchards, and corn fields, and pleasant prospects; and the Soghd is a delightful and fertile region. Keisaneh is the eye of all the towns of Soghd; it is inhabited by rich and powerful people.
Account of the City of Kish.

Kish is a city with a kohendiz and ramparts, and two suburbs, one of which (the interior) and the kohendiz are ruined; the mosque also, which was here, is in ruins; the bazar is on the ramparts, and the extent of this city is three farsang by three farsang. The climate here is warm; the buildings are of wood and clay. Here are four gates; one, the Der Ahenin, or Iron Gate; another, the Derwazeh Abid Allah; the third, the Der Kesaban; the fourth, the Deri Sharestan. The inner town has two gates; one called the Deri Sharestan Deruni; and the other the Deri Turkestan. Turkestan is the name of a certain village. Near this gate are two rivers; the Rudi Kesaban, which comes from the town of Siam. The two rivers pass by the gates of the city; and there are other streams in the vicinity; such as the Chaje Rud, on the Samarcand road, at the distance of one farsang from the city; and the river Khebek Rud, on the Balkh road, also at one farsang distance from the city; and another, called the river Jeran, on the Balkh road, at a distance of eight farsang from the city. These streams fall into
the valley of Naksheb, and water all the palaces of this city; and the gardens and villas of this place extend near four days journey. From this city of Kish much fruit and wood is produced: there are many villages belonging to Kish; such as Werd, and Balanderin, and Rasiman, and Rasim, and Kenk, and Arou, and Heran, and Surudeh, and Senk Kerdeh Derouhein, and Senk Kerdeh Berouhein. Those are the territories of Kish.

Account of the City of Naksheb.

The city of Naksheb has a ruined kohendiz. The ramparts have four gates; one, the Derwazeh Bokhari; another, the Derwazeh Samarqand; the third, the Derwazeh Kish; and the fourth, the Deri Ghaznin. Naksheb is situated on the high road to Fareh, and to Balkh: it stands on a level ground; from the city to the hills is a journey of two days, in the direction of Kish; from Naksheb to the river Jihoon the intermediate space is all desert. In the middle of the city is a considerable river, which comes from the collection of streams at Kish, and waters the territories of Naksheb. The palace of the chief governor is
situated near this stream, at the place called سر بول Seri Poul, near which, also, is the prison. The mosque is near the Deri Ghaznein, or Ghaznein gate; and an oratory near the Derwazeh Bokhari, or the Bokhari gate: the bazaars are on the ramparts, between the governor's palace and the mosque.

Naksheb possesses many territories: two very considerable are برد Berdeh and كشت Keshteh; and there are some villages as large as cities: but in Naksheb and all its territories there is not any river besides that above mentioned; and even that river, in a very hot summer, becomes dry, and they use well-water for their gardens. Naksheb is abundantly supplied with provisions.

Description of Setroushteh.

Setroushteh is the name of a tract, or country like Soghd; there is not any city or village in this country that bears the name of Setroushteh. It is a mountainous region, bounded on the east by part of Ferghanah; on the west, by the borders of Samarcand; on the north, by جاج Chaje; on the south, it lies near Kish and Cheghanian, and شمان Sheman, and دلشکرد Dileshkird, and راست Rast. The chief town of Setroushteh is called, in the language of that country, بوصکت.
Boumheket; and the districts of it are, Aran, Sameket, Koukib, Gherk, Waakes, Sabat, Ramin, Boumheket, and Herkanah. Boumheket is the residence of the governors; it contains ten thousand inhabitants; all the buildings of this town are made of clay and wood. The inner town has two gates; one called the Derwazeh Balamein; and the other, Derwazeh Sharestan. There is a mosque in this inner town, and a kohendiz: there is also a considerable river, which turns mills; its borders are planted with trees: there are also bazars; and the extent of this town is one farsang. The water of the ditch runs among the villas, and gardens, and meadows, and corn-fields. The citadel has four gates; one, the Derwazeh Ramin; another, the Derwazeh Ebn Samender; another, the Derwazeh Ebn Heket; and the fourth, the Derwazeh Kehilan. This town has six streams or rivers; the Sarin, which runs into the suburbs, the Berjin, the Resmajin, the Iskenkejr, the Rouleji, and the Seheker: all these six streams proceed from one fountain, and turn ten mills. From this fountain to the town is not so much as half a farsang.

Ramin is about the same size as Setrushteh, situated on the Ferghanah road, in the direction of Soghd: the people here call this place, in their language, Selisedeh Belis.
This town has walls. The caravans on the high road from Ferghaneh to Soghd pass through it. There are many running streams and gardens, and much tilled land; and the back of this town extends to the hills of Setroushteh, and the front is towards the desert of the country of غز غز.

The town of دبزک Debezak is built on level ground; it is the chief town of a district: at two farsang distance from it there is a Rebat, which they call the رباط خدیش Rebat Khedish: it was built by افسین Afšin, and is the best Rebat; the people of Samarcand have not one better. In the midst of the Rebat there is a spring of water, over which a dome has been erected.

데예ک Deirek (or Debezak) is a pleasant and well-supplied town, with running water, gardens, and orchards. All the towns of this region, which we have spoken of, are nearly equal to and resemble one another, but سمنده Semendeh, which has running water, but has not any gardens, the cold being excessive. It is, however, a large town, and in summer has pleasant meadows.

رامین Ramein and سبات Sebat are on the road of Ferghaneh and Chaje. If you wish to go the road of خجند Khojend, by the way of کوکت Kouket, (or Koukib) you must go to Ferghaneh, nine farsang from Samarcand.

In all Setroushteh there is not any river considerable enough to
admit of the plying of boats; but there are running streams, and fountains, and meadows, and groves. The villages of the mountainous part of Setroushke are these: باغر Beshagher, فرگور Ferghour, بستک Baloam, مشک Mesek, لسکن Lesken, بسک Besenk. These are situated on steep hills: and the cold part of the country, also, has many strong fortresses. Here also are mines of gold, and silver, and copperas, and sal ammoniac. The mines of sal ammoniac نوشادین Nushader are in the mountains, where there is a certain cavern, from which a vapour issues, appearing by day like smoke, and by night like fire. Over the spot whence the vapour issues, they have erected a house, the doors and windows of which are kept so closely shut and plastered over with clay that none of the vapour can escape. On the upper part of this house the copperas rests. When the doors are to be opened, a swiftly-running man is chosen, who, having his body covered over with clay, opens the door; takes as much as he can of the copperas, and runs off; if he should delay, he would be burnt. This vapour comes forth in different places, from time to time; when it ceases to issue from one place, they dig in another until it appears, and then they erect that kind of house over it: if they did not erect this house, the vapour would burn, or evaporate away.

In the territory of Semendeh they make excellent iron. Iron is also manufactured at Ferghaneh. At Semendeh
there are market-days established, when people come from a
great distance; these days occur once every month.

نظامين Ailak are two districts, the
extent of both which is two days journey by three. In all Soghd
and Maweralnahr there is not any country equal to this in popu-
lousness and in buildings: one of its borders is the valley or water-
course of Chaje, which falls into the lake of Khwarazm
يامس این (or iron-works) on the confines of Sinkhab; another
of its boundaries extends to the mountains, adjoining the territories
of نشامین Neshamein; and another extends to Benagur of the
Christians بنادر تراسان (Benagur Tersaian.) All the land is
flat.

Chaje is the most considerable of the frontiers of Turkestan:
it has many fine buildings. Every palace in it has running water,
and delightful verdure. All the buildings are of clay. The
capital of that district is called سکت Seket; and the other towns
are, دیومانک Divemaket, حیدنکت Hedinket, كنکوان Kank-
کون, نمحاکت Nehaket, ساکت Saket, هوستک Housket,
كلنجل Saoudad, ولنکت Welanket, كرنیشک Kelenjek,
جندور Arsel, غژل Ghazl, عیاج Aaje, الودکت Alaudket,
عرصل اندرdp Werdil, کرنن عدادالک Adedalak,
حائرکت Bouheket, لوبک Laabek, برکوس Berkous,
Hanerket, Jegherket, Merinket, Kedal, and Kalk: all these are towns of Chaje.

The towns of Ailak are these: Bouknet, the chief town; Sekaket, Azenket, Hamerel, Besket, Keheshm, Weheket, Khas, and Herkat.

Bouknet, the capital, has a kohendiz without the city; but the walls of the town and of the kohendiz are the same. There is a citadel with a wall, and another fortification outside that, with gardens and palaces. The kohendiz has two gates, one of which is towards the town. The town has a wall, and three gates, one of which is called the Derwazeh Abou al abas; the second is the Derwazeh Kish; and the third is the Deri Ahenin, or iron gate.

The citadel has ten gates on the inside; one, the Derwazeh Hamdein: the second, the Derwazeh Ahenin; the third, the Derwazeh Mir; the fourth, Deri Farkhan; the fifth, Deri Kedeh; the sixth, Deri Kouafah; the seventh, Derwazeh Kouy Sohel; the eighth, Deri Khakan; and the tenth Derwazeh, Der Koushek Dehkan.
val. In the mountains of Ailak there are mines of gold and of silver: these mountains are on the borders of Ferghanel. Deinket is the largest of all the towns in Ailak. In all Maweralnahr there is not any mint, except at Samarcan and at Deinket.

Senjat is a town, with a kohendiz and citadel; the former now in ruins. The town is in a flourishing state; the inner part of which extends for near a farsang. Near the citadel are gardens and running streams; from the town to the foot of the mountain is three farsang. The town has four gates: the Deri Bouchek, the Deri Farkhan, the Deri Sakeraneh, and the Deri Bokhara. There is a bazar both in the town and in the citadel. The mosque, and the governor's palace, and the prison, are situated in the inner town.

The towns in the territories of Senjat are, Bedheket, Sameket, Teraz, Atlah, Beily, Kezr, and Ghersiran; but Sameket is the chief town of the Koure of Kunjideh. Kezr is the chief town of Farab. Mian is a town to which the people of Ghuz come for the purposes of traffic; and as there are not any hostilities carried on at Mian, the town flourishes, and abounds in all the necessaries of life.
Farab is the name of a district, the extent of which is near one day's journey; all the places in it are very strong: it is a hilly country, and contains much land sown with grain. In the eastern part there is a valley with a water-course, which is supplied by the river of Chaje, and runs towards Beikend to the west.

Chaje is a city flourishing and populous, and the inhabitants are Mussulmans of Ghuz, and of Khilje, all of the Ghazi sect. Between Farab, and Kenjideh, and Chaje, there are many fields sown with grain: the people live in tents, and are all Mussulmans; but they are not powerful.

Teraz is on the extreme border, between the land of the Turks and Mussulmans; and all about there are strong castles, called in general after Teraz. The region of Islam extends as far as this spot.

In the territories of Azerkend there is a city, with a kohendiz, and a mosque, and ramparts, on which is situated the governor's house; and the prison is in the kohendiz: this is a pleasant town, affording good fruits, and inhabited by a courteous and handsome race. Corn is brought to this place from Ferghanah, and Setroushteh, and other countries, in boats, by the river of Chaje, which is a considerable stream.
On the outer side, the citadel has seven gates; one, the Derwazeh Deghket; the second, Derwazeh Khakhet; the third, Deri Ahenin; the fourth, Deri Kerenjan; the fifth, Deri Sheker; and the seventh, Derwazeh Segerbad. The governor's palace and the prison are in the kohendiz; and the chief mosque is on the walls of the kohendiz. In the inner town is a small bazar; but there are great bazars in the citadel. The length of this city is one farsang. The inner town and the citadel are watered by a running stream. There are extensive and fine gardens; and there is a great wall, reaching from the hill called Sailaa, to the brink of the channel or water-course of Chaje. This wall was erected, to separate the country from Turkestan, and prevent incursions. It was erected by order of Abdullah ben Hamid. From this inclosure, to the ditch or fosse, is a distance of one farsang. Here is another river, called the Rudi Turkestan, which partly comes from Neskan, and partly from the country of Chekrel: it reaches the town of Behaket.

There is in ایلات ایلات Ailak a river called by the same name (Ailak): this also rises in Turkestan; and runs, for the greater part, into the river of Chaje. بومنکت Boumekef is the chief town of Chaje. Chaje and Ailak border one upon the other. The buildings, and gardens, and orchards of Ailak, are continued to the valley or water-course of Chaje, without any inter-
The Amud rises in Turkestan, in the borders of Azerkend; also the river Khersab, and the river Aweis, and the river Keba, and the river Hedali, and other streams.

The people of Ghuz are for the greater number Mussulmans. Ghuz is the capital, where the kings of this country reside during the summer. The kingdom of Ghuz extends in a straight line ten merhileh from Khuarezm to this place; and from this to Barab, twenty merhileh.

Ferghaneh is the name of an ample and fertile province, which contains many towns and villages: the capital is called Akhsiket: it is situated on a level ground, on a river; and has a kohendiz, and suburbs, and a castle. The governor's palace and the prison are in the kohendiz, and the mosque is in the town: There is an oratory on the banks of the river Chaje. The extent of this city is near three farsang. The castle is walled; and the inner town has five gates: the citadel has running water: and there are gardens and groves at each of the gates; and there are rivers at the distance of about two farsang.

Keba is one of the pleasantest places in this country; it has suburbs, and a kohendiz, and a citadel: the kohendiz is fallen to decay; but the mosque is there. The bazars, and the governor's palace, and the prison, are in the citadel. The citadel is
walled round; and has gardens, and orchards, and running water.

Awesh is about the size of Keba, with suburbs and a kohendiz, in which are the governor’s palace and the prison: it has also a citadel, with walls which are connected with the mountain. On this mountain are stationed the sentinels who watch the motions of the Turkestân army. Awesh has three gates: the دروازه کوه Derwazeh Kouh, or the mountain-gate; the دروازه آب Derwazeh Ab, or the water-gate; and the دروازه مگکده Derwazeh Moghkedeh, or the gate of the temple of the magians.

Awerkend enjoys the warmest climate of any place in the province of Ferghânâ: it is next to the enemy, and is twice or thrice as large as Awesh; it has a kohendiz and suburbs, with groves, and gardens, and running streams. In all Maweralnahr there is not any village more considerable than that of Ferghânâ: it extends one farsang in length, and in breadth; it is well inhabited; the people are good husbandmen, and possess much cattle. The territories of Ferghânâ are, Bestay Zeirin مهاروچان, توان Touan, ار ار, بستائی زیرس Arh, Memaronjan, حید علي Hed Ali, اوست اورست Awrest. The first of these territories is Bestay Zeirin, as one comes on the road from خجند Khojend. The towns of this district are, وانتکت Wanket, رسدان Besoukh, جواکند Jouakend, Resban;
and the towns of Bestay Zeirin are, مرغنبان Merghenban, اندرمان Rendwanes, دبل Debel, استغان Asbekan, Andukan. This territory consists of both hilly and level ground, کینکھس Kainakhes, مامککھس Mamakhes, سوک Soukh. There is a certain city called مدوانه Medouaneh. اورکند Awerkend is also the name of a city, and there is not any other city in the territory. ارخ Areh is the name of a territory, the chief town of which is called خنالم Khelnam; this was the birth-place of امیر حسن ناصر اللد Emir Hassan Nasser Ullah.

کروان Kerouan is the name of a city, all around which are many villages. سلاب Selab, اوراست Aurst, سلیکند Selikend, are towns which belonged to Turkestan, but have lately fallen into the power of the Mussulmans.

In the territories of Ferghaneh there are mines of gold and silver, and the district of Bestay Zeirin affords springs of bitumen or pitch; and they say that in the mountains of عاشره Ashehreh there are fountains of naphta, and mines of copper, and of turquoise stone, of lead, and of iron; all these are in the borders of Ferghaneh.

In the mountains here they burn a kind of coal, and, having moistened the ashes with water, use it as soap in washing their clothes. In these mountains, also, is a certain stone, part of
which is red, and part green, and part white. From Turkestan to Awerkend there are mines of sal ammoniac, as in the mountains we have before described.

Road from the River Jihoon to Ferghaneh.

From Kerin to Beikend, one merhileh; and from that to Towaweis; from Towaweis to Kermeniah; and from Kermeniah to Divesy, to Azinjer; from that to Zerian, and from that to Samarcand; from Samarcand to Abarket, and from that to Rebat Soghd; in all ten merhileh. From the Rebat of Soghd to Mezrgheh, one merhileh; from that to Ramin, one merhileh; from that to Sibat, one merhileh; from Awerkend to Saweket, one merhileh; from that to Khojend, one merhileh; from that to Auesh to Awerkend, one merhileh. If one wishes to go from Khojend to Khiskeit, he must proceed from Kend to Khuakend, one merhileh; and from Khuakend to Khiskeit, one long* merhileh. From Kerin, which is the first place of Maweralnahr, to Awerkend, on the extremity of the borders, is a journey of twenty-three merhileh.
Distances of Stages on the Road of Chaje.

From Chaje to the extreme boundary of the land of Islam: from Abarket to قطران Ketran, the road of Chaje and of Ferghaneh is the same, as far as the رباط أحمد Rebat Ahmed; there it turns off on the right hand: if one wishes to go to Ketran it is one merhileh; and if one wishes to go to جرماياه Jermaiah, it is likewise one merhileh; from that to دیرک Deiruk, from Deiruk to شفححسن Shuk Hosein; from that to شفح حسین Shuk Kenend; from that to خیک Feik; from that to Ashourket; from that to بیکت Beiket; from that to the Rebat Abou al Abbass; which is called Aikeren; from that to the village of Abdikerd; from that to سنیجان Senjan; from that to تاجکت Tajket; and from Tajket to طرزاز Teraz, two days journey; during which there is not any inhabited place. If one wishes to go the road of Zaramies, he must proceed from Abtrak to Zamin; from that to حاوس Hawes; from that to سلکت Selket; from that to سور Sour; from the banks of the Jihoon to طرزاز Teraz, is a distance of twenty-two merhileh; from that to سراجون Ferajun, one merhileh; from_msالکت Mesalkat, one merhileh; from مابروأر Maberouar, one merhileh; to نجب
Nejeb, one merhileh; to Nesoukh, one merhileh; to Deirken, one merhileh; to Rebat Azik, one merhileh; to Nakhshub, one merhileh; from Bokhara to Balkh, thirteen merhileh.

Road from Samarcand to Balkh.

It is a journey of two days from Samarcand to Kash; from Kash to Kendil, is three merhileh; as far as this stage, the road of Bokhara and of Balkh is the same. Road from Bokhara to Samarcand: From Bokhara one merhileh to Ferjeneh; from that, for eight menzils, or stages, the road is a desert and uninhabited; but there are some pasture-lands and water. When one wishes to depart from the river Jihoon, from Amoui to Veireh, is one merhileh; from Veireh to Merdumin; from Merdumin to Asas; from Asas to Moghanieh; from that to Taheriah; from that to Derghan; from that to Jerbend; from that to Sedoun; from that to Hezarasp; from that to Xwarizm: the whole, by the inhabited road, twelve merhileh.
Distances and Routes of the principal Cities of Maweralnahr.

From Samarcand the road to Setroushtheh is the same as that to Ferghaneh, which we have described; wherein, as soon as one comes to Zamin, he ceases to be in the territories of Setroushtheh. We commence the stages of Maweralnahr with Khotlan; from Menek to the bridge, which we have before described, is six merhileh; to Wekasab, two merhileh; from Wekasab to Averkend, two merhileh; and from that to Hallarud, two merhileh; from Melenk to Kend Gah, two days journey; and from Melenk to Hebek, two days journey; and the heights of the pass of Arhen are at one farsang from Khotlan, from the stone bridge four farsang; from the pass of Badakshan to the village of Heileh, is two merhileh.
Distances and Stages of Termed and Cheghanian.

From Termed to Hermigan, one merhileh; from that to Dar Zingi, one merhileh; from Dar Zingi to Cheghanian, two merhileh; from Cheghanian to Jebal, and from that to Shouman, two merhileh; from Shouman to Alouban, one day’s journey; from Alouban to Weishgird, one day’s journey; from Weishgird to Ailak, one day’s journey; from Ailak to Derbend, one day’s journey; from Derbend to Kaukan, to the castle (قلعة), two days journey; from Cheghanian to Zeitoun, one merhileh; from Cheghanian to Kourast*, one merhileh; from Cheghanian to Rik Desht (the sand-desert), six merhileh; from Termed to Kobadian, two merhileh; from Kobadian to Cheghanian, three merhileh; from Weishgird to Pool Senkin (the stone bridge), one day’s journey.

These are the roads and distances between Cheghanian and Kouhestan: from Cheghanian to Khel, from

* In the Eton MS. it appears to be (for it is negligently written) Lourast.
Khuarezm to Kheiweh; and secondly, to Werkan; and thirdly, to Korkanje; from Hezarasp to Kirdan Khas, is three farsang; and from Kirdan Khas to Heireh, five farsang; from Heireh to Saferoun, five farsang; and from Saferoun to the city (شهر), three farsang; from Khuarezm to Derkhas, two merhileh; from Derkhas to Kirdan, one merhileh; from Kirdan to the village of Berankein, two days journey. The city and the village of Berankein are near each other: from the city to the river Jihoon is a distance of four farsang; from Murdangan to the Jihoon is two farsang.

_distances and routes of the towns of bokhara._

From Boumheket, which is the chief place of Bokhara, to Beikend, one merhileh; from Boumheket to Hajareh, three farsang; from the city (شهر) to Zebediah Moghkan, five farsang on the right of Beikend; Towaweis is situated within four farsang of the city; at four farsang also. Medmameheket is situated in the direction of Soghd, at one farsang distance; and Waaiket is near Medmameheket.
Distances and Stages of the Towns of Soghd and Samarcand.

From Samarcand to Amarket, four farsang; from that to Derghes, four farsang; from that to Beiheket, five farsang; from the city of Samarcand to Beiheket, nine farsang; from Samarcand to Wedjan, two farsang; from that to Keboud Meheket, two farsang; from Samarcand to Aserher, seven farsang; from Aserher to Kasan, five farsang; and from Kasan to Arenjer, two farsang.

Distances between Kash and Neseef:—From Kash to Nakshib, three merhileh; from Kash to Cheghanian, six merhileh; from Kash to Bouket, five merhileh*; from Kash to Sunekh†, two merhileh; from Naksheb to Kishteh, four farsang; and from Naksheb to Berdeh, six farsang: these are the distances of the territories. The distances of the cities of Asteroushteh: from Herkaneh to

* I have used the Eton MS. in my translation from this place to the end, my copy wanting the last page.
† Doubtfully written.
زایمین، nine farsang; from Zamin to Sabat, three farsang; and from Bouhekét, Bouhekét† to Ferghaneh, two farsang; from Beiket ‡, which is on the borders of Ferghaneh; and from Setrooshteh to that place, seven farsang; from Setrooshteh to Waaketh, three farsang; on the road of Khojend, and from Waaketh to Arek, two farsang; and from Arek to Khojend, six farsang.

Distances of Mah§ and Isahab || بناکت: Benaketh, is situated on the banks of the river of Chajé; from that to Kherseliket, one farsang; from Kherseliket to Benket ¶, one farsang; from that to Sbourkét, Sebourkét, three farsang; and from that to Dehekan ††, Zalinkét ‡‡, one farsang; and from that to Heiket §§, two farsang.

* Or درک Derk.
† I have supplied the points in this name, as they are omitted in the Eton MS.
‡ Doubtfully written.
§ I suspect an omission of some points in this word, and perhaps it should be Chajé.
¶ Doubtfully written.
|| I have supplied the points of B and N in this word. It is so doubtfully written in the Eton MS. as to appear like مکت; perhaps it should be بناکت Benakét.
†† The name following Dehekan is so written in the Eton MS. as to be capable of various readings; I therefore give it as in the MS.
‡‡ I have here supplied, by conjecture, all the points, except those of the first and last letter.
§§ Doubtfully written.
Thus terminates the Oriental Geography of Ebn Haukal, according to the Manuscript preserved in the College Library at Eton—(My copy wants the last leaf.) However abrupt it may seem, I am induced to believe that this is the proper conclusion of the Work; for a considerable part of the last page in the Eton Manuscript is left blank—a circumstance which could not have happened, had it been intended that any more should follow, as the Eastern Penmen are so scrupulously exact in filling every page with an equal number of lines, that they frequently begin a new Section or Chapter at the very bottom of a page. The Author, besides, appears to have accomplished his design, intimated in the second and third pages of this Volume.
APPENDIX.

No. I.

THE ORIGINAL PERSIAN OF VARIOUS PASSAGES
REFERRED TO AND TRANSLATED IN THE PRECEDING PAGES.

Passage translated in Pages 70 and 71.
کیان بر که ایین خبر درست نبست زیرا که اورا زهر دادند در
اثرت که از چندی باز کشت و تابوت اورا باسکندریه پیش
مادرن برندن و کوئند که در مداین بر دمله پولی بوده است
و ما آنرا اثرنده بکر برندان و نعیمیه و دیبالتول و
دجله و جرجیا و یم الصلح و نهر سایس و دیگر جاها که بر
کنار دمله بیاد کردن بیدیکر نزدیک اند و در بزرگی و
کوچکی مناسب

Passage translated in Pages 82 and 83. *

* In the Eton MS. this passage begins with the following words in red ink:
 **But the Zensuns of Fars are five: these are some places,” &c. &c.
که در پارس پانصد هزار خانه بیش باشند که زمستان و تابستان
بچه‌ها باب را و چه ایشان که دویست مرن پیوسته دارد
از جوبار و مزدور و شکر و غلام و آنجه به‌ین مانند و عدد
ایشان نتوان ساخت

Passage translated in Pages 92 and 93.

ویک تقبله باشند که دو هزار سوار بیرون آید و همی تقبله
کم ازصد سوار نمود تابستان و زمستان بر چراخوره‌ها کردند و
اندک‌ماهه محرم از ایشان ایشان در سرود وروجور منظم دارند و از
آن‌جا نبودند و البته و عدت و سنتور و لشکر ایشان چنانند که
با پادشاهان باز تواند کوشیدند و کویند * که اصل ایشان از
عرب است ایشان کوشیدند و مادیان باشد و اشترک دارند و
شنومن که این مرمم صد تقبله زبادت باشند و مارا سی و اند
قبله پیش معلوم نبود

* کویند: Literally, "they say." I have translated this word according to its general
sense, "it is said," dicitur, tertur, &c. in which it is used throughout the MS. ; because
the author does not mean that "the men (themselves) said that their (own) ori-
gen, &c." but would, to express this, have used, after اصل, the possessive خودش or
their, their own, instead of ایشان.
Passage translated in Page 96.

و در کبیرکی چنانست که هم زنی که بوته ابستنی یا بوته حیض زیان کند پاک نشور تا اتکاه که در آتشکده آید پیش هر یک درنه شود و بکیب کاو خویشت و بشود.

Passage translated in Page 116.

و کتاب‌های کبرگان و آتشکده‌ها و ادب کبیرکی هنوز در مبانی پارس‌بان است و پیچ و لمب و اسلام چندان که نباشد که در ولیت پارس که دار الیک ایشان بوده است.

Passage translated in Page 129.

بناحیت اصطخر بناهای عظیم هست از سنگ‌صورت‌ها کرده و بر آنها بنیسته و نگاشته ثوابند که مسجد سلیمان علیه السلام بوده است و دیوان ساخته اند و مانند آن در شام و بعلبك و مصر هست.
وینالی اصطخر سیمی باشد نیبی شرییم و نیبی ترش مرداس بن عزری ایسی وسی ب جسم رجا کفت انتکار کرد بفرستاد نا بیاورند و بپی نپید

Passage translated in Page 141.

وبلوج در بیابان کوه تغص باشنند و تغص بیارسی کچ باشن و ایین در تورا کچ و بلوج خوانند و بلوج مردمان صحرا نشین باشنند راه نزنند و کس را رئیه ندارند

Passage translated in Page 254.

و مصنف کتاب کوید من دروازه دیدم در سرتند روي باهن پوشیده انو و زبان حیرتی بران پشتته اند که از صنعا بسرتند هزارفرستب است و مردمان علم ایین کتاب میراث داشتند پس که درین وقت من بسرتند رسیدم فتنه افتاد ان دروازورا بسوختند و این کتاب ضایع شد پس از آن ابو منفر ماحیب بن نصر بن احباب بن اسم آن دروازه هیچنین اهین نبیمود ساختن لیکن کتاب ضایع شد
The Reader will find, among the passages in the preceding article of this Appendix, a short account of the *Boloujes*, mentioned in pages 140 and 141 of the work. It is necessary here to point out an incongruity between Ebn Haukal’s description of this people, and that of other writers. This, however, may be reconciled, if we suppose (what indeed occurs in every page of the original MS.) an error in the writing. For راه تَزَنَنَد (they do not infest the roads), we must read راه بَزَنَنَد “they do infest the roads,” and alter the remainder of the sentence accordingly. I was induced to adopt this reading, from the concurrent testimonies of various Eastern Authors, who all bear witness against the character of the Bolouches.

It will be sufficient to quote two dictionaries; first, the *Ferhung Borhan Kattea* بَلُوْچ—which thus ascertains the true pronunciation of the name:

"Bolouche—with the vowel accent *damma* on the first and"
APPENDIX, No. II.

"second; the third quiescent, with the Persian letter chim, 
"(i. e. with three diacritical points.) A race of people who in- 
"habit the desert." (Barbarous, or uncivilized) of very little 
understanding—fierce, &c.

Under another article, the same excellent Dictionary furnishes 
more ample information on the subject of this people:

"Kouche and Bolouche—the names of certain races of bar-
barous people who inhabit the mountains on the borders of 
Kirman. It is said that they are descended from the Arabians 
of Hejaz. Their employments are fighting and shedding of 
blood; thieving, and robbing on the roads. If at any time it 
happens that they cannot find strangers, they murder one 
another, plundering and destroying each other's property. 
Thus, even brothers, near relations, and friends, quarrel; 
and they consider this as a pleasant occupation."
APPENDIX, No. II.

I shall extract a passage, on the same subject, from another very valuable work, the Ferhun Sururi.

"Bolouche—a people extremely stupid or void of understanding, who inhabit the deserts and plunder the caravans, and for the greater part are warlike and good archers; they are also styled Kouche Bolouche."

The Ferhun Jehangir gives the same account and nearly in the same words as the Borhan Kattea above quoted.

If the origin of this extraordinary people were to become the subject of antiquarian investigation, the character of the ancient inhabitants of Hejaz (Arabia the Stony or Rocky) should be compared with that of their reputed descendants; and I believe that such a comparison would in some measure confirm this traditional origin. Of the barbarism which prevailed among the Scenites* or

* Strabo (Geograph. Lib. xvi.) describes the Scenite Arabs "as plunderers or robbers, and feeders of cattle."—Σκηνηταί Άραβες λησταὶ τῆς ἁγίως νῆς ποιμενικὸι—who almost totally neglected the arts of agriculture, devoting their attention to the feeding of cattle of all kinds, but especially camels.—γεωργούσις μὲν ἡ οὐδὲν ἡ μικρα, νόμισμα δὲ εὐκρίσεως πατοδατῶν θετικάτων, καὶ μαλιστα καμηλῶν.
Nomades, or, as they are emphatically styled by Ebn'olathir*, the
people of the rock, it would be easy to collect a
variety of anecdotes. But one quotation from an Arabian author
will serve to prove, that if the ferocious Bolouches are descended
from the Hejazians, they are not, by any means, a degenerate off-
spring.

On the subject of these Arabs we are informed, that

"A disposition for war and shedding of blood, a love of slaughter
and violence, and a spirit tenacious of anger and of hatred, were
among their peculiar qualities and characteristicst.""}

To their uncivilized state Sir William Jones alludes in the
following passage:

"The manners of the Hejazi Arabs, which have continued, we
know, from the time of Solomon to the present age, were by
no means favourable to the cultivation of arts; and as to
sciences, we have no reason to believe that they were ac-
quainted with any, &c.t"

It remains to discover at what time any colony of this people

---

* See Pococke's Specimen Historiae Arabum, 4to, Oxf. 1650, p. 87.
† Pococke, Spec. Hist. Arab. 87.
‡ Discourse on the Arabs. Asiatick Researches.
established themselves in the confines of Hindustan and Persia: that a commercial intercourse subsisted from the earliest ages between the inhabitants of Arabia and the Hindus, cannot well be doubted. The same learned author, Sir William Jones, declares, that the "ports of Yemen, (or Arabia Felix,) must have "been the emporia of considerable commerce between Egypt and "India, or part of Persia*.

But it was not merely a few traders or merchants that settled in Hindustan; according to a writer † quoted by Pococke, whole bodies of Arabians having emigrated from their own country, invaded and occupied the territories of India, in an age of very remote antiquity ‡.

I have not leisure at present to trace the subject with more minute research; but I think it one that affords matter for interesting and curious investigation.

* Discourse on the Arabs.
† احمد بن يوسف Ahmed the son of Joseph.
No. III.

The following extract from the ancient Chronicle of Tabari is referred to in the Preface, page x, and may serve to illustrate Ebn Haukal’s account of the Hamyaratick inscription on the gate of Samarcand. See p. 254, and 287.

The transactions here recorded are said to have happened early in the sixth century, when Cobad, the Persian monarch, was slain, and his dominions invaded and plundered by the Arabs, under Samar, a nephew of the Tobba, or king of Yemen. The account of this invasion, and of Cobad’s death, as related by Tabari, with a literal translation, will be found in the Oriental Collections, vol. iii. p. 156; where I have given it as a specimen of the most pure and ancient Parsi. The original Chronicle of Tabari was written in the Arabick language; and this Persian translation was made in the year of the Hegira 352, (A. D. 963), by a vizier of the Samanian princes*, who inserted many curious traditions and observations of his own. See the Preface, p. xii.

And Samar also passed from the river Jihoun (the Oxus) and went to Samarcand. This city had a castle very strongly fortified, in which the king resided: one whole year Samar continued before the gates of this castle, without being able to effect any thing against it. At length he himself went the rounds, and took prisoner a certain man, one of the porters of the castle, and brought him into the camp, and said to him: "What kind of person is the king of this place, whose skill and ingenuity are such, that, after trying every stratagem for a whole year, I am not able to take this castle." The man answered, "This king is not by any means a person of sagacity: he is one of very foolish conduct; whose only employments are drinking of wine and festivity: he is intoxicated day and night: but he has a daughter who manages all these affairs, and takes care of the
"army and of the castle." Samar said within himself, "It is easy to defeat the arrangements which women make." Then he asked the man, Whether this daughter of the king had a husband?—the man informed him, that she had not. Samar having bestowed him a present, said, "I have occasion for your services; you must bear a message from me to this damsel:"—the man consented. Samar then brought out a golden casket, and filled it with rubies, and pearls, and emeralds, and said, "Present these to that damsel; and tell her, that I have come from Yemen in search of her; that the conquest of this kingdom is not my object, for all Khorasan and Persia already are mine; but she must give herself to me as a wife. There are with me four thousand chests full of gold: all these I will send to her;
and I will bestow this city on her father, whenever these affairs shall be finally settled: and if she should bear unto me a son, the empire of Persia and of Cheenistan shall be his. I shall first, as an earnest, send her, by night, the chests of gold; and afterwards espouse her.

The man having gone into Samarcand the same night, delivered this message to the damsel, who deliberated on it, and then sent back that person to ratify the bargain; and to desire Samar that he should on the following night send the chests of gold into the city, and come there himself in such a manner that no one might perceive it. Samarcand had four gates, and she told him which of these gates should be opened.
On the next day Samar brought out four thousand chests, and put into each two men completely armed; and when the night became dark, he placed each chest on the back of an ass, and to each he appointed a man as a superintendent, likewise completely armed: thus there were to the amount of twelve thousand men. These he sent on into Samarcand, and told them that he would place his army in proper disposition, and station them all round the castle; and he directed them, that when they should be within the city, they might open the lids of the chests, and come out, and ring bells (for he had given a bell to every man), so that he might know how matters went; and then they were to open the gate and let him enter with the army. When it was midnight, a messenger came from the damsel, saying, "The gate of the city is opened; let some of the chests be now sent." Samar placed
the chests on the asses, and took his station with the army. When
the chests arrived at the castle, all the men came forth from them,
and began to ring their bells, and threw open the gates of the
city; and Samar entered with his troops, sword in hand, and they
continued to slaughter until it was day; so that blood ran in
streams: the king was slain and the damsel taken prisoner; and
Samar remained in this city one year. In the book entitled
Tesiumh al Boldan, it is mentioned, that in those times Samarcand
was called Cheen, and the Cheenians were there; and these
people first made the paper of the Cheenians. But Samar called this
city after his own name. In Persian Samarkand (with the letter $ک$).
Kand (کند) in the Tartar or Turkish language signifies a city.
But when this name was used in Arabick, it became Samarcand
سرتند, (with the letter ئ) After this Samar led forth his army
and proceeded into Turkestan and to Tibbet, &c. &c.
The ancient tradition, here recorded, is unknown to most of the modern Persian writers, or, at least, unnoticed by them. *Emir Rauzi*, however, in his excellent geographical compilation, the *Heft Aklim*, or Seven Climates, informs us that

"a person named Shamar who was of the family of the Tobba, or sovereigns of Yemen, destroyed that city, so that no vestige remained of its (principal) building, (a castle of immense extent, and said to have been erected by Gurshasp, and repaired, at different times, by Lohorasp and Alexander the Great). After that it acquired the name of Shamarkand (with the letter ٍ) which the Arabs, according to their idiom, call Samarcand, with ژ)."

The same account is given in the *Ajâib al boldân* and other manuscripts, which agree in assigning to this city the highest degree of antiquity. If the tradition preserved by Tabari is founded in historical fact, we may suppose the gate on which the

* I must also acknowledge that in one copy of Tabari, in my possession, it is not found; but the other two preserve it. From the more ancient of these, transcribed A.D. 1445, this extract has been given.
Hamayritick inscription was fixed, to have been that which the avaricious princess opened to the wily Samar; and it is probable that this inscription commemorated in the language of that Arab, the success of his stratagem, although we only learn from Ebn Haukal that it mentioned the distance from Samar to Samarcand. See page 254—287, and Preface, p. ix, x, xi.

The paper of Samarcand, to the manufacture of which Tabari alludes in the preceding extract, is celebrated by various writers. Although the Arabians do not pretend to have known the invention of it before the eighty-eighth year of the Hegira (A. D. 706), yet the use of paper was universal among the Persians and Chinese in ages of more remote antiquity *. According to Ali ben Mohammed (quoted by the learned Casiri) the art of making paper was introduced at Samarcand in the thirtieth year of the Hegira (A. D. 650); and he adds,

"heretofore the use of paper was only known at Samarcand and among the Chinese." And Casiri † thinks it most probable that the Arabians learned it from the Persians or Chinese. "Unde verisimile pressét est Arabes hujusmodi usum a Persis et

"Sinensibus, quorum regiones partim expugnarunt partim per-
strant complures codices manuscripti Escurialensis Bibliothecae, 
quorum aliqui exarati sunt anno Egeræ 400 (Christi 1009); alii
anno 500, Christi vero 1106."

No. IV.

In pages 235, 245, 254, the reader is referred for some account
of the Samanian Dynasty to this article of the Appendix; and in
the Preface also, p. x, a passage is quoted from Abulfeda, which
mentions a prince of this family.

The learned D'Herbelot, in his account of the Samanians*,
(which he collected from a chronicle, expressly written on the
subject of their history, and another excellent work, the Leb-
tarikh) notices a difference of calculation in respect to the dura-
tion of this dynasty, which commenced in the year of the Hegira
261 (A. D. 374), and terminated in the year 388, (A. D. 998.)

I find that, according to the *Tarikh Gozideh*, it lasted 102 years, 6 months, and 20 days: according to the *Tarikh Kipchak Khani*, 103 years, 2 months, and 11 days: there are still greater variations in other accounts; but all may be reconciled by observing that some historians do not consider Ismael as king, although he possessed all the power of one, until his government was acknowledged by the Khalif.

The names of the Samanian princes in the order of their succession are here given according to the *Tarikh Gozideh*, the Khelassut al Akhbar of Khondemir, and other manuscripts.

1. اسیاھ بن احمد
   Ismael ben Ahmed.

2. احمد بن اسیاھ
   Ahmed ben Ismael.

3. نصر بن احمد
   Nasser ben Ahmed.

4. نوح بن نصر
   Nouh ben Nasser.

5. عبدالملک بن نوح
   Abdalmalek ben Nouh.
APPENDIX, No. IV.

6. Mansour ben Abdalmalek.

7. Nouh ben Mansour.

8. Mansour ben Nouh.


The Tarikh Jehan Ara and some other chronicles add the name of another Ismael ben Nouh; but the Samanian Dynasty is generally said to consist of nine princes, those who are above enumerated.

The third, Nasser ben Ahmed, is the person who, according to our author, Ebn Haukal, rebuilt the Gate of Samarcand (see p. 254), and under whom a respectable person at Maweralnahr is said (in p. 235) to have borne arms. This prince is styled, by Abulfeda (see a passage quoted in the Preface, p. x), Mohammed Ebn Locman Ebn Nasir ben Ahmed. And, in the Tarikh Kipchak Khani, I find him entitled, Saied Abou Thassan Nasser ben Ahmed. He succeeded his father in the year of the Hegira 301 (A.D. 913), and died Anno
Hegira 330, (A. D. 941.) According to Kipchak Khan, the poets Rudeki and Abu al-abbas Zeichii flourished in the time of Nasser Ahmed.

The Cazi Ahmed al Ghuffari, in his Tarikh Jehan Ara, informs us, that

"in the geographical work, entitled Moajem al Boldan, it is observed that Saman was a town belonging to Samarcand, or, according to some, a place in the territories of Balkh, from which the ancestor of the Samanian family derived his name."
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N. B. This Index does not refer to any Articles of the Preface or Appendix.

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ERRATA.

Page.  Line.
28    2, 3. For complexion, Read complexion.
84    12. Derayi, Deryai.
90    3. after شعب, add بوان, and read the English Shaab-bouan, as one name.
100   16. ot, or.
146   8. possessors, professors.
172   16. never, not.
220   10. then, than.
228   22. بخشن, بخشان.

Pages 258, 259, 260, (et passim,) for Kish, read Kash.
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*NB. As the preceding Index has not appeared sufficiently copious for this Work, the Names of Places are added in that which follows. The references to the Preface are expressed in Roman numerals.*

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### Additional Errata

[See those also noticed in page 308.]

- Preface, Page iv, line, for ie, read ie.
- Page 42, 68, ..., for Melk, read Malek.
- 84, 160, 279, 10, for Kaïb, read Koushoub. 10, for Kujaib, read Kujaib.