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THE

GEOGRAPHICAL WORKS

OF

SÁDIK ISFAHÁNI.

TRANSLATED BY J. C.

FROM ORIGINAL PERSIAN MSS. IN THE COLLECTION OF

SIR WILLIAM OUSELEY, THE EDITOR.



LONDON:

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PREFACE.

In the following pages two Persian works of considerable rarity are now, for the first time, clothed in a European dress, and offered to the Oriental Translation Committee, which has on all occasions evinced such zeal in promoting and diffusing the study of Eastern literature. For the use of these Tracts (illustrating Asiatic Geography) I am indebted to Sir William Ouseley, in whose valuable and extensive Collection of Manuscripts they are preserved. To him also I must acknowledge further obligations: together with the two Manuscripts, he communicated to me some passages of a translation which he had himself begun to make

from them several years ago, but which he discontinued on undertaking the publication of his "Travels in various Countries of the East." These passages I have gladly incorporated with my own part of the translation, availing myself, at the same time, of a few hints for short notes, which he obligingly added to his communication; and I shall here transcribe an extract from his answer to my Letter requesting some literary and biographical anecdotes of *Sádik Isfaháni*, and an account of the two works which, at Sir William's suggestion, I had undertaken to translate:—*

"Of the two Persian Manuscripts which I have much pleasure in consigning to you, each is a complete and distinct composition,

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* See the "Catalogue of several hundred Manuscript Works in various Oriental Languages, collected by Sir William Ouseley, LL.D., &c." In this Catalogue (which was printed last year, 1831, and intended for private circulation,) the Geographical Tracts of *Sádik Isfaháni* are noticed (p. 11) under the titles of "Tahkík al Iráb," (two copies, No. 380, in quarto, and No. 381, in folio,) and "Takwím al Buldán," No. 383, a folio MS.

although, as both treat on the same subject, they are bound together in one volume. The first work, entitled 'Tahkík al Iráb,' (تحقيق الاعراب) gives, in alphabetical order, the names of countries, cities, rivers, and other objects geographically interesting, with short descriptions. The second MS. is entitled 'Takwím al Buldán,' (تقويم البُلدان) and likewise exhibits, in alphabetical order, the names of various places, with descriptions, (shorter than those given in the former work,) also the degrees of longitude and latitude. From what points these are computed the author does not state; but it is evident that he follows those eastern geographers who, like *Nasír ad'dín Túsi*, *Hamdallah Kazvíni*, and *Ulugh Beig*, calculate their longitude (از جزایر خالدات) 'from the Fortunate Islands,' and their latitude (از خط استوا) 'from the Equinoctial Line.'

"Respecting *Sádik Isfahání* (as our ingenious author is commonly styled) I have been able to obtain but little information. His principal work, the 'Subhh Sádik,' (صبح صادق a General History of Asia,) occupies

four large folio volumes: one of these, comprising the ancient part, is in my Collection. He composed also on different subjects, chiefly historical, many tracts, (some of which I possess,) constituting a Miscellany denominated 'Sháhid Sádik' (شاهد صادق): to this belonged the two tracts now in your hands, and I believe that it did not contain any other work on the subject of geography.

"In one of his historical compositions he is entitled at full length *Mírzá Muhammed Sádik ben Mírzá Muhammed Sáleh Zobeiri Isfahání, Azadáni.** A note made above thirty years ago by an accomplished friend, who brought those historical manuscripts to Europe, states that *Sádik Isfahání* had visited many parts of India, where he died about one hundred and fifty years before;†

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* ميرزا محمد صادق بن ميرزا محمد صالح زبيري اصفهاني ازادانی We may reasonably suppose that *Muhammed Sáleh* derived the surname *Azadáni* from the village of Azadán, which *Sádik* describes as a place belonging to Isfahán. (See the "Tahkík al Iráb," p. 2.)

† I have lately found a date which proves that *Sádik Isfahání* was employed on his great work, the "Subhh

and various passages scattered throughout his Geographical Tracts show that he was much better acquainted with that country than most Persian writers.

" He has not quoted any authority for the geographical positions in his second work, the ' Takwím al Buldán ; ' but that he consulted the Tables composed by *Nasír ad'dín Túsi*, *Abu' l' Fedá*, and *Ulugh Beig*, and the admirable *Nuzahat al Kulúb* of *Hamdallah Kazvíni*, we can scarcely doubt, although it will be found on examination that he differs from them in numerous instances respecting either the longitude of certain places or the latitude, or sometimes both. He has supplied a multiplicity of names omitted by them, and to many which they give he has added short descriptions : of his Tables also, the order, being alphabetical, seems to me a far more convenient mode of arrangement than that which was adopted by the older

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Sádik " above mentioned, in the year 1045 of the Muhammedan era, or of Christ 1635. This date occurs in his account of Noah's Deluge.

geographers above mentioned, whose system causes some difficulty in finding the name of any particular place without a previous knowledge of the climate, kingdom, or province to which it belongs.

" The Tables of *Abú' l' Fedá*, *Ulugh Beig*, and *Nasír ad'dín Túsi*, were printed (with Latin translations) above an hundred years ago, at Oxford, in Hudson's ' Collection of Minor Geographers.' * As this valuable and useful work (which has latterly become extremely scarce) does not appear in the list of your books, I send the third volume containing those Tables, so that you may form a just opinion respecting the comparative merits of *Sádik Isfahání* and his predecessors.

" In my translation from some articles of the ' Tahkík al Iráb' you will perceive that I have not inserted the ضبط, a minute, and prolix enumeration of all the letters which com-

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* " Geographiæ Veteris Scriptores Græci Minores: accedunt Geographica Arabica," &c. Oxoniæ, 1697—1722, &c. Four volumes, octavo.

pose a name, and of the vowel accents which influence each syllable of that name. However necessary in eastern writings, where the accents and diacritical points are often ambiguously expressed or altogether omitted, this ضبط becomes superfluous when the name of a place is accurately printed, not only in Arabic or Persian characters, but at the same time in letters of our alphabet, which can express all vowel accents with considerable precision. The learned Greaves, who translated *Abú' l' Fedá's* 'Chorasmia,' was induced by these considerations to omit the ضبط: his Preface, to which I refer you, sufficiently explains this omission.*

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* "Restat ut Lectorem moneam, me in Tabulis, tam Arabicis quam Latinis, *columnam* omisisse quam *Abulfeda* للضبط '*Nominum fixioni*' assignat; ubi consonas et vocales omnes, quæ formationi vocum cujusque civitatis inserviunt, disertis verbis enumerat. Quam insulsum esset et delicatis auribus ingratum, si tanquam puero abcedario singulas literas et apices Lectori indicassem! At quod nostris ridiculum videtur, Arabibus, Persis, Turcis, quin et Hebræis et Syris, plane necessarium est; qui non, sicuti Græci et Latini, vocales in eadem linea cum consonis connectunt, sed extra lineam vel supra vel infra locant, aut omnino festinandi studio abjiciunt. Inde

"It would be difficult to ascertain how, in a work professedly treating of Geography alone, some articles totally unconnected with that subject first crept into the alphabetical arrangement of local descriptions, confounding persons and places in the series of names. Thus the account of a tribe entitled *Ák Kuín-lah* (اق قوينله), or *Báiandur* (بايندر); of the Seljúkian prince called *Tatish* (تتش); of the fireworshipper *Mazhdak* (مزدك), who founded an heretical sect; and two or three other short passages, which we may suspect were, through the copyist's inattention or mistake, transcribed from some historical work lying

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maxima in legendis eorum libris difficultas, major in intelligendis labor, et insuperabilis, præcipue in hominum locorumque nominibus, errandi necessitas. —— Columnam illam الضبط sine lectoris dispendio penitus à Tabulis removimus; quam, si tanti sit, poterit ex Latinis *Propriis Nominibus*, in quibus vocales inseruntur, restituere;—in Latina interpretatione illud literarum ضبط omissum, reperiri tamen e regione in pagina Arabica," &c.—*Chorasmiæ et Mawaraluahræ* (hoc est regionum extra fluvium Oxum) *Descriptio, ex Tabulis Abulfedæ, &c.* Præf. p. 16. Printed in the Third Volume of Hudson's "Geographiæ Veteris Scriptores Minores," Oxon. 1712. oct.

before him. I have marked them with a pencil; and in your translation of this Geographical Tract (the 'Tahkík al Iráb') they certainly would seem misplaced: of each, however, some mention might be made in the form of a note. But every name of a person from whom any country or city has received its denomination belongs legitimately to the subject of geography; as *Tálish*, *Khazar*, &c.

"I beg leave to repeat my offer of assistance in conducting this work through the press: with such a task, long experience has rendered me familiar; but to you, on account of your distance from London, it would prove both tedious and inconvenient.

"I am, dear Sir, yours, &c.

"William Ouseley."

Offering this extract as a Preface to the following publication, I shall here observe, that attention has been paid to Sir William's advice respecting those passages which are not strictly geographical; the contents of each being briefly mentioned in a note, as

the reader will perceive in pp. 2, 12, 16, 23, &c. I shall also observe that, according to Sir William Jones's System of Orthography, (published in the Asiatic Researches, vol. i., and recommended by the Oriental Translation Committee,) the letter *á* (having an accent above) is used in expressing Arabic or Persian names, to represent the broad or long sound of our *a* in *fall*, *call*, and as *Ámul*, *Shíráz*. The letter *í*, accented in the same manner, expresses the sound of our *ee* in *peer*, *feel*, and as in *Shíráz* above mentioned: and *ú*, likewise accented, denotes the sound of our *oo* in *boot*, *moon*, &c.; thus in *Kúfah*. Without accents those letters (*a*, *i*, and *u*,) have their short sounds: *a*, as in *man*, *battle*; thus *Kazvín*, *Tabríz*, *Marv*, &c.: *i* in *imp*, as *Isfahán*, *Mirbát*: *u*, as in *bull*, *full*, &c.; thus *Suhrvard*, *Dábul*; but in Persian words the *u* is never pronounced like our *u* in *pun*, *mutter*, &c. Although the short *a* may be the proper symbol, the short *e*, as Sir William Jones remarks in his work above quoted, may "be often very conveniently used" to express the first vocal sound; and in the word *America* (with which he exemplifies his

remark) we find both the short *a* and *e*: thus he writes *chashm* (چشم), *raft* (رفت), *ber* (بر), *perveresh* (پرورش), &c. But on this subject it seems unnecessary to dwell; and I shall only add, that in the first work, the "Tahkík al Iráb," all the names of places are printed (at least where they first occur) in the Arabic or Persian characters; and of the "Takwím al Buldán," the whole text is printed, as, in fact, the short descriptions contain little besides the names of places, with the degrees of longitude and latitude. Of these, a few have been omitted by the Persian transcriber: and as the reader will find noticed in two or three places, some words, or letters, have been partly effaced by accidental injury, but not so much as to affect the sense in any material degree.

J. C.

THE

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OF

SÁDIK ISFAHÁNI.

N°. I.

An Essay entitled TAHKÍK AL IRÁB, ascertaining the true pronunciation of the names of places, countries, cities, villages, rivers, and mountains; with short descriptions.

THE

GEOGRAPHICAL WORKS

OF

SÁDIK ISFAHÁNI.

No. I.

رساله تحقيق الاعراب اسماء البُلدان

An Essay entitled TAHKÍK AL IRÁB, ascertaining the true pronunciation of the names of places, countries, cities, villages, rivers, and mountains; with short descriptions.

THE LETTER ا.

Átil,[1] a river of the Dasht-i-Kibchák;[2] * it rises among the mountains of Bulghár,[3] and flows into the Sea of Gílán.[4]

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[1] آتل; the river Wolga. — [2] دشت قبچاق — [3] بلغار

[4] دریاي کیلان; the Caspian.

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* An extensive region lying northward of the Caspian Sea, and inhabited by a tribe of Eastern Turks or Tátárs, who, according to D'Herbelot, obtained the name of *Cabgiak*, *Captchak*, or *Kiptchak*, from their Prince *Oghúz Khán*, on the following occasion:—A woman far advanced in pregnancy, to avoid the horrors of a battle, in which her husband was killed,

Áchín,[1] (a name equivalent in rhyme or metre to "Máchín,[2]) is a well-known island in the Chinese Sea,[3] near to the equinoctial line.*

Ázádán,[4] † a village belonging to Isfaḥán.[5]

Áksu,[6] a city of Moghulistán.[7] ‡

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[1] آچين —— [2] ماچين —— [3] درياي چين

[4] آزادان —— [5] اصفهان —— [6] آقسو. This name in the Turkish language signifies "white water."

[7] مغلستان

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concealed herself in a hollow tree, and there produced a son, whom *Oghúz Khán* named *Cabgiak*; which, says D'Herbelot, signifies in the Turkish language, "the bark of a tree." This boy was adopted by the prince, and in process of time his descendants spread themselves over the great desert or plain that bears his name. (See the "Bibliothèque Orientale" in *Cabgiak*.)

* Mr. Hamilton, in his "East India Gazetteer," describes *Acheen* as a petty state or principality, with a town of the same name, situated in the north-western extremity of the island of Sumatra.

† From Sir Wm. Ouseley's letter, quoted in the Preface, it appears that this village (Ázádán) gave a surname to the father of *Mírzá Muhammed Sádik* the author.

‡ Here is inserted (in the original manuscript), between "Áksu" and "Ábkhaz," the name "Ák Kuinlah" (اق قوينلة) which, without mention of any particular *place*, is described as the denomination bestowed on a Turkomán tribe, one of whose ancestors had two sons, and divided between

ÁBKHÁZ,[1] a city on the confines of Gurjistán,[2] and the whole territory is called by the name of Ábkház.

ÁBARDAH,[3] a village in the district of Tús.[4] The *Shaikh Behá a'ddín Omar*[5] derives the surname of *Abardahi* from this place.

ADDAKÁN,[6] a village in the province of Khurásán,[7] which gave a surname to *Najem ad'dín Muhammed Addakáni*.[8]

ARRÁN,[9] a tract of country situated between the provinces of Ázerbaíján,[10] Shírván,[11] and Armeníah.[12] To Arrán belong the cities of Ganjah,[13]

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[1] آبخاز —— [2] كرجستان or Georgia. —— [3] آبردهٔ

[4] طوس —— [5] شيخ بها الدين عمر ابردهي —— [6] ادّكان

[7] خراسان —— [8] نجم الدين محمد ادّكاني —— [9] اران

[10] ازربايجان —— [11] شيروان —— [12] ارمنيه —— [13] كنجه

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them his white and black sheep. From him who obtained the white sheep descended the race of *Ák Kuínlah*, from the other son the tribe called *Karáh Kuínlah* (قراقوينلة), for in the Turkí (or Tátár) language, *Ák* (اق) signifies "white," *Karáh* (قرا) "black," and *Kuínlah* (قوينلة) "sheep." The tribe of *Ák Kuínlah* are also denominated *Báiandur* (بايندر). This is one of the passages remarked by Sir Wm. Ouseley, in the Preface, as being not strictly geographical.

Berdâ,[1] Bílkán,[2] Karábágh,[3] Maughán,[4] and others.

Artúk,[5] a city between Otrár[6] and Samarkand:[7] it is called by the Moghuls "Katligh Bálígh;"[8] a name of the same signification as *Shahr mubarek*[9] in the Persian language, implying "the blessed, or fortunate, city."

Arhík,[10] a considerable river in the Dasht-i-Kibchák.

Arkhang,[11] a region situated eastward of Bengál: this province is likewise denominated Rakhang.[12] *

Árdekán,[13] a village in the territory of Shíráz;[14] also the name of a place belonging to Yezd.[15]

Árden,[16] a territory of Syria: the chief town of Arden is Tabríah.[17]

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1 بردع — 2 بیلقان — 3 قراباغ — 4 موغان

5 ارتوق — 6 اُترار — 7 سمرقند — 8 قتلغ بالیغ

9 شهر مبارك — 10 ارهیك — 11 ارخنك

12 رخنك — 13 اردکان — 14 شیراز — 15 یزد

16 اردن — 17 طبریه

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* Arracan, or Rekhaing, as we learn from Mr. Hamilton, in his "East India Gazetteer," is a maritime province of India beyond the Ganges, acquired by conquest from the Birman empire.

URDÚBÁD,[1] a town in the province of Ázerbaíján.

ARAS,[2] a considerable river in the province of Shírván: it rises in the mountains of Armenia, and is a fortunate or blessed stream, for, of the animals that happen to fall into it, most are saved.*

URÚS,[3] a country bordering on the province of

اُرُوس [3] ——— اَرَس [2] ——— اُرْدُوباد [1]

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* Sir William Ouseley describes his passage across this noble river, the Araxes, and notices many classical allusions to the ancient bridges which its impetuous current had destroyed. The words of Virgil, "pontem indignatus Araxes," (Æneid. lib. viii. v. 728.) will immediately occur to the reader. Sir William observed the remains of some bridges over this river, which, where he crossed it, (a few miles beyond Gargar,) divides Media from Armenia; but, adds he, "I shall not here attempt to inquire, whether on or near the site of these modern structures stood the ancient bridges which 'indignant Araxes' was 'compelled' to bear, by Xerxes, Alexander, and Augustus." And he illustrates this passage by the following note:— "Quem pontibus nixus est Xerxes conscendere; vel cui Alexander Magnus pontem fecit; quem fluminis incrementa ruperunt; quem postea Augustus firmiore ponte ligavit." See the Commentary of Servius on the line above cited of Virgil: to which Statius alludes, (in his Silv. lib. iv. v. 79.) "Patiens Latii jam pontis Araxes;" and Claudian, (lib. i.) "Pontemque pati cogitur Araxes." See Sir W. Ouseley's Travels, Vol. iii. p. 432.

Shírván and the Dasht-i-Kibchák; it is generally thought, and indeed can scarcely be doubted, that this is the same country as Rús.[1]

Aresh,[2] a place in the province of Shírván.

Arghandáb,[3] a river between the provinces of Irák[4] and Azerbaíján: from this river *Khwájeh Ali*[5] derives the surname of *Arghendábi*.

Arméníah,[6] Armen,[7] and Arminíah,[8] a celebrated and well-known country, which is divided into two portions; the Greater Armenia, and the Lesser. The Greater Armenia is considered as belonging to Irán[9] or Persia, and in length extends from Arzenar'rúm[10] to Selmás,[11] and in breadth from Ván[12] to the borders of Akhlát: in this division of Armenia are situated Akhlat,[13] Alehtàk,[14] Melázjerd,[15] Ván, Vustán,[16] Arjís,[17] Takrít,[18] and other places. The Lesser Armenia lies on the southward of Rúm, having on its west the sea of Rúm, and southward the country of Shám,[19] and in this division is comprehended the Jezíreh-i-Kubrus.[20]

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[1] روس or Russia. —— [2] ارش —— [3] ارغنداب
[4] عراق —— [5] خواجه علي —— [6] ارمانيه —— [7] ارمن
[8] ارمنيه —— [9] ايران —— [10] ارزن الروم —— [11] سلماس
[12] وان —— [13] اخلاط —— [14] اله تاق —— [15] ملازجرد
[16] وسطان —— [17] ارجيس —— [18] تكريت
[19] شام Syria. — [20] قُبرُس or the island of Cyprus. جزيره

ASTA,[1] a fortress in the province of Rustemdár.[2]

ISTÁJ,[3] a town or city of Rúm, from which *Adimák*[4] *Kizlbásh*[5]* has received his surname of *Istájlú*.[6]

ISTANBÚL,[7] the city of Kostantíniah.[8] The word Istanbúl in the Turkish language signifies, "you will find (there) whatever you wish."[9] †

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[1] استا ——— [2] رستمدار ——— [3] استاج ——— [4] اديماق
[5] قزلباش ——— [6] استاجلو ——— [7] استنبول
[8] قسطنطنيه or Constantinople. ——— [9] هرچه خواهي يابي

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* A Turkish compound, signifying "Red Head," (or "Red Cap,") the title by which certain soldiers in the Persian service were distinguished.

† A more satisfactory derivation of the name "Istanbúl" is offered in the following note, extracted from Sir Wm. Ouseley's Travels, (Vol. iii. p. 573.) "Isnicmid is formed of the Greek name Νικομεδια, and the preposition εις: thus Sarene from εις Αρηνην. (Gell's Itinerary of the Morea, p. 40.) We also find Isnic (εις Νικαιαν); and the venerable Athens metamorphosed into Setines (εις Αθηνας). Many other names formed by the same process might be added; but I shall only notice Istambúl or Istanbúl (استنبول), as Constantinople is now generally called; although on gold and silver coins (of 1808) it still retains most of its Greek denomination, in the word Kostantiníah (قسطنطنيه). We may trace Istanbúl with certainty (for some vague conjectures have been offered respecting this name) to Stenpolin of the modern Greeks, a corrup-

Aghmát,[1] a city in Maghreb,[2] on the borders of Marákesh.[3]

Iklíl,[4] a village of Syria.

Ulughh Ták,[5] a place in the Dasht-i-Kibchák.

Álenjek,[6] a fortress in the province of Ázerbaíján.*

Alehták,[7] a town of Armenia, in the territory of Míáfárekín.[8]

Alijah,[9] a city of the first climate situated towards the east: at this place are mines of emerald.

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[1] اغمات ——— [2] مغرب or Western Africa.

[3] مراكش or Marocco. ——— [4] اقليل ——— [5] اُلغ طاق

[6] النجق ——— [7] الة طاق ——— [8] ميافارقين ——— [9] اليجة

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tion from the words *eis ten polin* (εις την πολιν), signifying "to the city;" an answer commonly given to strangers inquiring the road towards Constantinople, styled, like most great capitals, "the town," or "the city," κατ' εξοχην. But some zealous Muhammedans have, by a puerile alteration, changed Istanbúl into Islámbúl, affecting thereby to describe the city as "chief seat of their religion." We find Islámbúl on gold coins of Ahmed III. (A. H. 1115.) and others.

* The celebrated Persian geographer, *Hamdallah Mastowfi Kazvíni*, enumerates Alenjek among the strong castles (with Súrmári, Mughán, and others,) belonging to the territory of Nakhchuván in Armenia.

ANDAMÁNKÚH,[1] a fortress in the territory of Herát: it is also called Askilcheh.[2]

ANDAKHÚD,[3] a territory in the province of Khurásán, on the borders of Balkh[4] and Shuburghán.[5]

ANDULUS,[6] a considerable region in the west, called after *Andulus*, the son of *Ham*, the son of *Noah*, or, as some relate, after *Andulus* the son of *Japhet*.

UJÁN,[7] (equivalent to Dúrán,[8]) a city in the province of Ázerbaíján.*

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[1] اندمان کوه —— [2] اسکلچه —— [3] اندخود —— [4] بلخ
[5] شبرغان —— [6] اندلس —— [7] اوجان —— [8] دوران

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* Even when Chardin visited Persia, (above a hundred and fifty years ago,) Uján was in ruins. It had once been a considerable city: near to it the celebrated French traveller saw some circles of stones, an ancient monument ascribed to the Persian giants, named Caous, &c.; and another ingenious Frenchman, Monsieur D'Hancarville, regards these circles as resembling and probably coeval with the stupendous British monument, Stonehenge. (See the "Voyages de Chardin," Tome iii. p. 13. Rouen, 1723; and D'Hancarville's "Recherches sur l'Origine et les Progrès des Arts de la Grèce," Supplem.) But Sir William Ouseley, who examined these stone inclosures, (now called Jángú, the "scene of debate," or "consultation,") found that whatever had been the original design in their construction, they had latterly been used as cemeteries. (See Sir W. Ouseley's Travels, Vol. iii. p. 397.)

Uzkand,[1] a city of Turkistán.[2]

Umán,[3] a village of Hamadán.[4]

Ahr,[5] (equivalent in pronunciation to the word Shahr,[6]) is the name of a river in Ázerbaíján.

Írván,[7] a fortress in Armenia.

Áighúr,[8] a tribe of Turks or Turkománs, after whom a tract of country in the fifth and sixth climate has been called the Khat Aighúri,[9] and Belád Aighúri:[10] in this region are situated Kalígh al Málígh,[11] Bish bálígh,[12] Khalkh,[13] Chikil,[14] Fáráb,[15] and other places.

Ílah,[16] a town on the sea-shore, at the distance of twenty farsangs from Misr.[17]

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[1] اوزكند —— [2] تركستان —— [3] اومان —— [4] همدان

[5] اهر —— [6] شهر —— [7] ايروان generally pronounced "Iraván." See, in a subsequent page, the note respecting *Chukhúr Sâd*, and Iraván or Erivan, as the name is frequently written. —— [8] ايغور —— [9] خط ايغوري

[10] بلاد ايغوري —— [11] قليغ الماليغ —— [12] بيش باليغ

[13] خلخ —— [14] چكل —— [15] فاراب —— [16] ايله

[17] مصر or Cairo.

ب

Báb al abuáb,[1] a city in the province of Shírván, founded by *Núshirván*,[2]* on the borders of the Dasht-i-Kibchák: it is called by the Moghuls "Demúr Kápí,[3] which signifies the "mansion or residence of *Demúr*," the man who first constructed the castle or fortress of that place.†

Bákharz,[4] a territory of Khurásán on the borders of Khwáf.[5]

Báshghar,[6] and Báshgaret,[7] a country of the seventh climate between Constantinople and Bulghár: its inhabitants for the greater number are Christians.

Bálígh:[8] so the Turks call "a city;" but this name is composed of Bái,[9] signifying a wealthy person, and Lígh,[10] a place of residence; so the compound word expresses the abode of rich or opulent persons.

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[1] باب الابواب ——— [2] نوشيروان ——— [3] دمور قابي

[4] باخرز ——— [5] خواف ——— [6] باشغر ——— [7] باشغرت

[8] باليغ ——— [9] باي ——— [10] ليغ

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* A celebrated Persian king of the Sassanian dynasty, who reigned in the sixth century.

† Of this name (Demúr Kápí), the proper signification in Turkish is the "iron gate."

BÁNDHÚ,[1] a territory of Hindustán,[2] on the south of Alehábád.[3] *

BUHMID,[4] † a city of Shám (or Syria), near to Berút.[5]

BERÁVISHTÁN,[6] a village of Kum:[7] from this place *Majd al Mulk*[8] derives the surname of *Berávishtáni Kúmi*.[9]

BARDSÍR,[10] a city in the province of Kirmán:[11] it is also called Kaváshír.[12]

BURSÁ,[13] a celebrated city in the province of Rúm.

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[1] باندهو ——— [2] هندوستان ——— [3] آله آباد

[4] بُحمِد ——— [5] بروت ——— [6] براوشتان ——— [7] قُم

[8] مجد الملك ——— [9] براوشتاني قمي ——— [10] بردسير

[11] كرمان ——— [12] كواشير ——— [13] برسا

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* Under the article "BAND," Mr. Hamilton, in his "East India Gazetteer," notiees two placcs so called in the province of Allahabád.

† In the original manuscript, between the names of "BANDHÚ" and "BUHMID," we find the word "BÁIANDUR" (بايندُر) of the same signifieation as *Ák Kuínlah* (before notieed in p. 2.) and applied to the "tribe of the white sheep." The denomination of *Báiandur* they derived from *Báiandur Khán*, the son of *Gúzkhán*, the son of *Aghúz Khán* (بايندر خان بن كوز خان بن آغوزخان). But this article docs not furnish any geographical information; and the tribes of Turkománs wander even to the most southern part of Persia.

Birkah Ghúrián,[1] a place in Moghulistán.

Burtás,[2] a country bordering on the Dasht-i-Khazar.[3] From this name the derivative is Burtási.

Burníu,[4] an island in the east.

Baglánah,[5] a country situated between Dekkan,[6] Gujerát,[7] and Khándís.[8]

Balásághún,[9] a considerable city of Turkistán; called by the Moghuls Kúbálígh,[10] a name signifying "the beautiful city."

Balásháhád,[11] a city in the Suwád of Irák.[12]

Bulútíah,[13] a city of Andulús.

Baliánkuh,[14] a place in Irák.

Bam,[15] a city of Kirmán, which has a strong castle: this is also entitled the Kalâh Haft Vád.[16]

Bundukíah,[17] a considerable city of the sixth climate in Europe: it is also entitled Vandík.[18]

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[1] برکه غوریان —— [2] بُرطاس —— [3] دشت خزَر See the word "Khazar" explained in a subsequent page.

[4] برنیو (Borneo) —— [5] بکلانه —— [6] دکن This name is sometimes spelt دکهن by *Sádik Isfahání* in other parts of his work. —— [7] کجرات —— [8] خاندیس

[9] بلاساغون —— [10] قوبالیغ —— [11] بلاش آباد

[12] سواد عراق —— [13] بُلوطیه —— [14] بلیان کوه

[15] بم — [16] قلعه هفت واد —— [17] بندوقیه — [18] وندیك

Búzján,[1] a place in the territory of Jám.[2]

Bihár,[3] (or Behár,) a country of Hindustán, between Júnpúr[4] and Bengálah.[5] And there is in that country a city which also bears the name of Bihár; it was founded by *Mahárájah*:[6] at present the capital of this region is Tattah.[7] The word Bihár, in the Hindi language, signifies a school or college (madrasseh[8]); and as there were several schools at this place, the name Bihár was given to it. There is likewise a city of the same name in Kámtá,[9] northward of Bengálah.

Behisht-i-Gong,[10] a city of Turkestán, the last structure towards the east: it was the capital of Afrásiáb,[11] and it is also called Gongidizh.[12]

Bahman Dizh,[13] a castle or fortress at Ardebíl.[14]

پ

Patáni,[15] a sea-port in the east.

Pandwah,[16] a place in Bengálah.*

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[1] بوزجان — [2] جام — [3] بهار — [4] جونپور — [5] بنكاله

[6] مهاراج — [7] تته — [8] مدرسه — [9] كامتا

[10] كنك دژ — [11] افراسياب — [12] بهشت كنك

[13] بهمن دژ — [14] اردبيل — [15] پتاني — [16] پندوه

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* According to Mr. Hamilton's "East India Gazetteer," "Punduah" (so he writes the name) is a station in the province of Bengál, and district of Silhet.

PÚSHANG,[1] (equivalent in metre to Húshang,[2]) a city in the territory of Herát :[3] it is called after the Arabic manner Fúshanj.[4]

ت

TÁLISH,[5] the name of a son of *Japhet*, the son of *Noah* (on whom be the peace of God!) : from him the name was given to a tribe in Gilán,[6] and from that tribe the country was called Tálishistán.[7] The Arabs write this name طالش Tálish.*

TÁIBÁD,[8] a town in the vicinity of Herát.

TABÁDEKÁN,[9] a town in the territory of Meshhed Mekudds Tús.[10]

TABAREK,[11] a castle at Isfahán. The Arabic manner of writing this name is طبرك Tabarek.

TABRSERÁN,[12] a district of Shírván.†

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[1] پوشنك —— [2] هوشنك —— [3] هرات —— [4] فوسنج

[5] تالش —— [6] كيلان —— [7] تالشستان —— [8] تايباد

[9] تبادكان —— [10] مشهد مقدّس طوس —— [11] تبرك

[12] تبرسران

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* Spelt with the letter ط instead of ت.

† The Persian word *tabr* (تبر sometimes written in the Arabic manner طبر) signifies a battle-axe or hatchet; and the compound *tabrserán* is the plural of *tabrser* (تبرسر) a person

TAKHT-I-HALÁKÚ,[1] "the throne of Halákú." * This denomination is given to the tract of country extending from Derbend[2] in Bákúieh[3] to Baghdád,[4] and from Hamadán to the extreme borders of Rúm.[5]

TAFT,[6] (equivalent in metre to Haft,[7]) a place in the territory of Yezd.[8]

TAFARSH,[9] a place between Kazvín[10] and Hamadán: the inhabitants are accused of being an evil-minded and turbulent race.

TAKKAH-ÍLI,[11] a mountain in the province of

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[1] تخت هَلاکُو ——— [2] دربند ——— [3] باکویه

[4] بغداد ——— [5] روم ——— [6] تَفت ——— [7] هَفت

[8] یزد ——— [9] تفرش ——— [10] قزوین ——— [11] تکه ایلي

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whose head resembles that weapon or instrument. We find in Persia, as in other countries, many places which derive a characteristic name from some quality real or imaginary, either in praise or in ridicule, attributed to their inhabitants.

* Here is in the original manuscript, between "TABRSERÁN" and "TAKHT-I-HALÁKÚ," an article distinguished by red ink, like all the names of places, but having no geographical reference whatever. This article is "TATISH" (تَتِش) which the MS. explains as the name of a king of the Seljúkian dynasty, without any further particulars.

Rúm, from which the name of *Taklú*[1] has been given to a Kizilbásh[2] tribe.

TUNKÁBER,[3] a district in Gílán.

TANKTÁSH,[4] a city in the country of Máchín.

TÚRÁ,[5] or, as the name is sometimes amplified, TÚRÁPUSHT;[6] a place in the province of Fárs;[7] from which a learned theological writer of the Sunni sect has derived the surname of *Túrápushti.*

TÚRÁN,[8] a great region, so named after *Túr*[9] the son of *Faridún:*[10] it extends from Máwerel nahr[11] * to the extremity of the east, and northward to the borders of Zulmát,[12] or the regions of darkness.

Túz,[13] (equivalent to Rúz,[14]) a city of Khúzistán:[15] from this place the stuff used in making certain garments derives the name of Túzi.[16]

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[1] تکلو —— [2] قزلباش —— [3] تنکابر —— [4] تنکتاش

[5] تورا —— [6] توراپشت —— [7] فارس

[8] توران or Scythia. —— [9] تور —— [10] فریدون

[11] ماوراءالنهر (or ماوراء النهر) —— [12] ظلمات

[13] توز —— [14] روز —— [15] خوزستان —— [16] توزي

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* Máwaren'nahr, "the country beyond the river;" that is, the great river Jaihún (جیحون) or Oxus; the region which we denominate Transoxiana.

ج

JÁJREM,[1] a city of Khurásán, between Asterábád [2] * and Níshápúr.[3]

JÁJNAGAR,[4] in India, a city of Oudieh [5] in former times, but now ruined.

JABAL,[6] a name signifying "a mountain," given to the country extending between Îrák Arab [7] and Khurásán: the cities considered as the principal in this country are four, Isfahán, Hamadán, Rai, and Zinján.[8]

JATTAH,[9] an extensive region of Túrán, from which the Jattahs derive their name. This tribe is originally Moghúl,[10] and their country is also called Moghúlistán.[11] These people were at first hostile

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جاجرم [1] —— استراباد [2] —— نیشاپور [3] —— جاجنکر [4]

اودیه [5] —— جَبَل [6] —— عراق عرب [7] —— زنجان [8]

جتّه [9] —— مغول [10] —— مغولستان [11]

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* استراباد The Persian Farhang or Dictionary entitled "Burhán-i-Kátâ" informs us that "*Istárbád* (*the first syllable being accented with Kesr*) *is the name of a city in Tabristán, generally called Asterábád.*" استاراباد بکسر اول نام شهریست در طبرستان مشهور باستراباد

to *Emír Taimúr Gurkán*[1] and his family, so that he found it necessary to bring his army six different times from Samarkand[2] to fight against them in great battles, of which he won some and lost others; but finally remained victorious. Their king had an army of from fifty thousand to a hundred thousand horsemen.*

JARENDÁB,[3] a district of Tabríz.[4]†

JAÍR,[5] a castle in Syria, named after the *Emír Jaír*.

JEMMÁAÍL,[6] a city in the country of the Franks.[7]

JUNÁBÁD,[8] also JUNÁBED;[9] the Arabic manner of writing the Persian name of Gúnábád,[10] a city in the province of Khurásán.

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[1] امیر تیمور کورکان ——— [2] سمرقند ——— [3] جرنداب

[4] تبریز ——— [5] جعیر ——— [6] جمّا عیل ——— [7] بلاد فرنك

[8] جناباد ——— [9] جنابد ——— [10] گون‌اباد

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* The celebrated conqueror *Taimúr*, on account of some personal infirmity or defect, was often called *Taimúr lang*, the lame or deformed *Taimúr:* from his name with this epithet was derived the strange title of *Tamerlane*, given to him by many European writers. His name also is frequently written *Timour*, *Timoor*, &c. He died in the year of Christ 1405; of the Muhammedan era, 807.

† The second MS. copy of *Sádik Isfahání's* work adds, "*and from that place is named the Rúd-i-Jarendáb,*" *or river of Jarendáb.* و بآن منسوبست رود جرنداب

Júzpán,[1] a district of Bastám[2] in Khurásán. The Arabic mode of writing this name is Júzfán.[3]

Júnah Gadh,[4] (spelt with the Indian D,) a fortress of Gujerát[5] in India; it is also called Karnál:[6] the name Júnah Gadeh signifies "an ancient castle."

Jíselmír,[7]* a city of India between Ajmír[8] and Sind.[9]

چ

Chukhúr Saad,[10] a place on the borders of Ázerbáiján. The word Chukhúr in the Turkí language has the same signification as کو in Persian; and *Saad* is the name of a man after whom this place is called.†

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[1] جوزپان —— [2] بَسطام — [3] جوزفان —— [4] جونه کده
[5] کجرات —— [6] کرنال —— [7] جیسلمیر —— [8] اجمیر
[9] سند —— [10] چُخور سعد

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* "Jesselmere (Jesalmer), a large division of Rajpootana, situated between the twenty-sixth and twenty-eighth degrees of north latitude."—Hamilton's "East India Gazetteer."

† Notwithstanding this explanation, some ambiguity still exists in the Persian word کو; and it does not appear that چُخور is noticed in the best Turkish dictionaries. Our author, *Sádik Isfaháni*, describes "Iraván" as a castle or fortress; and

CHARKEZ,[1] also written CHARKES,[2] is the last region of the sixth climate on the borders of Rúm.

CHÍPÁL,[3] a city called after the name of a *Rájah*[4] of the Panjáb,[5] in Hindústán, who lived in the time of *Sultán Mahmúd Ghaznevi*.[6]

CHÍCHAKTÚ,[7] a tract of country in Khurásán, near Maimend;[8] it is one of the territories belonging to Balkh.[9]

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[1] چرکز —— [2] چرکس —— [3] چیپال —— [4] راجه
[5] پنجاب —— [6] سلطان محمود غزنوي —— [7] چیچکتو
[8] میمند —— [9] بلخ

Sir W. Ouseley did not know, when he visited this place, that the gold and silver coins struck there exhibited the words "Chukhúr Saad." A *riál*, or piece of silver money which afterwards fell into his hands at Amásiah, mentions in the inscription that it had been coined at the "Chukhúr Saad, Iraván," in the year (of the Muhammedan era) 1225, (corresponding to 1810 of Christ). ضرب چخور سعد ایروان ۱۲۲۵ "I learned," says Sir William, "that in the Turkí language *Chukhúr* signified a place of abode, (perhaps also of sepulture,) and that *Saad* was the name of some distinguished personage." ("Travels," Vol. iii. p. 442.) A quotation however, which Sir William adds from the MS. Chronicle Âálum Árái, seems to indicate some distinction between Iraván and Chukhúr Saad: he thinks it possible that Iraván was a name originally and peculiarly applied to the fortress, and Chukhúr Saad to the adjoining territory.

Chín,[1] a celebrated country of the East, named after *Chín* the son of *Japhet*, son of *Noah*, on whom be the blessing of God! The Moghúls[2] call the capital of that region Mahri.[3]

خ

Kháb́úr,[4] a river in the province of Jezíreh,[5] rising in the mountains of Rásalâín,[6] and falling into the Frát.[7] On the banks of the river Kháb́úr is a city bearing the same name, founded by *Kobád*[8] the father of *Núshírván*.[9]

Khándís,[10] a country in Hind,[11] situated between Málwah[12] and Dekkan: the name signifies "the Khan's territory;" and it was so called after *Nasr Khán Fárúki*,[13] the lord of that country; in which are comprised Burhánpúr,[14] Tehálíz,[15] Ásír,[16] Lalang,[17] and other towns.*

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1 چين — 2 مغول — 3 مهري — 4 خابور — 5 جزيرة
6 راس العين —— 7 فرات or Euphrates. —— 8 قباد
9 نوشيروان —— 10 خاندیس —— 11 هند —— 12 مالوة
13 نصر خان فاروقي — 14 برهانپور — 15 تهاليز —— 16 آسير
17 للنك

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* Candeish, according to Major Rennell, is a small soubah, or province, adjoining Malwa on the south, and containing the fine city of Burhanpour. ("Memoir of a Map of Hindoostan," p. cxxvi.)

KHÁVERÁN,[1] a district of Khurásán, between Sarakhs[2] and Ábivard:[3] the chief town of it is called Mahnah.[4]

KHARSHENAH,[5] a city of Rúm.

KHARRAKÁN,[6] a territory of Jám.

KHURREM,[7] a place in the province of Fárs; from which came *Bábek Khurrem Dín*.[8]

KHAZAR,[9] the name of a son of *Noah*, on whom be the peace of God! and this name has been given to the Dasht-i-Khazar,[10] a region of the sixth climate on the north of the sea of Khazar, that is, the sea of Gílán (or the Caspian); and this region is also called Khazarán[11] and Dasht-i-Kibchák, and it comprises Serái,[12] Balenjer,[13] Burtás,[14] and other towns.*

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[1] خاوران —— [2] سرخس —— [3] ابيورد —— [4] مهنه

[5] خرشنه —— [6] خرقان — [7] خرم —— [8] بابك خرم دين

[9] خزر —— [10] دشت خزر —— [11] خزران —— [12] سراي

[13] بلنجر —— [14] برطاس

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* Here after the article "KHAZAR" we find in the manuscript "KHISRAU" (خسرو for so the word is erroneously accented), being the name of Khusrau (from which the Greeks formed *Chosroes*). This name, says our author, signifies in the Deri language (or old Persian dialect) a king; and the Arabs express it by كسري. But in this article there is not any geographical reference.

KHATTA,[1] a village in an island of the Bahr-i-Fárs,[2] near to Yemámeh :[3] from this place the spears called Nízeh Khatti[4] derive their name.

KHITÁ,[5] (the Arabs spell this name with t ط and the Persians with t ت) a great region in the East, the capital of which at present is Khánbálígh.[6] The last place of this country in the direction of Máwerelnahr is Sakával; and from Samarkand to Sakával[7] is a distance of one hundred and one *manzils* (or days' stages), in the following order: from Samarkand to Káshghar[8] twenty-five stages; from Káshghar to Khoten[9] fifteen; from Khoten to Karákhuájeh[10] thirty-five; and from Karákhuájeh to Sakával, thirty-one.

KHÚZISTÁN,[11] a celebrated region, between the provinces of Fárs and Îrák Ârab: its capital in ancient times was Ahwáz;[12] but at present Shushter[13] is the chief city. To this province belong Askermokrem,[14] Rámhormuz,[15] Arján,[16] Jondishápúr,[17] Havízeh,[18] Dizh-e-fúl,[19] and other towns;

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[1] خَطّا — [2] بحر فارس the sea of Fárs, or Persian Gulf.
[3] يمامه — [4] نيزه خطّي — [5] خطا — [6] خان باليغ
[7] سقاول — [8] كاشغر — [9] ختن — [10] قراخواجه
[11] خوزستان or Susiana. — [12] آهواز — [13] شُشتر
[14] عسكرمكرم — [15] رامهرمز — [16] ارجان
[17] جند شاپور — [18] حويزه — [19] دزفول

and originally the name of this province was Khuázistán,[1] (the letter *á* coming in immediately after *ú*,) for in the old Persian dialect called "Deri"[2] (or the Court language) Khuázeh[3] signified a bower, arch, or dome, which was constructed in honour of brides and bridegrooms; and as the inhabitants were very expensive in the celebration of nuptials, the province derived its name from the Khuázeh above mentioned.*

د

Dár el Marz,[4] a region of Irán (or Persia), comprehending the provinces of Jurján[5] Mázinderán,[6] Gílán, Dílmán,[7] Rustemdár,[8] and places adjoining.

Dághistán:[9] this name signifies "a mountainous country;" for the word Dágh in the Turkí (or Turkish) dialect, as spoken in Irán or Persia,

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[1] خوازستان —— [2] دري —— [3] خوازه —— [4] دار المرز
[5] جرجان —— [6] مازندران —— [7] ديلمان —— [8] رستمدار
[9] داغستان

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* According to the Dictionary "Burhán-i-Kátâ," (in خوازه) this bower, arch, or dome, was constructed of flowers and fragrant herbs, (از گل و ریاحین سازند) or rather, as may be supposed, decorated and perfumed with them.

is used to express "a mountain;" whilst in the Turkí of Túrán (which is the proper and original dialect of the Túránians, as the Fársi is of the Iránians or Persians,) the word ták[1] signifies "a mountain;" so that in the name Dághistán, *t* is changed into *d*, and *k* into *gh*. This region borders on the province of Shírván.[2]

Dijlah,[3] a celebrated river, the source of which is among the mountains of Arzenar'rúm and Nisíbín;[4] it falls into the sea of Fárs (the Persian Gulf) near Abádán:[5] in the Pársi[6] (or pure Persian dialect) this river is called Arvend Rúd.[7]

Dejíl,[8] a stream (or canal), one of the memorials of *Ardashír Bábekán*,[9] * in the territory of Baghdád and Ahwáz: it is called Dejíl because the water which supplies it flows from the Dijleh (or Tigris).

Dargazín,[10] a town in the territory of Kazvín.

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[1] تاق —— [2] شیروان —— [3] دجله the river Tigris.
[4] نصیبین —— [5] عبادان —— [6] پارسي —— [7] اروند رود
[8] دجیل —— [9] اردشیر بابکان —— [10] درگزین

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* The celebrated founder of the Sassanian dynasty of Persian sovereigns: he overthrew the Arsacidan or Parthian race in the beginning of the third century; and is called Artaxares and Artaxerxes by the Greek and Latin historians.

DASHT (or DESHT),[1] a district in the territory of Káín:[2] it is also called Dasht-i-Biáz[3] (the white plain or desert).

DAMÁVAND,[4] a mountain eastward of Rai: the original name of this mountain was Duniá ávand,[5] signifying "the vase or bottle of the world." It is said to be in height four farsangs, and the highest mountain in the world: on the summit is a level piece of ground, from which emanates a shining light; by the brightness of this at night a person is enabled to see the country to a considerable extent; and in the day-time smoke issues from this spot. It is related that King *Solomon* (on whom be the blessing of God!) imprisoned there the Jin or Demon *Sakhreh*.[6] This mountain comprises several inhabited places, constituting what is called Damávand; the chief town among these being Dímeh.[7]

DÚRBEST,[8] a village in the territory of Rai: it is at present called Duresht[9] and Turesht.[10]

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[1] دشت — [2] قاین —— [3] دشت بیاض —— [4] دماوند
[5] دنیا آوند —— [6] سخرهٔ جني —— [7] دیه
[8] دوریست *Dúriest*, as written, or دوربست *Dúrbest*, according to the orthographical explanation. —— [9] درشت
[10] طرشت

ر

Rustemdár,[1] a tract of country extending between the province of Gílán and Mázinderán, and comprising Núr,[2] Kajúr,[3] and other towns.*

Rânásh,[4] a village in the territory of Dizh-e-fúl.

Rús,[5] the name of a son of *Japhet* the son of *Noah*, on whom be the peace of God! After *Rús*, the country of Rús (or Russia) has been so called. This is an extensive region of the sixth and seventh climates, and gives name to the sea of Rús: it contains the cities of Kúpá[6] and Saksín[7] and Maskú;[8] but its capital is Hashterkhán.[9] In former times most of the inhabitants were pagans, and a few Muselmáns; but at present they are chiefly Christians. They are more powerful than

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[1] رستمدار ——— [2] نور ——— [3] کجور ——— [4] رعناش
[5] روس ——— [6] کوپا ——— [7] سقسین ——— [8] مسکو
[9] هشترخان (generally called Astrakhán)

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* Rustemdár, according to *Hamdallah Kazvíni*, (in his celebrated MS. Geography, c. xviii.) comprises nearly three hundred villages, and is for the greater part watered by the river Sháhrúd (شاهرود). He considers it as belonging to the province of Mázinderán.

any of the European tribes, and always at war with the Muselmán inhabitants of Rúm.

Ríshahr,[1] a place in the province of Khúzistán.*

ز

Zidend,[2] a city of Kirmán.

Zirehgarán,[3] and Tabrserán,[4] two places of the sixth climate, near Bábelabuáb.

س

Sámerah,[5] a name sometimes given to Surmenrái.[6]

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[1] ریشهر —— [2] زدند —— [3] زره کران —— [4] تبرسران

[5] سامره —— [6] سرمن راي

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* Here our author, *Sádik Isfahání*, has brought down Khúzistán (or Susiana) too much towards the south, confounding it with the adjoining province of Fárs (or Persis). Sir W. Ouseley quotes this passage in the First Volume of his Travels (p. 206), and seems inclined to suppose that the error originated with some transcriber of the author's MS. He also describes Ríshahr as a place totally ruined; but which in former ages had been extensive, well-peopled, and considered as the *bander* (بندر) or principal sea-port in the province of Fárs. To this rank has succeeded Abú Shahr (ابو شهر), a town situated within three or four miles.

SEJÁVEND,[1] (the Arabic manner of writing the Persian name Segávend,[2]) a village in the territory of Ghaznín ;[3] also a place in Kháf.[4]

SAKHÁ,[5] a city in the Sâid[6] of Egypt ; which gives a surname to the author of a book entitled "Zíl léliddúl,"[7] a work on universal history, or "Chronicle of the world" (Taríkh e Âálum[8]).

SUNÁRGÁNW ;[9] this name signifies "the village of the Goldsmiths ;" a town in Bengál.*

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[1] سجاوند —— [2] سکاوند —— [3] غزنین —— [4] خاف
[5] سَخا —— [6] سعید —— [7] ذیل للدّول —— [8] تاریخ عالم
[9] سنارکانو

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* Soonergong, or Sunnergaum, is now dwindled to a village; but was, before the building of Daeca, the provincial capital of the eastern division of Bengál, as we learn from Major Rennell in his "Memoir of a Map of Hindoostan," p. 57. He adds, that it is situated on a branch of the river Burrampooter, about thirteen miles south-east from Daeea; and was famous for a manufactory of fine cotton cloths. (ibid.) That "Soonergong" was originally called "Suvarna grama," or "the golden village," Mr. Hamilton informs us in his "East India Gazetteer," and that it has some pretensions to this name or title appears from the quantity of gold produced in its immediate vicinity. The writer of this note has lately seen a very handsome watch-chain, made by native artists of Tellicherry from pure gold found at Soonergong, in the presence of Thomas Hervey Baber, Esq., about four years ago; and the watch-chain is now in Mr. Baber's possession.

SINJÁN,[1] a place in the territory of Khuáf.[2]

SAHAND,[3] a mountain in the vicinity of Tabríz[4] and Marághah;[5] the circumference of it is said to be twenty-five farsangs.

SAIHÚN,[6] a river of Turkestán; it is called also Áb-i-Khojend,[7] and Áb-i-Fenáket,[8] and Áb-i-Sháhrukhíah.[9]

SÍRVÁN,[10] a tract of country in the province of Irák,* and its chief town is Másbendán.[11]

Sís,[12] a city of Shám (or Syria), between Antákíah[13] (Antioch) and Tartús.[14]

SAILÁN,[15] an island in the Indian Ocean.

SÍVESTÁN,[16] a country of Sind:[17] it is also called Síhevát;[18] and the name of Sívestán signifies the court (or dwelling-place) of Sív,[19] a personage

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[1] سنجان —— [2] خواف —— [3] سهند —— [4] تبریز

[5] مراغه — [6] سیحون —— [7] آب خجند — [8] آب فناکت

[9] شاهرخیه —— [10] سیروان —— [11] ماسبندان — [12] سیس

[13] انطاکیه —— [14] طرطوس —— [15] سیلان (or Ceylon)

[16] سیوستان —— [17] سند —— [18] سیهوات —— [19] سیو

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* Here "SÍRVÁN" (سیروان) is unequivocally placed in alphabetical order among the names beginning with *S* س — yet we shall hereafter find "Másbendán," described as a town of "Shírván" (spelt with the letter ش *Sh*).

whom the Indians worship, and also call Mahádív;[1] and the word "estehán"[2] signifies the "royal court or place of residence."[3]

ش

Sháish,[4] (so in Arabic writings the name of Chách[5] is expressed,) a country in Turkestán, of which the chief city is called Tingit.[6]

Shebánkáreh,[7] a territory in the province of Fárs; its chief city is Dárábjerd.[8] This territory derived its name from Shebáni,[9] a "shepherd," as pastoral occupations prevailed there in former times.*

Shebishter,[10] or, according to the Arabic orthography, Jebister,[11] a village belonging to Tabríz.

Shâb Bavván,[12] a place in the territory of Shíráz.[13] It is said that there are four places which

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شاش [4] —— درکاه [3] ——— استهان [2] —— مهادیو [1]

چاچ [5] —— تِنکِت [6] —— شبانکاره [7] —— دارابجرد [8]

شباني [9] ——— شبشتر [10] ——— جبستر [11]

شعب بوّان [12] —— شیراز [13]

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* The Dictionary "Burhán-i-Kátâ" (in voce) mentions another place bearing the name of "Shebánkáreh,"—"a village belonging to the territory of Tús."

و نام دهي است از ولایت طوس

may be reckoned the paradises of this world; Shâb Bavván, the Ghúteh-i-Demeshk [1] (or Damascus), the Soghd [2] of Samarkand, and the Nahr (the river or canal) of Ubullah: [3] and the Shâb Bavván extends twenty-six farsangs, from Arján [4] to Nubendján.[5]

Shamkúr,[6] a city of the fifth climate, in the province of Arrán,[7] and it gives name to the plain or desert called Sahrá Shamkúri.[8]

Shúsh,[9] (equivalent in rhyme to Gúsh,[10]) a city in the province of Khúzistán: it is called Sús [11] by the Arabs.

Shúl,[12] (equivalent in metre to Ghúl,[13]) is a tribe of the people of Irán, after whom the territory of Shúlistán [14] has been so named.

Shahrnáw,[15] a name signifying "the city of the ship or boat:" this is a place in Chín.[16]

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[1] غوطه دمشق —— [2] سغد — [3] نهر اُبلّه —— [4] ارجان
[5] نوبندجان — [6] شمکور —— [7] آران —— [8] صحرا شمکوري
[9] شوش —— [10] کوش —— [11] سوس —— [12] شول
[13] غول —— [14] شولستان —— [15] شهرناو —— [16] چين

ص

Sakláb,[1] the son of *Japhet* the son of *Noah*, on whom be the peace of God! After *Sakláb* is named the most northern region of the seven climates; and in that region such is the coldness of the air, that the people construct their dwelling-places under ground.

Suvádik,[2] a city of the seventh climate, between the country of the Franks (or Europeans) and Sakláb. The inhabitants are Christians.

ط

Tabristán,[3] a province of Irán or Persia: it is also called Mázinderán.[4] The chief city of it is Ámol;[5] and it comprises besides, Sári,[6] Farrahábád,[7] and other towns; and, according to one account, Tabristán and Dár-al-marz are of the same signification, implying the provinces of Gílán, Mazínderán, Dílmán, Rustamdár, and Jurján.

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[1] صقلاب Sclavonia, Siberia, and other northern countries. — [2] صوادق — [3] طبرستان Bordering on the ancient Hyrcania, of which some writers regard it as forming a part.

[4] مازندران —— [5] آمل —— [6] ساري —— [7] فرح اباد

TOKHÁRESTÁN,[1] * a province situated on the banks of the river Jaihún,[2] and extending from Balkh[3] to Kábul,[4] and from the Kúhistán[5] (or mountainous region) of Badakhshán[6] to Gharjestán.[7]

TURTÚS,[8] a city of the fourth climate, in Syria, near to Masísah.[9]

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[1] طخارستان —— [2] جيحون or river Oxus. —— [3] بلخ
[4] كابل —— [5] كوهستان — [6] بدخشان —— [7] غرجستان
[8] طرطوس —— [9] مصيصه

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* Or "the residence of the *Tokhár* tribe;" once a considerable nation, according to Ptolemy, (Geogr. lib. vi. cap. 7.) Υπο δε τους Ζαριασπας, ΤΟΧΑΡΟΙ, μεγα εθνος. That most excellent geographer, Major Rennell, seems inclined to think that Ptolemy has placed this tribe too low, and that the Jaxartes may have been its original seat. "It is worthy of re-"mark," adds he, "that two tribes of the names of *Taochari* "and *Pasiani* are *now* seated near the Araxes in Armenia; the "first answering to the *Taochi* of Xenophon, the other pro-"bably giving its name to the Araxes; as Xenophon calls it "*Phasis;* so that they seem to have penetrated southward on "both sides of the Caspian."—See his observations on the Eastern Scythians, or Massagetæ, in the "Geography of Herodotus," p. 227. (Quarto Edition.) But this remark, however ingenious, could scarcely induce an etymologist conversant in Eastern languages to regard the tribe of *Tokhár* (طخار Ptolemy's Τοχαροι above mentioned) as the same with Xenophon's *Taochi* (Ταοχοι, Anabas. lib. iv.).

Turtúshah,[1] a city of the fifth climate, in Andulus, adjoining the territory of the Franks; and this is the last place of Islám, or the country inhabited by the Muselmáns.

Taraf,[2] a territory of Bengálah.

Tarfán,[3] a country of Khatáí.[4]

Taválish,[5] a territory between the provinces of Gílán and Múghán:[6] it comprises a district inhabited by the people of Tálish.[7]

ع

Ommán, (or Ummán,[8]) a country of the first climate: from this the Bahr-i-Ommán (the Sea of Ommán, or the Persian Gulf) derives its name; and the chief town of this country is called Sahhár.[9]

Âmúríah,[10] a city of the fifth climate, in Rúm.

Âvásim,[11] a country of Shám (or Syria): its chief place is Antakíah. The celebrated historian *Ibn Jarír Tabri*[12] relates that *Hárún Ar'ra-*

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1 طرطوشه —— 2 طَرَف —— 3 طرفان —— 4 خطاي
5 طوالش —— 6 موغان —— 7 طالش —— 8 عمّان
9 صحار —— 10 عموريه —— 11 عواصم
12 ابن جرير طبري

shíd,[1]* in the year 170, brought families separately from the province of Jezîreh and from Kaniserín,[2] and so peopled this place, and called it Avásim.

غ

Ghijdaván,[3] a place near Bokhárá: from this place the *Sheikh Abd al Khálek*,[4] distinguished for his skill in painting, derives the surname of *Ghijdáváni*.[5]

Ghalátifún,[6] an ocean in the extreme borders of the north; and the islands of it are called Zulmát,[7] or "Darkness."†

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[1] هارون الرشيد ——— [2] قنسرين ——— [3] غجدوان
[4] شيخ عبد الخالق ——— [5] غجدواني ——— [6] غلاطيفون
[7] ظلمات

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* This was the great *Khalífah* (خليفه) so distinguished in Arabian and Persian history. The year 170 of the Muhammedan era corresponds to 780 of Christ.

† In the article "Túrán," our author has already mentioned the region of Zulmát, the hyperborean country of Cimmerian darkness.

ف

FÁREH,[1] a place in the territory of Tús.

FÁSHÁN,[2] (according to the Arabic method of writing Pashán,[3]) a village belonging to the territory of Herát.

FÁIJÚ,[4] the Arabic manner of writing (or pronouncing) Paigú,[5] a maritime country of Chín.

FILISTÍN,[6] a region of Shám (or Syria), Demeshk (or Damascus), and Misr (or Egypt), comprising Ramlah,[7] Askalán,[8] Beit al Mukuddes[9] (Jerusalem), Kanâán,[10] Bilká,[11] Masísah,[12] and other cities; and from this province is denominated the "Biabán-i-Filistín"[13] (or Desert of Palestine), which is also called the "Tíah Beni-Isráil."[14]

ق

KÁVÁN,[15] a village of Gílán, so written according to the Arabic manner for Káván spelt with the letter K ك.[16]

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[1] فاره ——— [2] فاشان ——— [3] پاشان ——— [4] فايجو
[5] پيكو ——— [6] فِلسطين ——— [7] رمله ——— [8] عسقلان
[9] بيت المقدس — [10] كنعان ——— [11] بلقا — [12] مصيصه
[13] بيابان فلسطين ——— [14] تيه بني اسرايل ——— [15] قاوان
[16] كاوان

KAHHKÁR,[1] a village belonging to Basrah.[2]

KURÁFAH,[3] is a certain place.*

KARÁMÁN,[4] a country so called after a man named *Karámán:* it is bounded by Armenia the Lesser and the shores of the Sea of Rúm; and it comprises Kúnieh,[5] Lárendeh,[6] Ákserái,[7] and other towns; and from this country a tribe of Turkománs derive the name of *Karámánlú*.[8]

KIRKÍZ,[9] a region of the seventh climate, in Turkestán; the chief city is situated on the summit of a mountain: the original name was Kereh Kíz,[10] † words signifying "the forty damsels" (or daughters); for at first forty damsels resided at that place, and the name was accordingly given to it. It has also been said that Kirkíz is a country of which the royal capital is Karákrim.[11]

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[1] قحقار ——— [2] بصره ——— [3] قُرافه ——— [4] قرامان

[5] قونیه ——— [6] لارنده ——— [7] اقسراي ——— [8] قرامانلو

[9] قِرقیز ——— [10] قرح قیز ——— [11] قراقرم

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* In both manuscripts this article seems imperfect: they merely state that "*Kuráfah, with the vowel accent damma on the letter káf, is a certain place* قُرافه بضم قاف موضعي است

† The two MSS. agree in this derivation of the name; yet it seems to be composed simply of the two Turkish words قرق *kirk*, signifying "forty," and قیز *kíz*, "a girl or damsel."

KILMÁK,[1] a tribe of Turks (or Tátárs), whose country is adjacent to Khitá[2] and Khoten.[3]

KÚMÁLÍGH,[4] a city of Túrán: it is also called Belásághún.[5]

KÚMIS,[6] a territory of Khurásán: in it are situated Semnán,[7] Bastám,[8] and Farávah.[9]

KUHISTÁN;[10] so in the Arabic manner is written the Persian word Kúhistán,[11] signifying generally a mountainous country. In the Kúhistán of Khurásán are situated Káín,[12] Berjend,[13] Desht-i-Biáz,[14] Tabs Masíná,[15] besides other towns and places.

ک

KÁSHGHUR,[16] a city of the sixth climate, in the territory of Áighúr[17] in Turkestán; and it is the chief place of that country.

KÁMTÁ,[18] a territory on the north of Bengál: its chief town is Bihár or Behár.

KÁMRÚP,[19] a territory adjoining Kámtá: these two constitute the country called Kúch Behár.[20]

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[1] قِلماق — [2] خطا — [3] ختن — [4] قومالیغ — [5] بلاساغون

[6] قومس — [7] سمنان — [8] بسطام — [9] فراوه

[10] قهستان — [11] کهستان (or کوهستان) — [12] قاین

[13] برجند — [14] دشت بیاض the "white plain, or desert."

[15] طبس مسنیا — [16] کاشغر — [17] ایغور — [18] کامتا

[19] کامروپ — [20] کوچ بهار

KEBÚD JÁMEH,[1] a town in the province of Jurján.[2] *

KACH-HÁR,[3] a country situated on the extreme borders of Bengál and Kúhistán.

KURDISTÁN,[4] a province of which the limits adjoin Irák, Khúzistán, Díárbekr,[5] and Ázerbaíján: it comprises Dínvar,[6] Shahrzúr,[7] Kirmán Sháhán,[8] Behar,[9] Sultánábád,[10] Chapchimál,[11] and other towns.

KIRMÁN,[12] a well-known province of Irán (or Persia), on the west.

KARHARÚD,[13] a city of Îrák Âjem,[14] called after the Arabian manner Karahh:[15] it is among the memorials of Abú Delef Âjeli.[16]

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[1] كبود جامه —— [2] جرجان — [3] كچهار —— [4] كردستان
[5] ديار بكر —— [6] دينور —— [7] شهرزور —— [8] كرمانشاهان
[9] بهار —— [10] سلطان آباد —— [11] چپچمال
[12] كرمان the ancient Carmania. —— [13] كَرْهَرود
[14] عراق عجم —— [15] كرح —— [16] ابو دلف عجلي

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* Jurján, according to *Hamdallah Kazvíni*, (in his MS. Treatise on Persian Geography, c. xviii.) is one of the seven Tumáns or districts (تومان) comprised in the great province of Mázinderán; but even in his time (almost five hundred years ago) the town of Kebúd Jámeh, like Jurján, was ruined. The name, Kebúd Jámeh, signifies "blue dresses," or "garments."

Kúch,[1] a country lying northward of Bengál, and comprising the towns of Kámrúp and Kámtá.

گ

Gúrch,[2] a considerable tract of country on the borders of Shírván; its capital city is Teflís.[3]

Girdkúh,[4] a fortress in the province Îrák Âjem.

Gulkhendán,[5] a castle or fortress in Mazinderán.[6]

Ganjah,[7] a city of Arrán, * and the capital of that province. The soldiers and inhabitants of Ganjah are Turks or Turkománs, descended from

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[1] کوچ ——— [2] گُرچ ——— [3] تفلیس ——— [4] گردکوه
[5] گلخندان ——— [6] مازندران ——— [7] گنجه

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* *Hamdallah Mastowfi*, (حمدالله مستوفي) author of the celebrated geographical work entitled "Nuzhat al Kulúb," (نزهت القلوب) quotes a tetrastich, which enumerates Ganjah among the four most delightful cities of Irán or Persia; the other three being Isfahán (اصفهان), Marv (مرو), and Tús (طوس). The name of Ganjah is often subject to a play on the word *ganj* (گنج) signifying "a treasure;" and in the verses above mentioned we find this city described as "Ganjah pur ganj" (گنجه پر گنج) or "Ganjah full of treasures."—See the MS. "Nuzhat al Kulúb," c. iv. (of Maughán موغان.)

Karáchár,[1] grandson of *Káchúli Berlás*,[2] grandfather in the eighth degree of the emperor *Taimúr Gurkán;* and those Turkománs, during the insurrection of the descendants of *Chaghtái Khán*,[3] settled in this country, and they are at present styled *Káchár*.[4]

GONG-I-DIZH,[5] a town of the second climate, in Túrán: it is the first inhabited place in the eastern direction.*

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[1] قراچار — [2] قاچولي برلاس — [3] چغتاي خان — [4] قاچار
[5] كنك دژ

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* This name has also been given to Jerusalem, the "Beit al mukuddes" (بيت المقدس) or "Holy house;" which, says the Dictionary "Burhan-i-Káetâ," is called in the Syriac language "Ilia." (و بسرياني ايليا خوانندش) Here we find the Hierosolyma Capitolina, erected on the ruins of old Jerusalem by *Hadrian Ælius*, and named after that emperor, Ælia. The Gong-i-Diz (كنك دز) and Gong-i-Behisht (كنك بهشت) was also an edifice constructed at Babylon, by the ancient king *Jemshíd;* afterwards ruined, then repaired by *Alexander;* but since reduced to a mere heap or pile, still visible near the town of Hilleh (حله), as the Dictionary "Jehángíri" and other manuscripts inform us. It was a name likewise for one of the imaginary paradises or seats of beatitude, as the learned Hyde has remarked in his "Historia Religionis Veterum Persarum," (c. 10.) "Ex imaginariis loeis Beatitudinis est *Ghang-diz*," &c.

Gílán,[1] a celebrated province of Irán (or Persia), extending in length from Sefídrúd[2] to Múghán.[3]

ل

Laknahúti,[4] a city of Bengál,* founded by *Muhammed Bakhtyár Khilji*,[5] who was one of the learned men and nobles under the old Khilji Sultáns; and the whole territory was in former times called Laknahúti; but the city is now ruined, and in its place is a jangle or forest, at the distance of four leagues from Pandwah.[6]

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[1] گیلان —— [2] سفیدرود —— [3] موغان —— [4] لکنهوتي
[5] محمد بختیار خلجي —— [6] پندوه

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* "Lucknouti," says Major Rennell, "a city also called 'Gour,' the ancient capital of Bengál, and supposed to be the Gangia Regia of Ptolemy, stood on the left bank of the Ganges about twenty-five miles below Rájemál. It was the capital of Bengál 730 years before Christ. No part of the ancient Gour is nearer to the present bank of the Ganges than four miles and a half; and some parts which were originally washed by that river are now twelve miles from it. Gour must have extended fifteen miles in length, and from two to three in breadth."—"Memoir of a Map of Hindoostan," 2nd edition, p. 55.

م

MÁREB,[1] a city of Yemen: it is also called Sabá,[2] and is mentioned in the Korán, chapter of Sabá.

MÁCHÍN,[3] a considerable region near Chín: it derives its name from *Máchín*, the son of *Japhet*, the son of *Noah*, on whom be peace! The chief city of Máchín is called Tanktásh;[4] and this country is situated in the first and second climates: and in the work entitled "Jamiâ Rashidi"[5] * it is affirmed that the name Máchín was

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[1] مارب —— [2] سبا —— [3] ماچين —— [4] تنكتاش
[5] جامع رشيدي

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* In a very curious MS. belonging to Sir W. Ouseley's Collection, and numbered in his printed Catalogue 676, (being an original list of the most rare and excellent chronicles Arabic and Persian,) the Jamiâ Rashídi is described as a genealogical and historical account of *Changíz Khán* and his descendants, with anecdotes of the Moghúl nobles—

جامع رشيدي — انساب واحوال چنكيز خان واولاد او و امراء مُغُول‌را بتفصيل حاوي است

This must not be confounded with another chronicle mentioned in the same Persian Catalogue, the Táríkh Rashídi, composed

originally Mahá-Chín ;[1] in which the Indian word "mahá" signifies "great," and "Chín" is the same as Khitá[2] (the country so called and already mentioned in its place).

MÁZINDERÁN,[3] a province of Irán, on the shore of the Sea of Gilán (or the Caspian): this country is also called Tabristán.

MÁSBENDÁN,[4] a town of Shirván in the third climate.

MÁHÁNESAR,[5] a castle or fortress in the province of Mázinderán.

MADÁÍN,[6] a celebrated city in Îrák Ârab, one of the works of King *Tahmúras*:[7] here is the Aiván-i-kesri.[8] This place was called Madáín, because it was the most considerable of the seven Madáín, or "cities" of Îrak Ârab; and in the time of the Akásreh[9] these cities were Madáín (above mentioned), and the other six, Kádesíah,[10] Rúmíah,[11] Heirah,[12] Bábel,[13] Halwán,[14] and Nahrván.[15]

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1 مهاچين — 2 خطا — 3 مازندران — 4 ماسبندان
5 ماهانه سر — 6 مداين — 7 طهمورث — 8 ايوان كسري
9 اكاسره — 10 قادسيه — 11 روميه — 12 حيره
13 بابل — 14 حلوان — 15 نهروان

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by *Mírzá Haider Dúghlát Gúrkán*, on the history of the Kháns or Sovereigns of Káshghur—

تاريخ رشيدي — تاليف ميرزا حيدر دوغلات كوركان در ذكر خانان كاشغر

MEDÍNAH AR'RASÚL,[1] (the city of the prophet,) in Arabia; there are seven other towns which claim the title of Meden or Medín[2] (cities); these are Isfahán, Marvsháhján,[3] Níshápúr, Kazvín,[4] Bokhárá,[5] Samarkand, and Nasaf,[6] which is generally called Nakhsheb.[7]

MARHAT,[8] (the final letter being the Indian t with four dots or points above,) a territory in the Dekkan of India: it gives name to the race of people called *Marhatah*,[9] and comprises Ahmednagar,[10] Dowletábád[11] and Aurungabád.[12] In former times this territory was called Gihrgi,[13] "the gate or door, opening into the Dekkan." *

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[1] مدينه الرسول —— [2] مدن or مدين —— [3] مروشاهجان
[4] قزوين — [5] بخارا — [6] نَسفَ — [7] نخشب — [8] مرهت
[9] قوم مرهته — [10] احمد نكر — [11] دولت آباد — [12] اورنكاباد
[13] كِهرِكي

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* Between the article "MARHAT" and "MASKÚ" is inserted in the MS. one of those passages to which Sir W. Ouseley alludes in his letter (see the Preface) as belonging rather to history than geography, since it does not mention any place. This passage appears under the title of *Mazhdak* (مزدك), who is described as a learned magian or fire-worshipper in the time of king *Kobád*, father of the great *Núshirván:* having introduced some heretical doctrines, he was put to death by the monarch with three hundred, or, according

Maskú,[1] a city of Rús, or Russia: it is also called Maskáw.[2]

Mushkánát,[3] a territory of Shebánkáreh, in the province of Fárs.

Mallákh,[4] or Malákhah,[5] an island of Zírbád.[6]

Malibár,[7] a region of the first and second climate on the sea-shore.

Manáver,[8] a city of Chín.

Músh,[9] was the name of a city in the province of Jezíreh: after this city the plain or desert was called Sahrái Músh.[10]

Mausel,[11] a city of the fourth climate, situated on the banks of the river Dijleh (or Tigris); and from this place the Kizilbásh tribe of Mausellú[12] derives its name.*

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1 مسکو — 2 مسکاو — 3 مشکانات — 4 ملّاخ

5 ملاخه — 6 زیرباد — 7 ملیبار — 8 مناور — 9 موش

10 صحراي موش — 11 موصل — 12 موصلو

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to some accounts, with three thousand, of his followers. This happened in the sixth century of the Christian era.

* Mausel, according to *Zakaría Kazvíni* in his rare MS. work entitled "Seir al belád," (سیر البلاد clim. iv.) is situated upon the western bank of the river Dijleh (or Tigris): and on the eastern side is a certain bridge called the Pul-i-Túbah, or "Bridge of Repentance;" for on it were assembled the people of Jonas, (on whom be the blessing of God!) when having wit-

MAIBUD,[1] a place in the territory of Yezd.[2]*

ن

NÁDÚT,[3] a territory of Gujerát in India.

NASIRAH,[4] a village of Âkká,[5] or, as it is said, in the territory of Árden.[6] The birth of *Jesus* (on whom be peace!) happened at Nasirah; and the first tribes that adopted the religious doctrine of this holy personage were the inhabitants of this village; therefore they were called Nasári[7] (Naza-

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[1] میبد —— [2] یَزد — [3] نادوت — [4] ناصره —— [5] عکّا
[6] اردن —— [7] نصاري

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ncssed the indications of punishment (foretold by him), they repented, and renounced infidelity.

موصل—برکنار دجله در جانب غربي و در جانب شرقي آن پل توبه است و آن پلي است که قوم یونس عم بر آن جمع شده بودند وقتیکه عذاب‌را معاینه کردند از کفر و کفران توبه نمودند

The work of *Zakaría*, here quoted, was composed between five and six hundred years ago: he writes as if the local tradition existed in his time.—(For Jonas, see the Korán, ch. 10—37, &c.)

* Yazd or Yezd, in the province of Fárs, latterly the chief residence of the *Gabrs* (گَبر) or descendants of the ancient fire-worshippers, the disciples of *Zarátusht* (or *Zoroaster*).

renes); and by degrees this name has been given to all who profess the religion of *Jesus*.

NIBTÍSH,[1] the name of a sea or ocean, also called the Bahr-i-Trábzún[2] (or sea of Trebizond).

NAJÍREM,[3] a village in the territory of Basrah.[4]

NADÍAH,[5] a city of Bengál; and before the time of Islám (or the introduction of the Muhammedan religion) it was regarded as the capital of that region.

NISÁ,[6] a territory of Khurásán: its chief town is Taktázán.[7] *

NASAF:[8] in this manner is written the Persian name of Nakhsheb,[9] a city in Máwer-el-nahr. This city is also called Karshi[10] by the Turks; and in the Moghúl language Karshi signifies "a palace;" for *Kapak Khán*,[11] lord of Máwer-el-nahr,

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1 نبطيش — 2 بحر طرابزون — 3 نجيرم — 4 بصرة
5 نديه — 6 نسا — 7 تقتازان — 8 نَسفَ — 9 نخشب
10 قرشي — 11 كپك خان

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* Although the two copies of *Sádik Isfahání's* work agree in writing this name with k (ق) in the first syllable, yet it appears more properly spelt with f (ف) in the MS. Geography of *Hamdallah Kazvíni*, who writes "Taftázán," تفتازان (See Chap. xvii. of the "Nuzahat-al-Kulúb.") But as the vowel accents are not marked, the first syllable may have *a*, *i*, or *u* short.

constructed a great palace at this place, which derived its name of Karshi from that building.

NÁSRET-ÁBÁD-NÍRTÚ,[1] a castle or fortress in the territory of Herát: it is also commonly called Nirtú.[2]

NÍLÁB,[3] the name of a river between Lahúr[4] (Lahore) and Píshavur:[5] it is likewise called Áb-i-Sind,[6] or the "river of Sind." Midway on this stream is a small mountain celebrated under the name of Kúh Jeláli, and opposite to it another small mountain: between these two a boat cannot pass without extreme danger, from the impetuosity of the current and a deep whirlpool which it forms.* The mountain derived its name of Kúh Jeláli from the following circumstance, which is related in various historical works:— When *Sultán Jelál ad'dín*,[7] son of the illustrious *Sultán Muhammed Khuarezm Sháh*,[8] after a hardly-

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[1] نصرت اباد نیرتو —— [2] نرتو —— [3] نیلاب —— [4] لاهور
[5] پیشاور —— [6] آب سند —— [7] جلال الدین
[8] محمد خوارزمشاه

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* "Neelab, ('blue water,') a town in Afghanistan, situated on the western bank of the Indus, which is here deep and rapid, and its bed so contracted as to be only a stone's-throw across."— Hamilton's "East India Gazetteer." The name Niláb ("blue water") is by some attributed to the quantity of indigo produced on the banks of this river.

contested battle on the banks of this river against the army of *Changíz Khán*,[1] found himself no longer able to resist the overwhelming host of Moghúls or Tátárs, and on the point of being taken prisoner, he boldly leaped, on horseback, with his sword in his hand, from a rocky precipice fifty feet high, plunged into the whirlpool, and reached in safety the mountain which still bears his name. *

Nímrúz,[2] a well-known province of Irán (or

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[1] چنگیز خان ——— [2] نیمروز

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* This event occurred in the year 618 (of the Muhammedan era, or of Christ 1221): the particulars are detailed by D'Herbelot (Biblioth. Orient. in *Gelaleddin*) and by Petis de la Croix (in his History of Gengizean). The barbarian conqueror, who ran to the shore, was astonished on beholding *Jelálad'dín* struggling with the waves, and still more when this hero stopped from time to time and insulted his enemy by discharging arrows against him and the officers of his retinue. It is related by most historians that *Changíz Khán*, mortified at the escape of *Jelálad'dín*, caused all his male children to be immediately killed. Of those soldiers who endeavoured to follow their prince, considerable numbers were drowned, and multitudes perished by the Moghúl arrows. Seven however joined him, and with the assistance of these faithful warriors *Jelálad'dín* soon raised a powerful army, made various conquests in India, and finally returned to Persia, where he was received with extraordinary acclamations and flourished many years.

Persia): it is also called Zábul[1] and Sejestán.[2] There is a tradition which says that in the time of King *Solomon*, (on whom be peace!) Nímrúz was a lake (or covered with water): that holy personage commanded the Díves, or Demons, to fill it up with sand, and render it a country fit for the habitations of men. As the Demons performed the duty assigned to them in the middle of the day, (or at the time called Nímrúz, or noon,) this name was given to the country.

Nínevi,[3] a city in the province of Jezíreh, near Mausel, on the eastern side of the river Dijleh (or Tigris). To the people of this place was sent the prophet *Jonas*, on whom be the blessing of God!

و

Ván,[4] (equivalent in rhyme to Ján,) a fortress in the province of Jezíreh, near to Vustán;[5] but some regard Ván as belonging to Armenia.

Vustán, a city in the province of Jezíreh, near Ván.

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[1] زابل —— [2] سجستان —— [3] نينوي —— [4] وان

[5] وُسطان

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HÁMÁVERÁN:[1] this name is synonymous with Yemen[2] (or Arabia Felix).*

HAJAR,[3] the chief city of Bahrein;[4] and that whole country has also been called Hajar.

HAZÁRJERÍB,[5] a territory in the province of Ázerbáiján.

HÚLANDÍAH,[6] a country of Europe: the inhabitants of that country are called Álandíz.[7]

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[1] هاماوران —— [2] یمن —— [3] هجر —— [4] بحرین
[5] هزارجریب —— [6] هولندیه —— [7] الندیز

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* We learn from the Dictionary "Burhán-i-Káteâ" (in voce) that "Hámáverán is a name given to the region of Yemen; and according to some it implies Shám (or Syria), whilst others affirm that it signifies a country, the king of which was father of *Sudávah* the wife of (the Persian monarch) *Kai Káus;* but it is not said of which country that personage (*Sudávah's* father) was king"—

هاماوران—بلاد یمن‌را گویند و بعضي ولایت شام‌را گفته اند و بعضي گویند نام ولایتي است که پدر سوداوهٔ زن کیکاوس پادشاه آن ولایت بود اما نگفته اند که کدام ولایتیست

HAITHÁL,[1] the name of a son of *Ailám*,[2] the son of *Sám*[3] (*Shem*), the son of *Noah*,[4] on whom be the peace of God! According to the Arabic manner, the name of this personage is written *Haitál*;[5] and after him is named the country of Haiáteleh;[6] which denomination comprises Balkh, Tokharestán, Bámián,[7] Baklán,[8] Badakhshán,[9] Andekhúd,[10] and Shuberghán.[11] *

هیثال [1] — هیلام [2] ——— سام [3] ——— نوح [4] — هیطال [5]

هیاطله [6] ——— بامیان [7] ——— بقلان [8] ——— بدخشان [9]

شبرغان [11] ——— اندخود [10]

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* This ancient Scythian race of *Haiáteleh* was known to the Greeks of the lower empire, under the name of *Euthalites*, which the ingenious D'Anville derives from "Ευθαλης, bene florens; quasi formosus." — (Geogr. Anc. in *Sogdiana*.) The *Haiáteleh* are frequently mentioned by the oldest Persian writers, *Tabri*, *Firdausi*, and others, who notice their wars with the Sassanian monarchs, and relate some curious anecdotes of their kings. The Dictionary "Burhán-i-Káteâ" informs us that *Haiáteleh* (هیاطله spelt with the Arabic letter ط) was the name of a city, and that "the word *Haitál*, in the dialect of Bokhárá, signifies a man of great personal strength; and it is also a name given to the territory of Khatlán, in the kingdom of Badakshán; and the kings of that country are called Haiáteleh, a plural formed after the Arabic manner from

ي

YÁZKANT,[1] also written YÁZKAND,[2] a city of Turkestán, on the borders of Káshghur.[3]

YANGI TIRÁZ,[4] a city of Turkestán.

YANGI DUNIÁ,[5] a region which may be considered as a fourth portion of the world. Several European navigators have gone to that country, of which the air and water are most pure and salubrious; but there was neither civilization nor cultivation; nor did any person know of such a region, from the first creation of the heavens and earth until the time when it was discovered, about three hundred years ago: after which, Europeans went in their ships, examined all the particulars of the

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[1] يازكنت — [2] يازكند — [3] كاشغُر — [4] ينكي طراز

[5] ينكي دنيا The "New World," or "America."

Haitál, as the word Afghán is rendered in the plural Áfágheneh: "—

هيتال—بلغت بخارا مردم قوي هيكل و توانا باشد و ولايت خطلان را نيز كويند از ملك بدخشان و پادشاهان آنجارا هياتله كفته اند و اين جمع بطريق جمع عربي آمده است همچو افغان كه جمع آن هم افاغنه است

country, and wrote various books describing it. Since that period, all the nations of Europe have, according to their respective abilities, contributed to the population and improvement of that country; and it has become another, or, as the name Yangi Duniá signifies, "a new world."

THE

GEOGRAPHICAL WORKS

OF

SÁDIK ISFAHÁNI.

No. II.

The TAKWÍM AL BULDÁN, or Tables showing the degrees of Longitude and Latitude of various places.

N°. II.

TAKWÍM AL BULDÁN.*

THE LETTER ا.

Names.	Long.	Lat.
ABISGÚN, (spelt with the Persian letter Gáf,) an island of the sea of Gílán (the Caspian) . .	88 30	37 20
ÁBAH, in the province of Irák Âjem	85 0	34 30
ÁKSERÁI	68 30	40 0
ALÁN, a territory bordering on Shírván and Gurjestán (or Georgia)	83 0	44 30
ÁMUL, in the province of Mázinderán	87 20	36 40
ÁVAH, a harbour on the coast of the Chinese Sea . . .	135 0	55 0

* It appears from a letter of Sir William Ouseley (quoted in the Prefaee) that *Sádik Isfaháni*, like most of the older Persian geographers, reekoned the degrees of longitude (از جزایر خالدات) "from the Fortunate Islands," and of latitude (از خط استوا) "from the equinoetial line."

تقويم البُلدان

ا

اسما	اطوال	عروض
آبِسكون—بكاف فارسي جزيرة ايست		
بدرياي كيلان	فح ل	لز ك
آبه—از عراق عجم است . .	فه ع	لد ل
اقسراي *	سح ل	م ع
آلان—ولايتي است بحدود شيروان و كرجستان	فج ح	مد ك
آمل— از مازندرانست . .	فز ك	لو م
آوه—بندريست بساحل بحر چين .	قله ع	نه ع

* The original manuscript does not give any description of Ákserái, but *Nasír Túsi* places it in long. 68-0, lat. 38-0. (See Hudson's "Geogr. Script. Minores," vol. iii. p. 94.) The name, in Turkish, signifies the "white palace, or mansion." *Sádik Isfaháni* has already mentioned it as a town of Karámán.—("Tahkík al Iráb," p. 39.)

Names.	Long.	Lat.
Ubullah, a river or canal within four farsangs of Basrah, on the borders of which were populous towns . . .	86 0	30 15
Ábivard, in Khurasán, between Nesá and Sarakhs . .	98 40	37 35
Athenían, the city of philosophers	65 40	38 30
Uchah, a place in Sind .	106 0	39 30
Ahmedábád, a place of Gujerát in India	109 0	21 0
Akhlát, in Armenia . .	77 0	39 0
Erbel, a city near the borders of Mausel	77 20	35 0
Arjís, in Armenia . . .	73 0	38 30
Ardestán, a district of Irak Âjem: the people of this place are, it is said, prone to excessive anger and violence . . .	87 0	38 0
Arzenalrum, (Arzer'rum,) a territory of Armenia, on the borders of Rúm	77 0	39 40
Urmíeh, in the province of Ázerbáiján	79 0	37 0

اسما	اطوال	عروض

اُبُلّه—نهريست بر چهار فرسخي بصره و
بر كنار ان شهرهاي اباد شده . فو ح ل يه
ابيورد—از خراسانست ميان نسا و
سرخس . . . . صح م لز له

اثنيه—مدينه الحكما از روم است . سه م لح ل
اُچه—از سند است . . قو ح لط ل

احمداباد—از كجرات است بهند . قط ح كا ح
اخلاط—از ارمنيه است . عز ح لط ح

اِربِل—شهريست در حدود موصل . عز ك له ح
ارجيس—از ارمنيه است . عج ح لح ل

اردستان—ولايتي است از عراق عجم
اهالي انجا بافراط خشم موصوف اند . فز ح لح ح

ارزن الرّوم—ولايتي است از ارمنيه
متصل بحدود روم . . عز ح لط م

اُرميه—از اذربايجانست . . عط ح لز ح

Names.	Long.	Lat.
ÁBULISTÁN, a territory near Malatíah, on the borders of Rúm and Syria (Shám) . . .	71 0	38 30
ASHÁM, a territory on the north of Bengál	132 0	35 0
ÁGRAH, (spelt with the Persian letter Gáf,) a place in India .	105 8	34 0
ÁMID (equivalent in rhyme to Hámid) is a place of Díár'rabiâh	73 40	38 0
ÁNÍ (equivalent in rhyme to Fání) is a city of Armenia . .	79 0	41 0
ÁBERKÚH *	88 0	31 30
OTRÁR, in Turkestán: it is also called Fáriáb	99 30	41 30

* Not described in the original MS. The name is sometimes written after the Arabic manner ابرقوه. The celebrated geographer *Hamdallah Mastowfi*, (in his "Nuzahat-al-Kulúb,") and *Zakaría Kazvíni*, (in his "Seir al Belád,") place this city in Fárs; but more modern writers assign it to the adjoining province of Irák Âjem: thus *Emín Rázi* (in his "Haft aklím") informs us that "Aberkúh formerly was reckoned as a town of Fárs, but now belongs to Irák:"

ابرقوه—سابق داخل فارس بوده و الحال تعلق بعراق دارد

and the "Burhán-i-Kátcâ" describes it as a town of Irák Âjem. We learn from different accounts that the original city had been constructed on the summit of a hill, and therefore called "Aber-Kúh," (or "Ber Kúh,") a name ex-

اسما	اطوال			عروض
ابلستان—ولايتي است قريب بملطيه				
از حدود روم و شام . . .	عا	ح		لح ل
اشام—ولايتي است بر شمالي بنكاله .	قلب	ح		له ح
اكره—از هند است بكاف فارسي .	قه	ح		لد ح
امد—بر وزن حامد از ديار ربيعه .	عج	م		لح ح
آني—بر وزن فاني شهريست بارمنيه .	عط	ح		ما ح
ابرقوه	فح	ح		لا ل
اترار—از تركستان و انرا فارياب نيز كويند	صط	ل		ما ل

pressing its situation, and this name is still retained, and applied to the modern town, which, the old one having been ruined, was built on a plain not far from the hill. Áberkúh appears in ancient romances as the scene of many remarkable and interesting events. Not long ago was shown, (and probably still exists,) near this place, a considerable mound or heap, which, according to local tradition, consists of ashes, and indicates the spot where young prince *Siávesh*, in consequence of a false accusation made by the queen, his enamoured and disappointed stepmother, was obliged to pass through a blazing pile of wood, and proved his innocence by undergoing the fiery ordeal without injury. This circumstance is a favourite subject with the painters, who illuminate fine manuscript copies of *Firdausi's* great heroic poem, the "Sháh Námeh."

Names.	Long.	Lat.
AJMÍR, in India . . .	81 55	35 0
UJEÍN, a place of Málwah in India	88 30	38 0
AHMEDNAGAR, a place of Dekkan in India	85 0	44 30
IKHMÍM (or EKHMÍM), in the Sâid of Egypt	61 30	34 0
ARJÁN, a place of Ahwáz, (in the province of Khúzistán, or Susiana)	86 30	30 30
ARDEBÍL, in Ázerbáiján . .	82 30	38 30
ARZENJÁN, a territory of Armenia	76 0	39 0
ARGHÁN *	94 0	39 40
ARHANG (equivalent in rhyme to Farhang), a place in Badakshán	101 45	47 45
IZMÍR (Smyrna), a castle or fortress on the (salt or main) sea, on the borders of Rúm: it was taken from the Franks (or European Christians) by *Emír Taimúr*	70 20	47 40
ASADÁBÁD	88 10	35 0

* In the province of Fárs, placed in long. 86-30, lat. 30-15, by *Hamdallah Kazvíni*, who informs us that in com-

اسما	اطوال		عروض	
اجمیر—از هند	. . . فا	نه	له	ح
اجُین—از مالوه بهند . . .	فح	ل	لح	ح
احمدنکر—از دکهن بهند . .	فه	ح	مد	ل
اخمیم—از صعید مصر . .	سا	ل	لد	ح
ارجان—از اهواز . . .	فو	ل	ل	ل
اردبیل—از اذربایجان است . .	فب	ل	لح	ل
ارزنجان—ولایتي است از ارمنیه .	عو	ح	لط	ح
ارغان . . .	صد	ح	لط	م
ارهنك—بر وزن فرهنك از یدخشانست . . . . قا	مه		لز	مه
ازمیر—قلعه ایست در دریاي شور بحدود روم امیر تیمور از فرنکیان کرفته بود .	ع	ك	لز	م
اسداباد . . . . فح	ي		له	ح

mon pronunciation the name is Arján (ارجان). *Nasír Túsi* and *Ulugh Beig* place Arján in long. 86-30, lat. 35-30.

Names.	Long.	Lat.
ASFERÁIÍN: so, according to the Arabic manner, is pronounced Asperaiín. The people of this place, for the greater number, used shields in battle; and on this account acquired the name (from "siper," a shield) . .	92 0	36 0
ASFIJÁB (ISFIJAB), a place of Turkestán, on the borders of Seknák	99 0	88 40
ASUÁN, in the Sâid of Egypt .	62 0	32 0
ISTAKHR, in the province of Fárs	88 30	30 0
ISFAHÁN, in the province of Irák Âjem	86 40	32 35
ALMÁLÍGH, a place of the Aighúr (or Oighúr) country in Turkestan *	109 0	44 0
ALAHÁBÁD, in India . .	106 30	36 0
AMLÁK, a country of Túrán .	101 15	48 40
ANDEJÁN, in Farghánah, a province of Túrán . . .	102 0	48 0
ANTÁKÍAH, in Shám (or Syria), but according to some in Rúm .	71 36	35 30

* Respecting the situation of Almálígh, our author, *Sádik Isfahání*, differs considerably from the more ancient geogra-

اسما	اطوال	عروض

اسفرایین—معرب اسپرایین اکثر شان
در چنك سپر داشتند با ین نام شهرت
کرفتند . . . . . صب ح لو ح

اسفیجاب—از ترکستانست در حدود
سقناق . . . . . صط ح فح م

اسوان—از صعید مصراست . . سب ح لب ح

اِصطخر—از فارس است . . فح ل ل ح

اِصفهان—از عراق عجم است . فو م لب له

الماليغ—از بلاد ایغور ترکستانست . قط ح مذ ح
آله اباد—از هند است . . قو ل لو ح
املاق—ولایتي است بتوران . . قا یه حح م

اندجان—از فرغانه است در توران . قب ح مح ح

انطاکیه—از شام وکویند از روم است . عا لو له ل

phers, *Nasír Túsi* and *Ulugh Beig*, who place it in long. 102-30, lat. 44-0. (See Hudson's Minor Geographers, vol. iii.)

Names.	Long.	Lat.
Oudeh, in India . . .	106 45	47 15
Oush, a place of Farghâneh in Turkestan	102 20	48 30
Ích, (equivalent in rhyme to Zích,) a town four farsangs from Shíráz	88 30	37 30
Asterábád,* a city which is the capital of Jurján . . .	89 30	37 30
Osrúshneh, a place of Farghâneh in Turkestán . . .	105 0	40 0
Isfezár, a place between Herát and Feráh	95 45	34 0
Iskanderíah (Alexandria) .	61 54	30 58
Asíút, a place of the Sâid in Egypt	62 0	34 0
Istahbonát, a place of Shebánkáreh in Fárs . . .	89 0	37 44
Akbernagar, in Bengál; called also Rájmahl	121 0	35 0
Alamút, a fortress in the territory of Kazvín: according to some it is situated in Irák, and several reckon it as belonging to the province of Dílmán . .	85 37	36 21

* Or Istárbád. Respecting the pronunciation of this name, see the note on "Jajrem," in our author's preceding work,

اسما	اطوال	عروض
اوده—از هند است .	قو مه لز یه	
اوش—از فرغانه است در ترکستان .	قب ك مح ل	
اِیچ—بر وزن زیچ شهریست بر چهار فرسخي شیراز	فح ل لز ل	
استراباد—شهریست قاعده جرجان .	فط ل لز ل	
اُسروشنه—از فرغانه است در ترکستان	قه ع م ع	
اسفزار—میان هرات و فراه .	صه مه لد ع	
اِسکندریه	سا ند ل نخ	
اسیوط—از صعید مصر است .	سب ع لد ع	
اِصطهبنات—از شبانکاره فارس .	فط ع لز مد	
اکبر نکر—از بنکاله معروف براج محل .	قکا ع له ع	
اَلَمُوت—دژیست در نواحي قزوین بعضي از عراق و جمعي از دیلمان دانند .	فه لز لو کا	

the "Tahkik al Iráb" (p. 18).

Names.	Long.	Lat.
Amásíah, a city of Rúm .	78 0	44 0
Anbár, on the eastern side of the river Euphrates, at the distance of ten farsangs from Baghdád	79 40	38 0
Anderáb, a place in Tokhárestán, i. e. Badakshán . .	108 45	36 0
Angúríah, a place in Rúm, called after the Arabic manner Ankuríá	69 30	41 0
Urkanj, the capital of Khuárezm	98 30	42 0
Ahwáz *	85 0	31 0
Ilichpúr, the chief place of Berár (in India)	106 30	20 15

ب

Báb al abuáb, in Shírván .	84 30	48 0
Bábel, in Irák . . .	79 40	31 40
Bájerván, a territory on the borders of Ázerbáiján and Shírván; the capital of it is Mahmúdábád	88 0	38 30

* The manuscript does not furnish any account of Ahwáz,

اسما	اطوال	عروض
اماسیه—از روم است	عج ح .	مد ح
انبار—بر شرقي فرات برده فرسنكي بغداد است	عط م لح .	ح
اندراب — از طخارستان يعني بدخشانست	قج مه لو .	ح
انكوريه—از روم انقريا معوب انست	سط ل ما .	ح
اوركنج—قاعده خوارزم	صج ل مب .	ح
اهواز	فه ح لا .	ح
ايلچپور—قاعده برار	قو ل ك .	يه

ب

باب لابواب—از شيروان	فد ل مج .	ح
بابل—از عراق است	عط م لا .	م
باجروان—ولايتب است در حدود اذربايجان و شيران و قصبه انست محموداباد	فج ح لج .	ل

which is in the province of Khúzistán (or Susiana).

Names.	Long.	Lat.
Bádghís, a territory of Khurásán	94 30	35 20
Bámián, in Tokhárestán, between Ghaznah and Balkh	102 0	34 30
Bahrein, an island	87 30	35 15
Badakhshán, a territory of the region of Haiáteleh	107 30	37 20
Barúj, a place of Gujerát in India	109 30	29 0
Burhánpúr, a place of Khándís, in Dekkan, in India	104 0	21 0
Bastám, a place in Khurásán	89 30	36 10
Busri, a place in Shám (or Syria)	69 30	31 30
Bâlbek, in Shám	70 45	38 15
Bákúieh, in the province of Shírván	85 0	40 15
Benáres, a place in India	107 20	36 0
Bokhárá, in Máweral'nahr (or Transoxiana)	97 30	39 50
Berdâ, in the province of Arrán	88 0	40 30
Barúdah, a place of Gujerát in India	109 0	20 0
Bost, in the province of Zábul	100 0	38 0

اسما	اطوال	عروض
بادغیس—ناحیه ایست بخراسان	صد ل	له ك
بامیان—از طخارستان میان غزنه و بلخ	قب ح	لد ل
بحرین—جزیره ایست	فز ل	له یه
بدخشان—ولایتي است از بلاد هیاطله	قز ل	لز ك
بروج—از کجرات هند است	قط ل	بط ح
برهانپور—از خاندیس هند دکن است	قد ح	كا ح
بَسطام—از خراسانست	فط ل	لو ي
بصري—از شام است	سط ل	لا ل
بعلبك—از شام است	ع مه	لح یه
باکویه—از شیروانست	فه ح	م یه
بنارس—از هند	قز ك	لو ح
بُخارا—از ماوراالنهر	صز ل	لط ن
بردع—از اَران	فح ح	م ل
برده—از کجرات هند	قط ح	ك ح
بُست—از زابل	ق ح	لح ح

Names.	Long.	Lat.
Basrah, in the province of Irák Arab	84 0	30 0
Betáiehh, the name given to several villages between Wáset and Basrah	82 0	30 30
Baghdád, in Irák Arab .	80 0	38 30
Baklán, a country between Ghaznín and Balkh . . .	102 30	36 15
Balásághún, in Turkestán .	107 0	46 0
Bulghár, a country on the farthest borders of the Dasht-i-Kibckák	90 30	49 30
Bam, a place in Kirmán, entitled also "Kalâ e Haftvád" * .	94 0	38 30
Benkesh, a territory in the Kúhistán (or mountainous region) of Kábul	105 0	32 0
Behár, on the north of Bengál in India	122 30	34 0
Bahraíj, a place in India .	106 30	38 0
Bahúsneh	108 30	38 0

* Or the "Castle of *Haftvád*," a person so called from the circumstance of having seven sons, for the word *vád* signifies a son —

اسما	اطوال	عروض
بصره—از عراق عرب . . .	فد ٤ .	ل ٤
بطایح—چند قریه است میان واسط و بصره	فب ٤ .	ل ل
بغداد—از عراق عرب است .	ف ٤ .	لح ل
بَقلان—ولایتي است میان غزنین و بلخ	قب ل	لو یه
بلاساغون—از ترکستانست .	قز ٤ .	مو ٤
بُلغار—ولایتیت باقاصي دشت قبچاق	ص ل	مط ل
بَم—از کرمان و قلعه هفتواد عبارت از وست	صد ٤ .	لح ل
بنکش—و لایتي است بکوهستان کابل	قه ٤	لب ٤
بهار—بر شمالي بنکاله بهند است	قکب ل .	لد ٤
بهرایچ—از هند است .	قو ل .	لح ٤
بهوسنه . . .	قح ل .	لح ل

شخصي بوده که هفت پسر داشته چه واد بمعني پسر هم هست

(See the Dictionary "Burhán-i-Kateâ" in هفتواد.)

Names.	Long.	Lat.
Beit al Mukuddes, a place of Palestine in Syria; "the Holy House" (or Jerusalem) . .	66 30	32 0
Baklah, a country of Bengál	125 0	32 30
Balkh, in Khurasán, at the distance of twelve farsangs from the river Jaihún . . .	101 0	36 40
Balenjer, a city of the Desht-i-Khazar, (near the Caspian,) and it was formerly the capital of that country	85 20	46 30
Benáket, in Fergháneh, distinguished also by the title of Sháhrukhíah	100 0	42 0
Behbehán, a castle in Fárs .	86 30	39 0
Bahlwah	126 0	38 0
Biánah, a place in India .	108 30	37 0
Bíjapúr, a place of Dekkan in India	117 30	36 0
Bíjánagar, a country in the southern part of India, in the Dekkan	120 0	42 0
Bír, a place of the Dekkan, in India	105 30	18 30

اسما	اطوال	عروض

بیت المقدس—از فلسطین شام است سو ل لب ﻫ
بکله—ولایتیست از بنکاله . . قکه ﻫ لب ل

بَلخ—از خراسانست در دوازده فرسخي
جیحون . . . . . قا ﻫ لو م

بلنجر—شهریست بدشت خزر سابق
دار الملك آن ولایت بود . . فه ك مو ل

بناکت—از فرغانه و شاهرخیه عبارت
از انست . . . . . ق ﻫ مب ﻫ
بِهبِهان—قلعه ایست از فارس . فو ل لط ﻫ
بَهلَوَه . . . . . قکو ﻫ لح ﻫ
بیانه—از هند است . . . قح ل لر ﻫ

بیجاپور—از دکهن هنداست . . قیز ل لو ﻫ

بیجانکر—مملکتي است بجنوبي
هندوستان در دکن . . . . قك ﻫ مب ﻫ

بیر—از دکن هند . . . قه ل یح ل

Names.	Long.	Lat.
Bíreh, a castle on the banks of the river Euphrates, near Sumisát	78 45	35 15
Báihak, a territory of Sabzvár	91 40	35 20
Bíder, a place of Dekkan in India	109 0	47 0
Bírút, a place on the sea-coast of Shám (or Syria) . . .	67 15	32 0
Bílkán, a place in the province of Arrán	83 30	39 50
Baineh, the chief place of the province of Behár in India .	109 0	34 30

پ

Pishávur, in India . .	106 15	38 15
Pípaly, a harbour (of India) .	121 0	21 0
Paígú, a city on the coast of the Chinese Sea . . .	134 0	21 0
Pushang, a place in Afghánistán	102 45	31 30
Píshbáligh, in the country of Oighúr	108 0	35 50

اسما	اطوال	عروض

بیره—بر کنار فرات قلعه ایست نزدیك
بسمیساط . . . . . عج مه له ح

بَیهَق—ناحیه ایست بسبزوار . صا م له ك

بیدر—از دکهن هند است . قط ح بز ح

بیروت—از سواحل شام است . سز یه لب ح

بیلقان—از آران است . فج ل لط ن

بَینَه—قاعده مملکت بهار از هند
است . . . . . قط ح لد ل

پ

پشاوُر—از هند . . . قو یه لح یه

پیپلي—بندریست . . . قکا ح کا ح

پَیکو—شهریست بر کنار دریاي چین قلد ح کا ح

پُشنك—از فغانستان . . . قب مه لد ل

پیش بالغ—از دیار ایغور است . قح ح مه ن

ت

Names.	Long.	Lat.
Táshkand, a place of Farghaneh in Turkistán . . .	100 0	48 0
Tálishistán * . . .	84 0	39 0
Táhert Uliá, (or the Upper Táhert,) a place in Maghreb, or Western Africa	35 0	48 0
Táhert Sufli, (or Lower Táhert,) a place also in Maghreb .	36 0	39 0
Tibbet, a region of the fourth and fifth climate . . .	105 30	39 0
Tabríz, the capital of the province of Ázerbáiján . .	82 0	38 0
Tebúk, on the extreme border of Shám (or Syria) . . .	58 0	40 0
Tadmor, a place in Shám (Syria)	72 0	38 0
Turbet, a territory of Khurásán	78 0	31 30
Turshíz, a place in Khurásán	92 30	35 0
Termez, (equivalent in rhyme to Hergez,) a place of Máweralnahr	93 30	34 30

* Of Tálishistán (as of some other articles in this work) the descriptions have been omitted, probably by the transcriber of

ت

اسما	اطوال	عروض
تاشکند—از فرغانه است در ترکستان .	ق ٤	مح ٤
تالش ستان	فد ٤	لط ٤
تاهرت عُليا—از مغربست .	له ٤	مح ٤
تاهرت—سُفلي از مغربست .	لو ٤	لط ٤
تبّت—ولايتي است از اقليم چهارم و پنجم	قه ل	لط ٤
تبريز—قاعدة از آزربايجان است .	فب ٤	لح ٤
تبوك—سرحد شام است .	نح ٤	م ٤
تدمر—از شام است .	عب ٤	نح ٤
تُربت—ناحيه ايست از خراسان .	عح ٤	لا ل
تُرشيز—از خراسانست .	صب ل	له ٤
ترمذ—بر وزن هرگز از ماورالنهر است .	صج ل	لد ل

the author's original manuscript. Tálishistán, however, is already mentioned in the "Tahkík al Iráb," p. 15.

Names.	Long.	Lat.
Turhet, a country on the borders of Bengál in India . .	120 0	35 30
Toster, a place in the province of Khúzistán	100 50	37 20
Teftázán, a village of Nesá in the province of Khurásán . .	94 0	36 45
Teflís, the capital of Gurjestán (or Georgia)	84 30	31 30
Tekrít, a place in Díárbekr .	78 30	35 30
Tekínábád, (or Tekníábád,*) a town of Kandahár . . .	108 0	48 0
Tinkit, a place in Túrán, called by the Moghúls Káshín . .	101 0	48 0
Tanís, between Africa and Kulzum	101 30	38 20
Tokát, a place in Rúm .	70 0	48 0
Tún, (equivalent in rhyme to Khún,) a city of Khurásán in the vicinity of Tabs . . .	92 30	34 15
ج		
Jájerm, a place of Khurásán, between Asterabád and Nísháp úr	90 30	36 15

* By a transposition of letters, this name appears "Tekniábád" (تکنیاباد) in the printed tables of *Nasír ad'dín Túsi* and

اسما	اطوال	عروض

تُرهت—ولايتي است در حدود بنكاله
هند . . . . . قك ح له ل

تُستر—از خوزستانست . . ق ن لز ك

تفتازان—قريه است به نسا از خراسان صد ح لو مه

تفليس—قاعدة كرجستانست . . فد ل لا ل
تكريت—از ديار بكر . . . عح ل له ل

تكيناباد—قصبه ايست از قندهار . قح ح مح ح
تِنكتِ—از تورانست و مغول انرا
قاشين خوانند . . . . قا ح مح ح

تَنيس—ميان افريقيه و قلزم . . قا ل لح ك
توقات—از روم است . . . ع ح مح ح

تون—بر وزن خون شهريست از
خراسان نزديك بطبس . . . صب ل لد يه

ج

جاجرم—از خراسان ميان استراباد و
نيشاپور است . . . . ص ل لو يه

Ulugh Beig. See Hudson's "Minor Geographers," vol. iii. p. 116—148.

Names.	Long.	Lat.
JALÚR, a place of Gujerát in India	110 0	38 0
JÁM, a territory belonging to Gujerát; its chief town is called Nuvánagar	107 0	38 0
JÁM, a place in the province of Khurásán	94 0	34 40
JIDDEH, a sea-port of Arabia .	76 0	21 40
JERPÁDKÁN, in Irák Ajem, between Isfahán and Hamadán: this is the same place as Gulpáïgán	85 30	34 0
JURJÁNÍEH, in the province of Khuárezm	94 30	42 0
JASER, a territory of Bengál .	128 0	32 30
JAMMÚ, a territory in the Kúhistán (or mountainous region) of Suválek	110 0	36 0
JAND, a place in Turán .	98 0	42 30
JONDISHÁPÚR, in the province of Khúzistán (or Susiana) .	84 10	31 50
JUNÍR, a place of Dekkan in India	104 0	47 0

اسما	اطوال	عروض

جالور—از کجراتست در هند . قي ع لح ع

جام—ولايتي است از کجرات و قصبه
انرا نوانکر خوانند . . . . قز ع لح ع

جام—از خراسان است . . صد ع لد م

جِدّه—بندرست بديار عرب . . عو ع کا م

جرپادقان—در عراق عجم مابين اصفهان
و همدان کلپايکان است . . . فه ل لد ع

جُرجانيه—از خوارزم است . . صد ل مب ع

جَسَر—ولايتي است در بنکاله . . قکح ع لب ل

جَمو—ولايتي است در کوهستان سوالك قي ع لو ع

جَند—از تورانست . . . صح ع مب ل

جندشاپور—از خوزستان است . فد ي لا ن

جُنير—از دکن هند است . . قد ع مز ع

Names.	Long.	Lat.
JÚDEHPÚR, a place of Rájpútáneh in India	110 30	36 15
JÚZJANÁN, a territory in the province of Khurásán . .	98 0	35 30
JÚNPÚR, a place near Benáres in India	107 0	36 15
JEHÁNGÍRNAGAR, in Bengál .	124 0	34 0
JAHRUM, (equivalent in rhyme to Mardum,) a place in Fárs .	89 45	38 15
JÍROFT, in Kirmán . .	98 30	38 30
چ		
CHÁTGÁM, a town of the farthest borders of Bengál on the confines of Rakhang . . .	127 0	32 30
CHAPCHEMÁL, a place in Kurdistán near the mountains of Bísutún	82 30	34 30
CHEGHÁNIÁN, a country of Máwerelnahr (or Transoxiana) .	101 10	38 0
CHIKIL, (in Turkestán,) . .	98 30	45 30
CHANDÍRY, a place of Málwah in India	105 40	38 0
CHÍVEL,* a sea-port of Dekkan	88 0	36 0

* An accidental blot has nearly effaced the last letter of this name in the original manuscript; it probably refers to the sea-

اسما	اطوال	عروض

جودهپور—از هند است در راجپوتانه قي ل لو يه

جوزجانان—ناحيه ايست در خراسان صح ﻫ له ل

جونپور—از هند است نزديك بنارس قز ﻫ لو يه
جهانگيرنگر—از بنگاله . . . قكد ﻫ لد ﻫ

جَهرُم—بر وزن مردم از فارس . فط مه لح يه
جيرفت—از كرمانست . صح ل لح ل

چ

چاتگام—شهريست باقصاي بنگاله در
حدود رخنك . . . . قكز ﻫ لب ل

چپچمال—از كردستان است نزديك
بكوه بيستون . . . . فب ل لد ل

چغانيان—مملكتي است بماورالنهر . قا ي لح ﻫ
چكل . . . . . صح ل مه ل

چَنديري—از مالوه هند است . قه م لح ﻫ
چِيُول—بندريست از دكن . فح ﻫ لو ﻫ

port generally called Choul, according to our maps.

Names.	Long.	Lat.
ح		
Hejr, between Medínah Taibeh and Shám (Syria) . . .	72 0	38 0
Hudíbíah, a place between Mekkah (the Great) and Medínah	76 30	38 30
Hadítheh, a place in the territory of Mausul . . .	77 10	34 15
Harrán, a place in Jezíreh (or Mesopotamia)	78 0	36 40
Harmi, in Habsheh (or Abyssinia)	65 0	10 0
Hisárishádmán, a place in Máweralnahr (Transoxiana) . .	102 30	38 30
Hisnkeifá, in the province of Jezíreh	74 30	37 0
Haleb, (Aleppo,) in Syria (Shám)	72 10	32 50
Halwán, between Baghdád and Isfahán; it is one of the seven cities of Irák	102 15	34 0
Hilleh, on the western side of the river Dijleh (or Tigris), between Baghdád and Kúfah .	79 40	32 0
Hamáh, a place in Shám (or Syria)	71 30	34 0

اسما	اطوال	عروض

ح

حِجر—میان مدینه طیبه و شام است	عب ٤	لح ٤
حُدیبیه—میان مکه معظمه و مدینه	عو ل	لح ل
حدیثه—قصبه ایست بحدود موصل	عز ي	لد یه
حَرّان—از بلاد جزیره است	عح ٤	لو م
حرمي—از حبشه است	سه ٤	ي ٤
حِصارِشادمان—از ماورالنهر است	قب ل	لح ل
حصن کیفا—از بلاد جزیره	عد ل	لز ٤
حلب—از شام است	عب ي	لب ن
حلوان—میان بغداد و اصفهان از مداین سبعه عراق است	قب یه	لد ٤
حِله—در غربي دجله میان بغداد و کوفه	عط م	لب ٤
حماه—از شام است	عا ل	لد ٤

Names.	Long.	Lat.
HEMS, in Shám (or Syria), between Haleb (Aleppo) and Demeshk (Damascus) . . .	70 40	34 0
HUWÍZEH, a place in Khúzistán (or Susiana) . . .	88 30	30 30
HEIDERÁBÁD, a place of Teleng in the Dekkan (in India) . .	121 0	10 0
HÍRAH, one of the seven cities of Irák, at the distance of two farsangs from Kúfah; and the celebrated palace called Kasri Khavernak was at Hírah . . .	79 30	31 30
چ		
KHÁLIK, a place in Makrán .	80 0	39 0
KHÁNBÁLÍGH, a name signifying the city of the Khán (or Prince), is a place in Khatá, one of the works of *Kiblá Kaán* .	124 0	48 0
KHÁNEKEIN, two cities of Irák Arab, connected one with the other	80 40	38 49
KHEBÚSHÁN, a place of Khurásán in the territory of Níshápúr .	98 0	36 30
KHEBÍS, in Kirmán; the desert called Lút-i-Khebís is well known	94 0	31 0

اسما	اطوال	عروض

حمص—از شام است میان حلب و
دمشق . . . . . ع م لد ء

حُویزه—از خوزستانست . . فح ل ل ل

حیدراباد—از تلنك دکهن است بهند قکا ء ي ء

حیره—از مداین سبعه عراق بدو فرسخي
کوفه و قصر خورنق آنجا بود . . عط ل لا ل

خ

خالق—از مکران . . . ف ء لط ء

خان بالیغ—یعني شهر خان از خطاست
از اثار قبلا قاآن . . . . فکد ء مح ء

خانقین—دوشهراست از عراق متصل
یکدیکر . . . . . ف م لح لط

خبوشان—از خراسانست در حدود
نیشاپور . . . . . صح ء لو ل

خبیص—از کرمانست بیابان لوط
خبیص مشهور است . . صد ء کا ء

Names.	Long.	Lat.
KHATLÁN, a territory in the country of Haiáteleh, bordering on Balkh	102 10	37 0
KHOTEN, a country of Turkistán	107 30	42 0
KHOJEND, a place in Ferghâneh, situated on the banks of the river Jaíhún, which on that account is called the Ábi Khojend, or river of Khojend	100 30	41 15
KHURMÁBÁD, a place in the province of Luristán . . .	88 0	38 0
KHAFR, in the province of Fárs	88 45	39 0
KHALKHÁL, a place in the province of Ázerbáiján . . .	88 0	37 30
KHUÁR, between Rai and Semnán	87 10	35 30
KHUÁF, a territory of Khurásán; to it belong Sinján and Zúzen .	98 0	35 20
KHUÁNSÁR, a place in Irák Âjem, on the borders of Isfáhán . .	86 30	31 30
KHÚÍ, in Ázerbáiján, on the borders of Selmás . . .	79 40	57 40
KHAIAR, a district near Medínah Taíbah, of which the fortress was taken by *Murteza Alí* . .	74 30	34 30

اسما	اطوال	عروض

خَتلان—ولايتي است بحدود بلاد
هياطله سرحد بلخ . . . . تب ي لز ح

ختن—مملكتي است بتركستان . قز ل مب ح

خجند—از فرغانه بر كنار آب جيحون و
آنرا اب خجند ازينجهت كويند . ق ل ما يه

خرم اباد—از لرستانست . فح ح لح ح
خفر—از فارس است . . فح مه لط ح

خلخال—در آذربايجانست . فح ح لز ل

خوار—ميان ري و سمنان است . فز ي له ل
خواف—ناحيه ايست بخراسان و از
انست سنجان و زوزن . . . صح ح له ك
خوانسار—از عراق عجم است بحدود
اصفهانست . . . . فو ل لا ل
خوي—از ازربايجان در حدود سلماس
است . . . . . عط م لز م

خَيبَر—ناحيه ايست بحدود مدينه طيبه
كه فاتح حصار ان مرتضي علي است . عد ل لد ل

Names.	Long.	Lat.
KHAIÚK, a place of Khuárezm	96 15	40 30
د		
DÁBUL, a sea-port of Dekkan	85 0	45 30
DÁRÁBJERD, a city of Shébánkáreh, in the province of Fárs .	88 30	37 45
DÁMGHÁN, in the province of Kúmish, between Raï and Níshápúr	88 50	36 20
DIZHFÚL, a place in Khúzistán (or Susiana)	84 0	31 50
DISÁR, a place in Yemen (or Arabia Felix)	76 30	18 30
DAMÁVAND, in the province of Irák Âjem	87 20	36 45
DEMESHK, the capital of Shám (or Syria)	70 0	38 15
DAMKILEH, (Dongola,) in Nubia, on the eastern side of the river	53 40	17 30
DAMAN, a sea-port of Dekkan in India	80 15	18 0
DAMIÁT, (equivalent in metre to the word Farhád,) is a place in Egypt	68 30	31 20
DOWLETÁBÁD, a place of Dekkan in India	104 30	18 30

اسما	اطوال			عروض
خیوق—از خوارزم است	.	صو	یه	م ل
د				
دابُل—بندریست بدکن	.	فه	ح	مه ل
دارابجرد—از شبانکارهٔ فارس	.	فح	ل	لز مه
دامغان—از قومش میان ري و نیشاپور	فح	ن	لو	ك
دِزفول—از خوزستانست	.	فد	ح	لا ن
دسار—از یمن است	.	عو	ل	یح ل
دماوند—از عراق عجم است	.	فز	ك	لو مه
دمشق—دارالملك شام است	.	ع	ح	لح یه
دمقله—از نوبه است در شرقي رود	.	نج	م	یز ل
دَمنَ—بندریست بگجرات هند	.	ف	یه	یح ح
دمیاط—بروزن فرهاد از مصر	.	سح	ل	لا ك
دولت اباد—از دکن هند است	.	قد	ل	یح ل

Names.	Long.	Lat.
DAHISTÁN, a territory of Khurásán, near Jurján . . .	91 15	37 15
DEHLI, in India: at most times this city has been the capital or chief residence of the Indian sovereigns . . .	88 35	39 0
DÍB, a sea-port of Gujerát in India	104 0	21 0
DÍBEL, (or, according to the Arabian mode of pronunciation, DIWEL,) a place in Sind . .	102 30	35 0
DEÍRÂKÚL	80 35	32 50
DÍLMÁN, a territory so named after *Dílem*, a celebrated hero among the ancient Persians: it is situated between Kazvín and Gílán. Almút and Tálekán belong to Dílmán	86 0	37 0
DÍNAVAR, a place in Kurdistán, between Baghdád and Hamadán	88 0	35 0
RÁJMANDERI, between Oudieh and Golkondah: the meaning of that name is equivalent to Kákh-i-Rájah in Persian, "the palace, or villa, of the prince" . .	121 0	18 0

اسما	اطوال	عروض

دهستان—ناحیه ایست از خراسان
نزدیك بجرجان . . . . صا یه لز یه

دهلي—از هند است و اکثر اوقات
پاي تخت پادشاهان هند بود . . فح له لط ح

دیب—بندریست بکجرات هند . قد ح کا ح

دیبَل—معرب دیول از سند و . قب ل له ح
دیرعاقول . . . . ف له لب ن

دیلمان—ناحیه ایست منسوب بدیلم
نامي از عجم میان قزوین و کیلان و الموت
و طالقان ازوست . . . . فو ح لز ح

دینور—از کردستان میان بغداد و همدان فح ح له ح

ر

راجمندري—میان اودیه و کلکنده و
معني آن کاخ راجه باشد یعني قصر و کوشك
راجه . . . . . قکا ح یح ح

Names.	Long.	Lat.
Rás el Âien, a place in Dîár Rabîâ	74 15	36 50
Rám Hormuz	86 0	31 0
Rebât-i-Amír	100 0	34 0
Rahhbet al Shám	74 40	34 15
Rikkah	74 15	34 40
Rumâhîah	81 0	31 30
Ramlah	67 0	32 10
Rúdbár	85 15	36 50
Rúmîeh Kubri	60 0	41 50
Rohá	78 0	37 0
Ruhtás, a place in India	108 0	34 30
Rai, a city in the province of Irák Âjem	86 20	35 30
Rakhang, (equivalent to Palang,) is in the second climate, on the eastern side of Bengál	130 0	21 0
Rasht, (equivalent to Dasht,) a city in the province of Gílán	85 0	38 30

j

Zabîd, a place in Yemen (or Arabia Felix)	74 20	14 10

اسما	اطوال	عروض
راس العين—از ديار ربيعه است	عد يه	لو ن
رامهرمز	فو ﻫ	لا ﻫ
رباط امير	ق ﻫ	لد ﻫ
رحبة الشام	عد م	لد يه
رقّة	عد يه	لد م
رماحيه	فا ﻫ	لا ل
رَملة	سز ﻫ	لب ي
رودبار	فه يه	لو ن
رومية كُبري	س ﻫ	ما ن
رُها	عح ﻫ	لز ﻫ
رهتاس—اربلاد هند ست .	قح ﻫ	لد ل
رَي—از عراق عجم است .	فو ك	له ل
رَخنك—بروزن پلنك از اقليم دوم		
شرقي بنكاله هندست . .	قل ﻫ	كا ﻫ
رَشت—بروزن دشت از كيلانست .	فه ﻫ	لح ل

ز

زبيد—از يمن است . .	عد ك	يد ي

Names.	Long.	Lat.
Zaranj, in the province of Sístán (or Sejistán) . . .	97 0	32 30
Zinján, a city of Irák Âjem .	88 40	36 45
Zúzen, a place in Khurásán .	94 0	35 20

س

Sátgám, a sea-port of Bengál in India	120 0	38 0
Sárangpúr, a place of Málwah in India	104 15	38 15
Sárí, a city in Mázinderán .	84 45	36 30
Sáveh, a place in Irák Âjem .	85 0	35 0
Sabá, (also called Máreb,) a place in Yemen (or Arabia Felix)	78 0	14 0
Sabzvár, in Khurásán .	91 30	36 0
Sijás, in the province of Ázerbáiján near Suhervard . .	88 18	36 0
Sijilmáseh, a place in Maghreb (or Africa)	39 0	32 30
Serándíb, an island in the Indian Ocean, (Ceylon) . .	130 0	11 10
Serái, the capital of the Dasht-i-Kibchák; the distance of it from Báb al abuáb (or Derbend) is four merhilleh (or days' journies) .	105 20	48 30

اسما	اطوال	عروض

زرنج—از سیستانست . . صز ح لب ل
زنجان—از عراق عجم . . فح م لو مه
زوزن—از خراسانست . . صد ح له ك

س

ساتکام—بندریست به بنکاله از هند . قك ح لح ح

سارنکپور—از مالوه است بهند . قد یه لح یه
ساري—از مازندران . . فد مه لو ل
ساوه—از عراق عجم است . فه ح له ح
سبا—از یمن است و انرا مارب نیز
کویند . . . . عح ح ید ح
سبزوار—از خراسانست . صا ل لو ح
سجاس — از اذربایجانست نزدیك
بُسپرورد . . . . فح یح لو ح

سجلماسه—از مغربست . لط ح لب ل

سراندیب—جزیره ایست ببحر هند . قل ح یا ي

سراي—دارالملك دشت قبچاق بعُدش
از باب الابواب چهار مرحله . قه ك مح م

Names.	Long.	Lat.
Sarakhs, a place in Khurásán	94 30	37 0
Surmenrái, in the province of Irák Arab	79 0	34 0
Surúj, (equivalent in metre to the word Khurúj,) is a place in Shám (or Syria) . . .	72 45	36 15
Sarvistán, a town in the province of Fárs	87 30	39 0
Sirúnej, a place of Málwah in India	105 0	38 15
Sukilíah, (Sicily,) an island in the sea of Shám (or Syria) .	60 0	37 10
Sarúhi, a place in Rájputáneh in India	100 0	32 30
Sultánábád, in Kurdistán .	102 0	35 0
Serhind, in India . .	102 0	30 0
Salmás, a city in Ázerbáiján .	79 15	37 30
Saksín, a place in Rús (or Russia)	107 30	48 30
Salenká, a place on the eastern borders, near the land of Karkíz	98 30	47 40
Silhet, on the borders of Bengál in India	126 0	34 30

اسما	اطوال	عروض
سَرخَس—از خراسانست	. صد ل	لز ح
سرمن راي—از عراق عرب است	. عط ح	لد ح
سُروج—بروزن خروج از شام	. عب مه	لو يه
سروستان—از فارس است	. فز ل	لط ح
سرونج—از مالوه بهند	. قه ح	لح يه
سُقليه—جزيره ايست ببحر شام	. س ح	لز ي
سروهي—از راجپتانه است بهند	. ق ح	لب ل
سلطان اباد—از كردستانست	. قب ح	له ح
سرهند—از هند است	. قب ح	ل ح
سلماس—از اذربايجان	. عط يه	لز ل
سقسين—از روس است	. قز ل	مح ل
سلنكا—موضعي باقاصي شرق نزديك بزمين قرقيز	. . .	. صح ل مز م
سِلهت—باقصاي بنكاله است از هند	قكو ح	لد ل

Names.	Long.	Lat.
SAMARKAND, in Máwer el nahr (or Transoxiana), and the capital of that country	99 16	39 37
SUMISÁT, in Shám (or Syria), on the banks of the river Frát (or Euphrates); but, according to some, this place is in Rúm .	72 35	37 40
SEMENJÁN, in the province of Tokhárestán, near the river Jaihún	102 0	36 0
SEMÍREM, a place between Isfahán and Shíráz . . .	86 0	32 15
SINJÁR, in the province of Jezíreh	76 0	36 0
SANBEHEL, in India, on the banks of the river Gong (or Ganges)	108 30	32 0
SÚRAT, a sea-port of Gujerát .	100 0	19 0
Sús ÁKSI, a place in Maghreb (or Western Africa) . . .	55 30	32 0
SÚMENÁT, on the coast of the Indian Ocean	107 40	32 0
SUHRVARD, in Irák Âjem .	88 20	37 0
SÍRÁF, a place in Fárs . .	88 0	39 0
SÍRJÁN, in the Kirmán . .	91 0	39 30

اسما	اطوال	عروض

سمرقند—از ماوراالنهر است و قاعدة
انست . . . . . صط يو لط لز

سُميساط—از شام بر كنار فرات و نزد
بعضي از روم . . . عب له لز م

سنجان—از طخارستان نزديك بآب
جيحون . . . . . قب ٤ لو ٤

سيرم—ميان اصفهان و شيراز . فو ٤ لب يه

سنجار—از بلاد جزيرة است . عو ٤ لو ٤

سنبهل—از هند است بر كنار درياي
كنك . . . . . قح ل لب ٤
سورت—بندريست بكجرات . ق ٤ يط ٤

سوس اقصي—از مغرب است . نه ل لب ٤

سومنات—بر ساحل بحر هند . قز م لب ٤
سُهرورد—از عراق عجم است . فح ك لز ٤
سيراف—از فارس است . فح ٤ لط ٤
سيرجان—از كرمان است . صا ٤ لط ل

Names.	Long.	Lat.
Sívás, a place in Rúm . .	71 40	39 30
Saknák, is a place in Turkistán (or Scythia)	99 30	48 15
Sultánieh, in Irák Âjem .	84 0	36 30
Salamíah, in Shám (or Syria)	71 0	34 30
Samnán, a place in Irák Âjem, but at present regarded as belonging to the province of Khurásán .	88 30	36 0

ش

Shábrán, in the territories of Báb al abuáb (or Derbend). It is said that the Cháh-e-Bízhen, "*Bízhen's* pit, or well," was at this place*	84 0	42 0
Shuburghán, a territory of Balkh	100 0	37 15
Shiki, a district near Shírván	81 0	48 0

* *Bízhen* (بيژن), *Bíjen* (بيجن), or *Bízen* (بيزن), for so the name has been written, (according to the Dictionary "Burhán-i-Kateâ,") was the son of *Gív* (گيو) a celebrated hero, by the sister (or, as some affirm, by the daughter) of *Rustam* (رستم). The young *Bízhen* having become enamoured of the princess *Manízheh* (منيژه) or *Manijeh* (منيجه) was imprisoned in a

اسما	اطوال	عروض
سیواس—از روم است . .	عا م	لط ل
سَقناق—از ترکستانست . .	صط ل	مح یه
سلطانیه—از عراق عجم است . .	فد ع	لو ل
سلمیه—از شام است . . .	عا ع	لد ل
سمنان—از عراق عجم است و اکنون از خراسان شمارند . . .	فح ل	لو ع

ش

شابران—بحدود باب الابوابست کویند چاه بیزن در انجا بود . . .	فد ع	مب ع
شبرغان—از مضافات بلخ . .	ق ع	لز یه
شِکي—ولایتي است نزدیك بشیروان .	فا ع	مح ع

deep pit, or well, by command of her father *Afrasiáb* (افراسیاب) king of Turkistán. But the great *Rustam* liberated him from confinement; and this exploit is generally chosen as the subject of a picture, in illuminated manuscript copies of *Firdausi's* work the "Sháh Námeh," which records, in heroic poetry, many romantic adventures of the ancient Persian kings.

Names.	Long.	Lat.
Shamákhi, the chief place of Shírván	84 30	40 50
Shúlistán (see the "Tahkík al Iráb," p. 33) . . .	86 0	31 30
Shahrzúr, in Kurdistán, between Erbel and Hamadán .	81 30	34 30
Shahrfírúzán, in Irák Âjem, on the banks of the river Zendehrúd	87 20	32 35
Shíráz, the capital of the province of Fárs	88 0	39 36
Shaízer, a place in Shám (Syria)	70 0	34 30

ص

Suhár, a place in Ommán .	84 0	14 20
Sarhad, in Misr (Egypt) .	66 30	30 0
Saaid Misr, a district in Egypt to the south of Fostát .	61 30	34 30
Sakchi, on the borders of Charkez (Circassia); and from this place to Costantinieh (Constantinople) the distance is a journey of twenty days . .	64 0	49 30

اسما	اطوال	عروض

شَماخي—قاعدة شيروانست . . فد ل م ن

شولستان . . . . فو ع لا ل

شهرزور— از كردستان ميان اربل و
همدانست . . . . . فا ل لد ل

شهرفيروزان—از عراق عجم بر كنار زندهرود فز ك لب له

شيراز—دارالملك فارس . . فح ع لط لو

شيزر—از شام . . . . ع ع لد ل

ص

صُحار—از عُمّانست . . . فد ع يد ك

صَرجَد—از مصر است . . سو ل ل ع

صعيد مصر—ولايتي است بر جنوبي
فُسطاط . . . . . سا ل لد ل

صَقچي—در حدود ديار چركز و از ان تا
قسطنطنيه بيست روزه راه است . سد ع مط ل

Names.	Long.	Lat.
SANÂÁ, in Yemen (Arabia Felix)	77 0	14 30
SÚR, on the sea-coast of Shám (Syria)	68 30	32 0
SEIDÁ, in Shám (Syria) . .	69 0	38 0

ط

TÁRUM, in Irák Âjem, in the territory of Sultánieh . . .	84 0	36 45
TÁLEKÁN, (of Kazvín,) in the province of Dílmán . . .	85 45	36 55
TÁLEKÁN, (of Badakshán,) in Tokhárestán, between Ghaznín and Balkh	102 50	37 39
TÁIEF, a country of Hejáz, (in Arabia,) at the distance of twelve farsangs from Mekkah (the Great)	77 40	21 20
TABARÍEH, in Shám (or Syria)	68 0	32 0
TABAS GÍLEK, in Khurásán: the first letter (of the second word) being a Persian Gáf . . .	92 30	38 0
TABAS MASÍNÁ, in the province of Khurásán	94 15	38 15

اسما	اطوال	عروض

صنعا—از یمن است . . عز ح ید ل

صور—از سواحل شام است . . سح ل لب ح

صیدا—از شام است . . سط ح لح ح

ط

طارُم—از عراق عجم در حدود سلطانیه فد ح لو مه

طالقان قزوین—از دیلمان . . فه مه لو نه

طالقان بدخشان—از طخارستان میان
غزنین و بلخ . . . . قب ن لز لط

طایف—ولایتي است بحجاز بدوازده
فرسخي مکه معظمه . . . عز م کا ك

طبریه—از شام است . . . سح ح لب ح

طَبسَ کیلك—از خراسانست کاف اول
فارسیه است . . . . صب ل لح ح

طبسَ مسینا—از خراسانست . صد یه لح یه

Names.	Long.	Lat.
Trábulus Sharek, (or the Eastern,) a place in Shám (Syria), on the coast of the sea of Rúm	69 40	34 0
Trábulus Gharb, (or the Western,) in Shám . . .	52 0	32 0
Tiráz, in Turkistán, near Chikil	99 50	44 31
Tarsús, on the sea-coast of Shám (Syria)	72 0	36 0
Tús, in the province of Khorásán	92 30	36 0
ع		
Âáneh, one of the towns of Jezíreh (or Mesopotamia) . .	76 30	34 0
Âbádán, in the province of Irák Arab	84 30	39 20
Âden, in Yemen, on the coast of the Sea (of Arabia) . .	76 0	41 0
Âskalán, a place of Palestine in Shám, on the coast of the Syrian Sea	66 30	32 45
Âsker Mukrem, in Ahwáz (or Susiana)	84 30	31 15
Âkká, a place of Ardel in Shám, on the coast of the Syrian Sea .	68 0	38 30

اسما	اطوال	عروض

طرابلس شرق—از شام بر ساحل بحر
روم . . . . . سط م لد ح

طرابلس غرب—از شام است . نب ح لب ح

طِراز—از ترکستانست نزدیك به چکل صط ن مد لا

طَرسُوس—از شام است بر ساحل . عب ح لو ح

طوس—از خراسان . . . صب ل لو ح

ع

عانه—از بلاد جزیره است . . عو ل لد ح

عبادان—از عراق عربست . . فد ل لط ك

عدن—از یمن بر کنار بحر . . عو ح ما ح

عسقلان—از فلسطین شام بر ساحل بحر سو ل لب مه

عسکرمکرم—از اهواز است . . فد ل لا یه

عکّا—از اردل بشام است بر ساحل
بحر شام . . . . . سح ح لح ل

Names.	Long.	Lat.
Ânezeh, a place in Yemen .	74 10	17 40
Aaiun as' Shams, in Egypt, to the southward of Fostát . .	61 0	39 0

غ

Gharjistán, a country westward of Ghúr, and eastward of Herát : its inhabitants are stupid and ignorant	99 0	37 0
Ghurreh, in Shám . .	66 10	32 15
Ghaznah, in Zábulistán .	102 50	38 30
Ghúr, a country of Tokhárestán, abounding with lofty mountains and thick forests . .	99 0	34 0
Ghúteh Demeshk, in Syria .	70 0	

ف

Fáriáb, a district of Khurásán belonging to the territory of Júzjánán : in Fáriáb are situated Jíktú and Meimand	99 0	37 0
Fás, a place of Tanjeh (Tangiers)	39 0	32 30

اسما	اطوال	عروض

عنزه—از یمن است . . . عد ي يز م

عَيْنُ الشَّمْس — از مصر است در
جنوبي فسطاط . . . . سا ع لط ع

غ

غرجستان—ولایتیست در غربي غور و
شرقي هرات و اهالي انجا جاهل و نادان
باشند . . . . . صط ع لز ع

غزّه—از شام است . . . سو ي لب يه

غزنه—از زابلستان است . . قب ن لح ل

غور—ولایتي است بطخارستان مش—
کوههاي بلند و بیشه هاي سخت . . صط ع لد ع

غوطه دمشق . . . . ع ع

ف

فاریاب—ناحیه ایست بخراسان از
مضافات جوزجانان و از انست جیکتو و
میمند . . . . . صط ع لز ع

فاس—از طنجه است . لط ع لب ل

Names.	Long.	Lat.
Furávah, in the province of Khuárezm	91 30	39 0
Faráh, a place in Sístán .	97 0	37 0
Faráhán, in the province of Irák Âjem	84 20	37 50
Farahh ábád, a place in Mazinderán, at the distance of four farsangs from Sári . . .	88 0	36 10
Fásá, in the province of Fárs .	88 15	31 0
Fostát, a city in Egypt, founded by *Omrú Aaás* . . .		
Famm'us'sulhh, in Irák Arab, on the banks of the river Dejleh (or Tigris)	81 0	32 20
Fúshanj, (which is the Arabian mode of writing or pronouncing Pushang,) a place in Khurásán	94 50	34 50
Fúmen, in the province of Gílán	84 50	38 0
Fírúzábád, in the province of Fárs	88 30	38 30
Fírúzkúh	87 30	36 0

ق

Kádes'ah, a place in the vicinity of Kúfah . . .	78 10	31 0

اسما	اطوال	عروض
فراوه—از خوارزم است . . صا ل	لط	ح
فراه—از سیستانست . . صز ح	لز	ح
فراهان—از عراق عجم است . فد ك	لز	ن
فَرَح آباد—از مازندران بچهار فرسخي ساري . . . . فح ح	لو	ي
فَسا—از فارس است . . فح يه	لا	ح
فسطاط—از مصر بناي عمرو عاص است		
فم الصُلح—از عراق عرب بر کنار دجله فا ح	لب	ك
فوشنج—معرب پشنك از خراسانست صد ن	لد	ن
فومن—از گیلان . . فد ن	لح	ح
فیروزاباد—از فارس . . فح ل	لح	ل
فیروزکوه . . . . فز ل	لو	ح

ق

قادسیه—نزدیك بکوفه است . عح ي	لا	ح

Names.	Long.	Lat.
KÁRS, a castle or fortress of (near to) Nakhjewán. The name, according to the Arabic mode of writing, is spelt with the letter ص at the end	81 0	40 0
KÁLIKELÁ, a place in the province of Rúm, or, as it is said by some, in Díárbekr . . .	78 30	39 30
KÁHIRAH, the chief city of Egypt	68 20	
KÁÍN, a place in the Kúhestán (or mountainous region) of Khurásán	98 30	38 40
KOBÁDIÁN, a country of Máwer-al-nahr	102 0	37 30
KUBRUS, an island of the Lesser Armenia, in the sea of Shám (or Syria)	66 15	35 0
KUDDES KHALÍL, in Palestine, between Ramleh and Beit el mukuddes (Jerusalem) . . .	66 50	32 0
KARÁBÁGH, in the province of Arrán	82 15	39 15
KARÁSHAHR, in the province of Rúm	70 0	40 0
KARÁKURM, a place in Turán .	110 0	47 0

اسما اطوال عروض

قارس—حصاریست بنجوان و معرب

آن قارص است . . . . فا ح م ح

قالیقلا—از روم و قیل از دیاربکر . عح ل لط ل

قاهره—قاعده مصر است . سح ك

قاین—از قهستان خراسانست . صح ل لح م

قبادیان—ولایتي است بماوراالنهر . قب ح لز ل

قُبرُس—جزیره ایست از ارمنیه صغري

ببحر شام . . . . سو یه له ح

قُدس خلیل—از فلسطین ما بین رمله

و بیت المقدس . . . . سو ن لب ح

قراباغ—از آران است . . . فب یه لط یه

قراشهر—از روم است . . . ع ح م ح

قراقرم—از تورانست . . . قي ح مز ح

Names.	Long.	Lat.
Kortobah, the capital of Andalus: from this city to Mekkah (the Great) the distance is one thousand two hundred farsangs .	38 36	38 0
Kirkísa, in the province of Jezíreh	74 40	34 20
Kirmesín. So the Arabs write Kirmán Sháhán, the name of a place in Kurdistán between Hamadán and Halwán . . .	88 0	34 30
Kazvín, a city in Irák Âjem .	85 0	36 10
Kostantiníah . . .	59 50	45 0
Kisdár, between Makrán, Kandahár, and Sístán . . .	97 0	30 0
Kasr-i-Shírín, between Baghdád and Hamadán . . .	81 0	34 0
Katíf, a place in Bahrein .	85 0	35 0
Kulzum, between Yemen (Arabia Felix) and Misr (Egypt), on the sea-shore	64 0	39 0
Kum, a city of Irák Âjem .	86 0	34 45
Kumisheh, between Isfahán and Fárs	87 15	31 40

اسما	اطوال	عروض

قرطبه—دار الملك اندلس و از آن تا
مكه معظمه يكهزار و دويست فرسخ است لح لو لح ح

قرقيسا—از بلاد جزيره . . . عد م لد ك

قرمسين—معرب كرمانشاهان از كردستان
ميان همدان و حلوان . . . فح ح لد ل
قزوين—از عراق عجم . . . فه ح لو ي
قسطنطنيه . . . . نط ن مه ح

قصدار—ميان مكران و قندهار و سيستان صز ح ل ح

قصر شيرين—ميان بغداد و همدان . فا ـ ح لد ح
قَطيف—از بحرين است . فه ح له ح

قلزم—ميان يمن و مصر بر ساحل بحر سد ح لط ح
قم—از عراق عجم . . . فو ح لد مه

قِمشه—ميان اصفهان و فارس . فز يه لا م

Names.	Long.	Lat.
KUNDUZ, in the province of Badakshán, on the banks of the river Ámúieh	88 0	37 0
KANDAHÁR, in Zábulistán, or, as some say, in Sind . . .	100 50	38 30
KINNISERÍN, a place in Shám (or Syria)	72 0	35
KANÚJ, in India . . .	105 50	36 40
KÚNÍEH, in the province of Rúm	66 30	41 0
KÍRWÁN, the capital of Africa: the distance of this place from Mekkah is eight hundred and fifty farsangs	41 0	31 40
KEIS, an island belonging to the province of Fárs . . .	92 0	34 0
KÍSÁRÍEH, in Shám (or Syria), on the sea-coast . . .	66 30	32 30
KAISERÍEH, a place in Rúm .	70 0	39 30
KAIÚM, in Egypt . . .	62 30	30 0

ک

KÁBUL, a country of Zábulistán; and the capital city is also called Kábul	104 8	34 30

اسما	اطوال	عروض

قندز—از بدخشان بر کنار آب آمویه
است . . . . . فح ع لز ع

قندهار—از زابلستان و قیل از سند . ق ن لح ل

قِنسِرین—از شام است . . عب ع له
قنوج—از هند . . . . قه ن لو م
قونیه—از روم . . . . سو ل ما ع

قیروان—قاعده افریقیه بعدش از مکه
هشتصد و پنجاه فرسخ . . . ما ع لا م

قیس—جزیره از فارس . . صب ع لد ع

قیساریه—از شام است بر ساحل بحر . سو ل لب ل
قَیصَریه—از روم است . . . ع ع لط ل
قیوم—از مصرست . . . سب ل ل ع

ک

کابُل—ولایتي است از زابل و قصبه
آنرا نیز کابل خوانند . . . قد ح لد ل

Names.	Long.	Lat.
KÁZERÚN, a city in Fárs .	87 0	39 20
KÁSHÁN, in the province of Irák Âjem	86 20	34 0
KÁSHGHAR, the chief place of the Oighúr (or Áighúr) country in Turkistán	106 0	44 0
KÁLPÍ, in India, near the banks of the river Jumneh . . .	116 0	35 30
KÁLENJER, in India, near Kálpí	116 30	35 0
KATÚR, (or "Síáh Púshán," the country of persons who wear black clothes,) situated on the confines of Kábul . . .	106 0	37 0
KACHÚD, in the province of Rustemdár	86 50	36 30
KACHAH, a country between Gujerát and Tattah . . .	105 30	36 0
KACH-HÁD, a district on the borders of Bengál . . .	127	36 0
KARBELÁ, in the province of Irák Âjem	73 50	31 30
KARAJ, between Isfahán and Hamadán	84 45	34 0
KÁT, a place in Khuárezm .	95 15	41 36

اسما	اطوال	عروض
کازرون—از فارس است . .	فز ح لط ك	
کاشان—از عراق عجم . . .	فو ك لد ح	
کاشغر—از بلاد ایغور از ترکستانست و قاعده انست	قو ح مد ح	
کالپي—از هند بر کنار رود جمنه	قیو ح له ل	
کالنجر—از هند نزدیك بکالپي	قیو ل له ح	
کتور—سیاه پوشان ولایتي است در حدود کابل	قو ح لز ح	
کچود—از رستمدار . . .	فو ن لو ل	
کَچه—ولایتي است میان کجرات و تته	قه ل لو ح	
کچهاد—ولایتي است باقاصي بنکاله	قکز لو ح	
کَربلا—از عراق عجم . . .	عج ن لا ل	
کَرَج—میان اصفهان و همدان .	فد مه لد ح	
کات—از خوارزم است .	صه یه ما لو	

Names.	Long.	Lat.
KASH, in Máweralnahr, the birth-place of the illustrious *Emír Taimúr Gúrkán*	99 30	39 0
KISHTWÁR, a mountainous region of Kashmír . . .	109 0	26 0
KASHMÍR, a country on the south of which is the Panjáb; on the north, part of Khurásán and Badakhshán; and on the west, the mountainous region of Afghánistán: the capital of Kashmír is called Srínagar	108 0	38 0
KALÚRÁN, a place in Turkistán	107 30	47 15
KAMBÁIET, a sea-port of Gujerát (Cambay)	108 30	20 0
KAMRÁN, an island belonging to Yemen (or Arabia Felix) .	71 15	15 30
KAVÁSHÍR, in Kirmán, and the capital of that province . .	98 0	39 15
KÚPÁ, a place in Russia . .	107 0	48 30
KÚFAH, in the province of Irák Arab	79 30	31 30
KÚKEN, a country of Dekkan on the sea-shore . . .	102 0	17 0

اسما	اطوال	عروض

کَش—از ماورالنهر مولد صاحب قران
امیر تیمور کورکانست . . . صط ل لط ح

کِشتوار—کوهستانیست بکشمیر . قط ح کو ح

کَشمیر—ولایتي است که جنوبي آن
پنجابست و شمالي بعضي از خراسان و
بدخشان و غربي کوهستان افغانستان است
و تختگاه آنرا سري نکر کویند . . قح ح لح ح

کَلُوران—از ترکستان . . . قز ل مز یه

کمبایت—بندریست از کجرات . قح ل ك ح

کمران—جزیره ایست به یمن . عا یه یه ل

کواشیر—از کرمان بلکه قاعده کرمان . صح ح لط یه
کوپا—از روس است . . . قز ح مح ل

کَوفَه—از عراق عرب . . . عط ل لا ل
کُوکن—ولایتي است از دکن بر ساحل
بحر . . . . . قب ح یز ح

Names.	Long.	Lat.
Kúh Kilúieh, a territory in the province of Fárs . . .	86 15	30 0
Kích, in Makrán . . .	99 0	38 0
Kímák, a country between Rús (Russia) and Bulghár . .	108 0	47 0

گ

Gasgar, a territory in the province of Gílán	84 30	38 30
Gushtásfi, a territory in the province of Shírván, on the shore of the sea of Gílán (the Caspian)	85 30	41 30
Ganjah, the capital of the province of Arrán	88 0	41 15
Gwáliár, in India, at the distance of three days' journey from Akberábád	114 40	36 0
Gúwah (Goa), a sea-port of Dekkan in India . . .		36 0
Gúreh Gát, (G*h*úreh G*h*át,) in Bengál: * the name signifies "a pass for a horse." As the soil of Bengál is . . . . . full of		

* Of this description three or four words have been rendered illegible in the manuscript, probably by wet, as the

اسما	اطوال		عروض	
کوه کیلویه—ولایتي است بفارس	. فو	یه	ل	ح
کیچ—از مکرانست . .	. صط	ح	لح	ح
کیماك—ولایتي میان روس و بلغارست	قح	ح	مز	ح

گ

گسکر—ولایتي است بکیلان .	. فد	ل	لح	ل
کشتاسفي—ناحیه ایست بشیروان بر کنار بحر کیلان . . .	. فه	ل	ما	ل
گنجه—قاعده آرانست	. فح	ح	ما	یه
گوالیار—از هند است بر سه روزه راه از اکبرآباد	. قح	م	لو	ح
گووه—بندربست بدکهن هند	.		لو	ح

کهوره کهات—از بنکاله یعني کزار اسپ
چون زمین بنکاله در . . . . پر آب مي

characters that showed the longitude of Gúwah or Goa in the article immediately preceding.

Names.	Long.	Lat.
water, there is not any place except this spot of land where a horse can . . . . : it has therefore derived its name from this circumstance	122 0	36 0
ل		
Ládikíah, on the sea-shore of Syria	71 0	35 30
Lár, between Shíráz and Hormúz	91 0	37 30
Láhján, in the province of Gílán	85 20	37 30
Láhúr (Lahore), in India; of which it has at most times been, as it now is, the capital . .	109 30	32 0
Lahsá, in Bahreín . .	88 30	37 30
م		
Márdín, a fortress in the province of Jezíreh, situated on the summit of a mountain . .	74 0	37 15
Mákedúniah, in Greece .	60 0	41 0
Majhlí Patan, a place in Dekkan	128 0	48 0

اسما	اطوال	عروض

شود غير ازين سر زمين جاي . . .

اسپ . . . . . باين نام مشهور شده . قلب ع لو ع

ل

لادقيه—بر ساحل شام است . عا ع له ل

لار—ميان شيراز و هرمز . صا ع لز ل

لاهجان—از كيلان است . فه ك لز ل

لاهور—از هند است اكثري دار السلطنة

بود و هست . . . . قط ل لب ع

لَحصا—از بحرين است . فح ل لز ل

م

ماردين—قلعه ايست بجزيره بر قله كوهي عد ع لز يه

ماقدونيه—از روم است . س ع ما ع

مجهلي پتن—از دكهن . قلح ع مح ع

Names.	Long.	Lat.
Mokhá, a sea-port in Yemen (or Arabia Felix), in the territory of Zabíd	72 0	18 0
Madáín, in the province of Irák Arab	80 15	38 20
Medín, a place in Syria .	65 20	39 0
Medínah Taíbeh . . .	75 20	35 20
Marághah, in the province of Ázerbáiján	82 0	36 30
Marákesh, in Africa . .	49 0	37 30
Mirbát, in the province of Hadrmút, in Yemen, on the sea-shore	72 0	12 0
Marand, (equivalent in metre to the word Parand,) a place in Ázerbáiján	81 15	37 50
Marv Sháhján, a city of Khurasán, which in the time of the Seljúkian dynasty was the capital of that province . . .	97 0	37 40
Marv Rúd, a city of Khurasán, at the distance of forty farsangs from Marvsháhján . . .	97 0	36 30
Mazdekán, a place in Irák Ájem	84 10	36 0

اسما	اطوال	عروض

مُخا—بندریست بیمن در حدود زبید عب ع یح ع

مَداین—از عراق عرب است . ف یه لح ك
مدین—از شام است . . . سه ك لط ع
مدینه طیّبه . . . . عه ك له ك

مراغه—از آذربایجان . . . فب ع لو ل
مَراکش—از مغرب است . . مط ع لز ل
مِرباط—از حضرموت یمن است بر کنار
بحر . . . . . عب ع یب ع

مَرنَد—بر وزن پرند از اذربایجان . فا یه لز ن

مَروشاهجان—از خراسانست . . صز ع لز م
مَرورُود—از خراسانست بچهل فرسخي
مروشاهجان . . . . . صز ع لو ل

مَزدقان—از عراق عجم است . . فد ي لو ع

Names.	Long.	Lat.
Mazínán, in the province of Khurasán	90 30	36 0
Mashkat, a harbour on the coast of the sea of Ommán .	88 0	18 0
Mash-hed Mukuddes Tús, in the province of Khurasán . .	92 45	36 0
Mash-hed-i-Sar, a place in Tabristán, on the shore of the sea of Gílán, distant from the city of Ámol eight farsangs* . .	87 40	37 0
Masísah, a place in Syria .	69 40	36 45
Maaret al Naamán, in Syria, belonging to the territory of Âvásim	71 45	35 0
Makrán, a province adjoining Kirmán	98 0	37 35
Mekkah Maazmeh (the great or highly-honoured city) . .	77 10	35 0

* This statement sufficiently agrees with the distances mentioned by Sir W. Ouseley, who informs us that his Persian companions assigned "seh farsang-i-sabk" (سه فرسنگ سبک), "three light farsangs," (or not quite three,) to the space between Mashhed-i-Sar and Bárfurúsh; and from Bárfurúsh to Ámul he found to be a journey of five farsangs, or about eighteen miles. Respecting the name "Mashhed-i-Sar," he learned that it was derived from the tomb of a certain saint or

اسما	اطوال	عروض
مزینان—از خراسان	ص ل لو ٤	
مَشکتَ—بندریست بر ساحل بحر عمّان	فح ٤ یج ٤	
مَشهدَ مقدس طوس—از خراسانست	صب مه لو ٤	
مَشهدَ سَر—از طبرستانست بر ساحل دریاي کیلان از امل هشت فرسخ	فز م لز ٤	
مصیصه—از شام است	سط م لو مه	
معرة النعمان—از شام است از اعمال عواصم	عا مه له ٤	
مکران—نزدیك بکرمان	صح ٤ لز له	
مکه معظمه	عز ي له ٤	

Imám Zádeh (امام زاده), "as *mashhed* or *meshhed* is used to express a spot rendered sacred by the martyrdom or the interment of personages held in religious veneration by the Muhammedans."—Travels, vol. iii. pp. 290, 293, 295. Thus the city of Túss, noticed in the article immediately preceding, has been entitled "the holy tomb," Mash-hed Mukuddes, from the adjoining burial-place of Imám Rizá.

Names.	Long.	Lat.
MALÁZJERD, a place in Armenia	77 0	38 45
MULTÁN, between Kandahár and Láhóre	107 30	39 40
MELITÍAH, on the borders of the province of Rúm, near Ábulistán	71 0	37 0
MANÍJ, in Syria	72 15	37 15
MANDÚ, a place in Málwah	108 40	32 0
MANSÚRAH, in Sind; so called after *Mansúr* . . . . . for in his time . . . . *	104 0	37 40
MAUSEL, on the banks of the river Dejleh (or Tigris): it is so called on account of its intermediate situation between the provinces of Jezíreh and Irák	77 0	34 30
MÚGHÁN, a territory adjoining Armenia, Ázerbáiján, and the sea of Khazar (or the Caspian)	88 30	38 40
MAHDÍAH, in Africa	44 0	34 30
MAHRÍ, in China; the chief place of that country	140 0	32 0

* In this article three or four words have been effaced

اسما	اطوال	عروض
مَلازجرد—از ارمنیه . . .	عز ح	لح مه
مُلتان—میان قندهار و لاهور .	قز ل	لط م
مَلطیّه—بحدود روم نزدیك بآبلستان .	عا ح	لز ح
مَنبِج—از شام است . . .	عب یه	لز یه
مندو—از مالوه است . . .	قح م	لب ح
مَنصورة—از سند منسب بمنصور		
. . . . . که در عهد او .	قد ح	لز م
موصل—بر کنار دجله و موصل بهر آن		
گویند که واسط است میان جزیره و عراق	عز ح	لد ل
موغان—ولایتي است بارمن و اذربایجان		
و بحر خزر پیوسته . . .	فح ل	لح م
مَهدیه—از افریقیه است .	مد ح	لد ل
مهري—از چین بلکه قاعده چین .	قم ح	لب ح

by wet.

Names.	Long.	Lat.
Míáfárekín, a place of Díárbekr, in the province of Jezíreh .	75 20	38 0
Míreteh, in India, at the distance of six farsangs from Dehli, between the river Ganges and the Jamen (or River Jumna) .	101 0	35 30
Mírteh, a place of Rájpútáneh in India		
Meimand, in the province of Zábulistán	81 15	38 20

ن

Nábulus, a place of Palestine in Syria	68 18	32 30
Nákúr, in India . . .	110 0	34 0
Náín, (equivalent in rhyme to Áín,) belonging to the territories of Isfahán	88 0	32 30
Najrán, in Yemen (or Arabia Felix)	76 0	20 0
Nejef Ashref, in the province of Irák Arab	79 30	31 30
Nakhjuván, in Ázerbáiján: the Christian church called Uch Kalisiái is situated there . . .	81 0	39 30

اسما	اطوال	عروض

ميافارقين—از دياربكر از بلاد جزيره . عه ك لح ح

ميرَته—از هند است برشيش فرسخي
دهلي مابين درياي كنك و جمن . قا ح له ل

ميرته—از هند است در راجپوتانه .

ميمند—از زابلستان . . . فا يه لح ك

ن

نابلس—از فلسطين شام . . سه يج لب ل
ناكور—از هند است . . . قي ح لد ح

نايين—بر وزن آيين از اعمال اصفهان فح ح لب ل

نجران—از يمن است . . . عو ح ك ح

نجف اشرف—از عراق عرب است . عط ل لا ل

نخجوان—از اذربايجان است و اوچ
كليسياي نصارا در آنست . . فا ح لط ل

Names.	Long.	Lat.
NAKHSHEB, in Mawerelnahr; and it is called by the Turks Karshi	98 0	39 0
NISÍBÍN, in the province of Jezíreh	75 30	36 0
NATANZ, in Irák Âjem . .	81 50	32 50
NÚBENDJÁN, in the province of Fárs	87 15	32 10
NUHÁVAND, a place of Jebál, in the territories of Hamadán .	88 15	38 20
NAHRWÁLEH, a place of Gujerát in India; and it is now called Pírán Patan	109 0	32 0
NAHRWÁN, in the province of Irák Arab, on the east of the river Dejleh (or Tigris), between Baghdád and Wáset . . .	80 0	38 0
NÍSHÁPÚR, a city of Khurasán	92 30	36 21
‎		
WÁDI-EL-KARI: this name is given to some places in the Desert near to Medíneh Taibeh . .	70 0	35 0
WÁSET, between Basrah and Kúfah. Wáset is at present concealed under water . . .	81 30	32 20

اسما	اطوال	عروض

نخشب—از ماوراالنهر و ترکان آنرا قرشي
خوانند . . . . . صح ع لط ع

نصيبين—از جزيره است . . عه ل لو ع
نَطَنز—از عراق عجم است . . فا ن لب ن

نوبندجان—از فارس است . . فز يه لب ي

نهاوند—از بلاد جبال در حدود همدان فح يه لح ك
نَهروالَه—از گجرات هند است و اکنون
پيران پتن گويند . . . . قط ع لب ع

نهروان—از عراق عرب بر شرقي دجله
ميان بغداد و واسط . . . ف ع لح ع
نيشاپور—از خراسانست . . صب ل لو كا

و

وادي القري—چند موضع است در
بيابانی بحدود مدينه طيبه . . ع ع له ع

واسط—ميان بصره و کوفه واکنون در
آب نهان کشته . . . . فا ل لب ك

Names.	Long.	Lat.
VÁN, belonging to the province of Jezíreh, or, as some say, of Armenia	73 0	37 0
VERÁMÍN, a place in the territory of Rai	86 40	35 30
URUJERD	88 15	37 0
HÁJÚ, a place in Kúch	128 0	30 0
HICHLI	122 0	32 0
HERÁT, in Khurasán; the capital of that province	94 30	34 30
HIRKELAH, in Rúm	74 0	41 0
HORMÚZ, an island in the sea of Persia (the Persian Gulf)	92 0	36 0
HEZÁRASP, in the province of Khuárezm	94 0	41 0
HAMADÁN, a city of Irak Âjem	88 0	35 10
HANDÍEH, a place of Málwah in India, where is situated the tomb of *Mulá Dú Piázah*	115 15	32 0
HÍT, in the province of Irák Arab, on the banks of the river Frát (or Euphrates)	78 15	34 0

اسما	اطوال	عروض

وان—از بلاد جزیره و قیل از ارمنیه
است . . . . . عج ح لز ح

ورامین—موضعي است بري . . فو م له ل
وروجرد . . . . . فح یه لز ه

ه

هاجو—از کوچ است . . . قکج ح ل ح
هچلي . . . . . قکب ح لب ه
هرات—از خراسانست بلکه قاعده
آنست . . . . . صد ل لد ل
هِرقلهَ—از روم است . . . عد ح ما ح

هرموز—جزیره ایست ببحر فارس . صب ح لو ح

هزاراسپ—از خوارزم است . . صد ح ما ح
همدان—از عراق عجم . . . فح ح له ي

هَندیه—از مالوه هند است مقبرة ملا
دوپیازه انجاست . . . قیه یه لب ح

هیت—از عراق عرب بر کنار فرات . عح یه لد ح

Names.	Long.	Lat.
ي		
YÁJÚJ-U-MÁJÚJ . . .	139 30	48 0
YAZD, (or YEZD,) in the province of Irák Âjem . . .	89 0	32 30
YEZDEKHUÁST, a place between the provinces of Fárs and Irák Âjem	87 40	31 30
YÂKÚBÁ, a village belonging to Baghdád: it was founded by a woman named *Kúbá* . . .	88 30	38 15
YEMÁMÁH, a place of Hejáz (in Arabia)	82 30	38 0
YANGI SHAHR, a place in the province of Rúm . . .	69 30	39 0

اسما	اطوال	عروض

ي

ياجوج و ماجوج . . .	قلط ل	مح ع
يزد—از عراق عجم است . .	فط ع	لب ل
يزدخواست — موضعي است ميان فارس و عراق عجم	فز م	لا ل
يعقوبا—بلوكيست ببغداد و انرا قوبا نام زني اباد كرده بود	فح ل	لح يه
يمامه—از حجاز است . . .	فب ل	لح ع
ينكي شهر—از روم . . .	سط ل	لط ع

ADDITIONAL NOTES,

&c.

P. 16. The name of *Halákú* is sometimes written *Hulákú* and (but improperly) *Holagu*, or *Holagou*. This great Moghul emperor and conqueror was the grandson of *Changíz Khán*, and died about the year (of our era) 1264, or 1265.

P. 25. *Dár el Marz.* In ancient times the warlike chiefs of Mazinderán and other Hyrcanian provinces were styled Marzebán, or "lords of the marches," and bravely defended their country against the Persian invaders. Some of those chiefs, pre-eminent in fierceness and strength, were called by their enemies "Demons," or "Giants" (*Dív*): such as the Dív-i-Sefíd (دیو سفید), the "White Giant;" Dív-i-Surkh (دیو سرخ), the "Red Demon," &c. This we learn from Sir W. Ouseley's Travels, vol. iii. p. 238; and in the same work (p. 570.) is the following note:—"*Marzebán* (مرزبان), 'a lord of the marches:' this, with many other Persian words, may be found in the Talmud (cap. i. Megillæ), thus expressed in Hebrew letters, מרזבני (*Marzbeni*), signifying, says the learned Reland, (Dissert. ix.) 'præfectum provinciæ vel regioni *in finibus imperii* sitæ.' (See also Castelli Lexic. col. 3557.) The Persian term is compounded of *marz* (مرز), the 'boundary, or border of a country;' and *bán* (بان), a 'keeper or guardian,' which we see added in the same sense

to form *bágh-bán* (باغبان), a 'gardener,' &c. *Marz* is also written *Marj* (مرج), resembling both in sense and sound our English word *marches*,—the borders, limits, or confines of a country. With this signification, Dr. Johnson does not allow the singular *march:* yet I find it thus used in Holinshed's old chronicle (Hist. of Scotland, p. 255. edit. of 1577): 'In the middest of Stanemore there shall be a crosse set up, with the King of England's image on the one side, and the King of Scotland's on the other, to signifie that the one is marche to England, and the other to Scotland.'" To this quotation from Sir W. Ouseley's work may be added, on his authority, that Gibbon does not hesitate to use *march* in the singular; for he says (speaking of Charlemagne): "In his absence he instituted the *Spanish march*, which extended from the Pyrenees to the river Ebro;" and in a note on this passage, "The governors or counts of the Spanish *march*," &c. (Rom. Emp. ch. xlix. note 108.)

P. 29. In this page should have appeared (as the first name beginning with س) SÁTIDEMÁ and the annexed description. This article having been copied from the MS. by the translator, (who wished to consult a friend respecting some obscurity in the last line,) and accidentally mislaid, the omission was not discovered in time for the insertion of "Sátidemá" in its proper place. The whole passage is here laid before the reader:—

ساتیدما—کوهي است متصل ببحر روم مقاتله نوشیروان و قیصر روم انجا اتفاق افتاده و اکثر ملوك ایرانرا با رومیان همانجا قتال دست داده لاجرم انرا ساتي دما خوانند یعني زود باش که خون بیارم

"SÁTIDEMÁ is a mountain contiguous to the sea of Rúm.

The battle between *Núshírván* and the Kaisar of Rúm happened at this place, where also were fought most of the battles of Persian kings with the Rúmiáns; and therefore (on account of the great slaughter) this place is called 'Sátidemá;' that is to say, (being interpreted in Persian,) 'Zúd básh, keh khún bíárem.'" One MS. for *básh* reads باشد *báshed;* but whatever may be the allusion to blood, it is evident that the Arabic name has not been literally explained in the Persian sentence.

P. 43. To the note on *Gong-i-Dizh* كنك دژ (or *Gong-i-Diz* كنك دز) we may add that the name appears strangely disguised, as *Cancadora* (كنكدره) in the printed Tables of *Nasír ad'dín Túsi*, who places it in long. 180. (See Hudson's Minor Geographers, vol. iii. p. 115.)

P. 50. *Nibtish.* This extraordinary name for the Euxine was probably formed through mistakes of successive copyists, and a transposition of the two first letters, from بنطس *Bontus*, as the Arabs, who do not use the letter P, would write Pontus.

P. 116. *Gharjistán* (غرجستان), perhaps more correctly *Gharchistán* (غرچستان), for in that admirable work, the "Nuzahat al Kulúb" (ch. xvii.) we find Gharcheh thus described by *Hamdallah Kazvíni* among the places belonging to Khurásán:—

غرچه—از اقليم چهارم است طولش از جزاير خالدات صط ٤
وعرض از خط استوا لو م ولايتي است قريب پنجاه پاره ده از
توابع ان و هوا و مردم انجا مانند ولايت غور

"Gharcheh is a territory of the fourth climate, its longitude from the Fortunate Islands being 99 0, and its latitude from the Equinoctial Line 36 40. Among the dependencies of this territory are about fifty villages, and in climate and inhabitants it resembles the country of Ghúr."

P. 116. *Ghaznah* (غزنه). The name of this city is also written Ghaznav (غزنو), Ghazni (غزني), and Ghaznín (غزنين), as we learn from the Dictionary "Burhán-i-Káteâ," which informs us that it once contained a thousand colleges or schools (هزار مدرسه).

THE END.

PRINTED BY A. J. VALPY, RED LION COURT, FLEET STREET.

A

CRITICAL ESSAY

ON

VARIOUS MANUSCRIPT WORKS,

ARABIC AND PERSIAN,

ILLUSTRATING

THE HISTORY

OF ARABIA, PERSIA, TURKOMANIA, INDIA, SYRIA, EGYPT, MAURITANIA, AND SPAIN.

TRANSLATED BY J. C.

FROM A PERSIAN MANUSCRIPT IN THE COLLECTION OF

SIR WILLIAM OUSELEY, THE EDITOR.



LONDON:

PRINTED FOR THE ORIENTAL TRANSLATION FUND

OF GREAT BRITAIN AND IRELAND.

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M.DCCC.XXXII.



PRINTED BY A. J. VALPY, RED LION COURT, FLEET STREET.

INTRODUCTION.

The Persian work, of which a translation is here offered, was, with other Eastern manuscripts, brought from India many years ago by an English gentleman, and presented to Sir William Ouseley, through whose kindness it has been communicated to me. Having lately availed myself of Sir William's permission to publish an extract from his letter as a Preface to the Translation of Sádik Isfahání's "Geographical Works," I shall here, by the same authority, quote his words, containing a short account of the manuscript which has afforded materials for this publication :—

"The little work which I have now much

" pleasure in transmitting to you, was brought " from Calcutta almost forty years ago, by " my ingenious and worthy friend the late " Dr. Jonathan Scott, who gave it to me a " short time before his death as a very " curious and useful tract, probably unique " even in India. He understood that the " author, a learned *Bengáli*, had composed it " for the use of his son, or some pupil, whose " taste in historical researches he wished to " direct, by indicating the *Táríkhs* or Chro- " nicles most worthy of his perusal.

" Notwithstanding the recommendation of " Dr. Scott, (than whom there could not be a " more competent judge,) this manuscript " lay, during some years, neglected, upon " my shelf; for, being described on the out- " side cover as 'A list of Arabic and Persian " books chiefly on Indian history,' I did not " expect that it would furnish much matter " very interesting to one who already pos- " sessed, and had attentively examined, nearly " fifty Catalogues of Oriental Manuscripts " preserved in public and private libraries. " But having resolved last year to compile " an account of my own collection, I found

" it necessary to seek in this little tract some " information respecting certain books and " authors not particularly noticed, or not " mentioned, in any of those other cata- " logues, even the most extensive.

" I am now induced, by the successful " result of my search, to recommend this " little Essay, as one which in a peculiar " manner seems adapted to the objects of " our Oriental Translation Committee; and " if any circumstances had prevented you " from undertaking such a task, I should, " myself, have immediately translated the " manuscript.

" Of the author it is not in my power to " give you a more full account than that al- " ready stated: his name does not appear, nor " has he decorated his little work with any " pompous or flowery title, (like so many of " those which he enumerates,) but simply " concludes by informing us that his tract or " essay (dated in 1748) is finished (تمت الرسالة).

" Although some European libraries con- " tain several of the manuscripts mentioned " in this tract, yet the printed Catalogues in " general afford little more than the title of

"a book, sometimes adding the author's "name, but seldom any satisfactory notice "of the contents, or any remark concerning "the reputation, the style, the excellence, or "defects of a work. On many occasions the "inquisitive reader is much disappointed, "even by HÁJI KHALÍFAH himself, the "great Turkish bibliographer, whose notices "are sometimes extremely short and meagre; "and the same charge may be brought "against D'Herbelot, who has inserted in "his 'Bibliothèque Orientale' a considerable "portion of HÁJI KHALÍFAH's 'Kashf al "Zunún.*

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* On the subject of this most valuable work (containing notices of many thousand Arabic, Persian, and Turkish books) I shall here quote a passage from Baron Ienisch's "Commentatio de Fatis Linguarum Orientalium," p. lxxxiii., which thus mentions HÁJI KHALÍFAH, or, as his fellow-countrymen, the Turks, generally call him, KÁTIB CHELEBI (كاتب چلبي)— "qui in opere suo كشف الظنون عن اسامي الكتوب و الفنون *Detectio cognitionum de nominibus librorum et scientiarum* inscripto, quemadmodum in adjecta auctoris hujus vita ad tabulas suas chronologicas Constantinopoli typis datas *Ibrahim Efendi* memorat, libros omnes quotquot præfato auctori *Katib* inspicere licuit, ex *terentis et amplius scientiis* in ordinem alphabeticum redactos recensuit." We learn from Mr. Mitchell,

" It must however be allowed, that if many " Catalogues are deficient in information on " the subject of certain manuscripts, some " few may be found that, with respect to the " works which they describe, exhibit much " accuracy in dates, and afford very useful " statements of the principal contents, and, " in some instances, curious or entertaining " extracts—as the Catalogues composed by " Pococke, Casiri, Assemani, Stewart, Ha- " maker, and two or three others, will suffi- " ciently prove.

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in the preface to his excellent translation of HÁJI KHALÍFAH's " History of the Maritime Wars of the Turks," (lately published by the Oriental Translation Fund,) that the Turkish author's name was, at length, مصطفي بن عبد الله حاجي خليفه MUSTAFA BEN ABDULLAH HÁJI KHALÍFAH, and that he died at Constantinople in the year of the hejrah 1068 (of the Christian era 1657). It will gratify the Orientalists of Europe to know, that a translation of his bibliographical work (the " Kashf al Zunún " above mentioned) has been undertaken for the Oriental Translation Committee, as the following notice in a printed list will show :—" Háji Khalífah's Bibliographical " Dictionary ; translated by Monsieur Gustave Flugel. This " valuable Arabic work, which formed the groundwork of " D'Herbelot's ' Bibliothèque Orientale,' contains accounts " of upwards of thirteen thousand Arabic, Persian, and Turk- " ish works, arranged alphabetically."

"Of this Persian work, which I now con-
"sign to you, the chief merit consists in two
"circumstances — it directs our notice to
"historical manuscripts but little known,
"perhaps not existing, in Europe; of some,
"indeed, the author himself informs us that
"he had never been able to procure a copy.

"The other circumstance which particu-
"larly recommends this tract is, that it offers
"remarks on the style of different writers;
"and, as a descriptive Catalogue, may be
"considered almost singular in not only
"praising excellencies, but censuring defects.

"I therefore should not hesitate to am-
"plify the title superscribed on its cover by
"Dr. Scott, as above mentioned, and to style
"it 'A Critical Essay on various Manuscript
"Works, Arabic and Persian, illustrating
"the History of Arabia, Persia, Turkomania
"and India, Syria, Egypt, Mauritania, and
"Spain;' for such is its extensive range,
"comprehending, in fact, all those regions
"which are or have been subject to *Muselmán*
"sovereigns.

"Your continued residence at a most in-
"convenient distance from London induces

" me to renew my offer of assistance (as on a
" former occasion) in conducting this Essay
" through the press; and

"I am, my dear Sir, yours, &c.

"WILLIAM OUSELEY."

" *London, February* 10*th*, 1832.

In addition to the obliging offer of assistance contained in his letter above quoted, Sir William has kindly undertaken to annex a few notes, as the pages of this work pass, under his correction, through the press; and I have adopted the title recommended by him, since it expresses the author's object better than any that could be suggested by myself.

In representing by means of our letters the Arabic and Persian names which occur throughout the following pages, I have observed the system adopted in the Geographical Work of SÁDIK ISFAHÁNI: this is the system suggested by Sir William Jones,[1] and recommended by the Oriental Translation Com-

[1] In his " Dissertation on the Orthography of Asiatic Words in Roman Letters,"—Asiatic Researches, vol. I.

mittee, according to which "the letter *á* (having an accent above) is used to express the broad or long sound of our *a* in *fall*, *call*, and as *Ámul*, *Shíráz*. The letter *í*, accented in the same manner, represents the sound of our *ee* in *peer*, *feel*, and as in *Shíráz* above mentioned: and *ú*, likewise accented, denotes the sound of our *oo* in *boot*, *moon*, &c.; thus in *Kúfah*. Without accents those letters (*a*, *i*, and *u*,) have their short sounds: *a*, as in *man*, *battle;* thus *Kazvín*, *Tabri*, *Marv*, &c.: *i* in *imp*, as *Isfahán*, *Mirbát:* *u*, as in *bull*, *full*, &c.; thus *Suhrvard*, *Dábul;* but in Persian words the *u* is never pronounced like our *u* in *pun*, *mutter*, &c. Although the short *a* may be the proper symbol, the short *e*, as Sir William Jones remarks in his work above quoted, may "be often very conveniently used" to express the first vocal sound; and in the word *America* (with which he exemplifies his remark) we find both the short *a* and *e:* thus he writes *chashm* (چشم), *raft* (رفت), *ber* (بر), *perveresh* (پرورش), &c.[1]

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[1] See the Prefaee to SÁDIK ISFAHÁNI'S "Geographieal Works," p. xii. It may be here remarked, that for the letter

The names of authors and titles of Manuscripts will be found, wherever they first occur, printed in their proper Arabic or Persian characters; and as those names and titles are crowded together in the text, without any respect for alphabetical arrangement, an Index seemed necessary. One is therefore subjoined, which comprehends the names and titles of kings or eminent persons with those of authors; another is an Index of books; and one has likewise been added, showing the names of countries, cities, and rivers, mentioned in the course of this work, and of the notes with which it is illustrated. Each Index I have endeavoured to compile with accuracy, and hope that all may prove useful.

J. C.

---

c used in some cases by Sir William Jones, the Oriental Translation Committee has recommended the substitution of *k*:—thus, *keh* for *ceh* (چ), &c.

A

CRITICAL ESSAY

ON

VARIOUS MANUSCRIPT WORKS,

ARABIC AND PERSIAN, &c.

بسم اللّٰه الرحمن الرحيم

In the name of God, the clement, the merciful!

After all due praises to God, and benedictions on his holy Prophet, be it known to those who delight in historical researches, and therefore seek information respecting the most useful and excellent chronicles, that they must not expect to find any single work comprising such ample and detailed accounts of all the successive dynasties of kings and princes, who have reigned in different countries, as would render unnecessary the inspection of other records; because, if any ingenious writer who undertook a general compilation of that extensive nature had accomplished his

design, the work would have amounted to a hundred volumes of considerable size, or even to a greater number.

Thus the author of that celebrated chronicle entitled the "Habíb al Siyar,"[1] whose object was

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[1] حبيب السيَر Of this work the author was KHONDEMÍR (or, more literally, KHÁVEND EMÍR خاوند امير) the son of MÍRKHOND, respecting whose name some remarks shall be offered in another note. It has been usual among European writers to express the title of this work by *Habib al Seir*, as D'Herbelot styles it in his Bibliothéque Orientale, translating those Arabic words "l'Ami du Voyage;" and he adds, "c'est ce que nous appellons dans l'usage du vulgaire un *Veni mecum:*" some English Orientalists also have entitled it *Habib al Sír*, or the "Friend of Travellers." But, on the authority of two learned Orientalists, Mr. Von Hammer and the Baron de Sacy, as well as of native Asiatics, it may be here observed that *Siyar* represents more properly the word سيَر, than *Seïr* or *Sír* in this title, for *Siyar* appears to be the plural of سيرةٌ "a particular life, or biography," and rhymes with the word *bashar* بشَر according to an affectation frequent among Eastern authors. This is confirmed by the full title—

حبيب السير في اخبار افراد البشر

Habíb al Siyar,

Fí akhbár efrád al bashar—

signifying, "The Friend of Biographies, comprising the history of persons distinguished among men." In this title there is also a play on the first word, alluding to a great personage

a comprehensive and general compilation, has treated but superficially, and in the manner of an abridgment, concerning many royal dynasties; and of some kings, more particularly those who reigned in *Maghreb*[2] (or the north-western parts of Africa) and in *Hind*,[3] or India, he has not made

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named HABÍB ALLAH, at whose request KHONDEMÍR composed his work in the year of the *hejrah* (or Muhammedan era) 927 (of Christ, 1521). — See the "Notice de l'Histoire Universelle de Mirkhond," by M. Am. Jourdain, in the ninth volume of "Extraits et Notices des Manuscrits de la Bibliot. Imperial, &c. Paris, 1812, p. 163.

[2] مغرب The West, in a general sense, but here implying more particularly the countries which form what we call Barbary and Mauritania, occupied by Muselmáns. A very curious Map, illustrating that rare and ancient Work, the "Súr al buldan," (صور البلدان described in the Catalogue of Sir William Ouseley's Oriental MSS., No. 709,) divides Africa into the *Belád al Maghreb*, (بلاد المغرب) the North-Western (or Muhammedan) territories above mentioned, and the *Belad al Sudán*, (بلاد السودان) or "Country of the Blacks," lying towards the South. We learn from D'Herbelot, that, among the Arabs, this word (*Maghreb*) is used to express not only all that space of country which they conquered in this part of the world, that is, Africa, from the western borders of Egypt to the Atlantic Ocean, but even Spain, with those Islands of the Mediterranean that are situated between Candia and the Strait of Gibraltar.

[3] هند or *Hindústán* (هندوستان) as the author in some places denominates India.

any mention. Notwithstanding this omission, his work (the "Habíb al Siyar") fills three very bulky volumes.

Neither has the excellent author of the "Rauzet al Safá,"[4] however extensive and voluminous

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[4] روضة الصفا The "Garden of Purity," by *Mírkhond*, (as we generally abridge *Mír Khávend* میرخاوند) a part of this celebrated author's full name, which was *Muhammed ben Khávend Sháh ben Mahmoud* (محمد بن خاوند شا بن محمود). We sometimes find it written *Muhammed Mír Khávend Sháh* (محمد میر خاوند شاه) or *Emír Khávend Sháh* (امیر خاوند شاه). The *Rauzét al Safá* or, "Garden of Purity," which Casiri, in his Catalogue of the Escurial MSS. (vol. ii. p. 68) styles "The Garden of Delights," (Hortus Deliciarum,) consists of seven *jild* (جلد) or portions, each forming a volume, besides the *Khátemáh* (خاتمه) or Appendix. Sir W. Ouseley, in the Catalogue of his Oriental MSS., thus notices the *Rauzét al Safá*—"a celebrated work of *Emír Khávend*, generally called *Mírkhond*. The seven parts and the geographical appendix (so seldom found) are comprised in seven volumes folio (the fourth and fifth parts being bound together), all in the original magnificent and uniform binding. The value of this work is well known to Orientalists; odd volumes of it are preserved in many collections, but few possess the complete series of seven parts with the appendix." It may be here added that *Mírkhond* died in the month *Dhúl Kaadah* of the (Muhammedan) year 903, (corresponding to June, 1498, of the Christian era) aged sixty-six years. This appears from a passage in the *Habíb al Siyar* of his son, *Khondemír* quoted

this chronicle, perfectly executed the design of such a general compilation, as would afford satisfaction by minute details of all the dynasties; for in his accounts of some he is diffuse and prolix, while of others he furnishes a mere compendium or summary.

Thus, of the BENI OMMIAH [5] he treats very

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by M. Am. Jourdain (" Notices et Extraits des MSS." &c. tome ix. p. 6).

[5] بني أُميه The sons or descendants of OMMIAH, a considerable personage among the Arabs: he was the son of ABD AL SHAMS عبدالشمس. The *Ommiah* family possessed the supreme government or *Khálifat* during ninety-one, or, according to some historians, a hundred years; that is, from the year 32 to 132 of the Muselman era (or of the Christian era from 652 to 749). D'Herbelot enumerates the fourteen *Khalífahs* or sovereigns of the family, which would have been totally exterminated by the BENI ABBÁS or ABBASIDES, had not ABDAR'RAHMAN BEN MOAVÍAH preserved it in Spain, where he began to reign in the year 139 of the *hejrah* (or of our era 756) and the *Ommiah* dynasty continued in that country until the year 424 (or of Christ 1032). See the " Bibliotheque Orientale " of D'Herbelot (in the article *Ommiah*), and a detailed account of this dynasty in Major Price's most excellent work, the " Retrospect of Mohammedan History." The *Tárikh* or Chronicle of the *Khalífahs* (تاريخ الخلفا) composed in Arabic by ASSIÚTI (السيوطي) gives a history of the Ommiah who reigned in Spain.

fully, and to some eminent personages of the Beni Abbás[6] family he devotes a considerable portion of his chronicle, while others he notices but slightly.

The great sovereigns of *Irán* and *Túrán*[7] (Per-

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[6] بني عبّاس We learn from D'Herbelot, that of this dynasty (which he denominates the Abbassides) thirty-seven Khalífahs reigned during a space of 523 years, from the year of the *hejirah* 132 until the year 656 (or from 749 of the Christian era to 1258). The Abbassides proved so prolific, that under the Khalífat of Mámún (A.H. 200, of Christ 815) the number of males and females of this family amounted to thirty-three thousand persons. D'Herbelot gives a list of the thirty-seven Abbasside Sovereigns; see the "Bibliotheque Orientale," in *Abbassides*, and Major Price's "Retrospect of Mohammedan History," quoted in the preceding note.

[7] ایران و توران Under this name (*Irán*), says the learned De Sacy, Eastern writers comprehend all that extent of country which is included within the River Euphrates and the Persian Gulf, the River *Jaihún* (or Oxus) and the River Indus, whilst they express by the name of *Túrán* all that part of Asia which lies beyond the River Jaihún. (See the "Memoires sur diverses Antiquités de la Perse," &c. p. 52.) Thus the word *Túrán* implied Scythia, Transoxiana, Turkomania, the country of Tátárs (or, as we call it, Tartary), &c. It appears from various *Pahlavi* inscriptions deciphered by M. de Sacy, (see the work above quoted,) and by Sir W. Ouseley, in his "Observations on Medals and Gems bearing *Pahlavi* Inscriptions" that during two or three centuries the reigning Sassanian monarch of Persia styled himself "King of the Kings of

sia and Turkomania) chiefly occupy his pages; but the Arabian, Egyptian, and Syrian[8] monarchs have been wholly rejected by his pen; even the petty or minor kings of Persia he has omitted.[9]

In the same respect, other compilations of general history are liable to the charge of deficiency or omission, which must be supplied or corrected from the examination of different works relating distinctly to particular dynasties.

Originally the learned men of *Maghreb*[10] and *Andalus*[11] (Africa and Spain) employed great skill

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Irán and *Anírán*"—names equivalent in signification to the modern *Irán* and *Túrán*. We learn from the dictionary "Burhán Kateâ" (in voce) that "*Túrán* is the name of a region lying on the farther side of the *Ab i Amú*," or the River *Amú* (the *Jaihún* or Oxus), that is, the country of *Máwer al nahr* (Transoxiana); and as FERIDÚN (one of the most ancient monarchs) had bestowed the supreme government of this country on his eldest son TÚR, it was after him named *Túrán*—

توران نام و لایتر است بر انطرف آب آمو یعني ماورا النهر و چون این ملك‌را فریدون بتور پسر بزرك خود داده بود بتوران موسوم شد

[8] The kings of *Arab* (عرب) Arabia; *Misr* (مصر) Egypt; and *Shám* (شام), Syria.

[9] بلکه ملوك خورد و ریزه ایران را نیز ننوشته

[10] See the second note in page 3.

[11] اندلس But this name is accented in the MS. thus اُندلُس *Undulus*. So likewise in the *Burhán Kateâ*. This dictionary,

in historical compositions, and have written a "Táríkh" (تاريخ) or Chronicle on the affairs, not only of every kingdom or province, but of every district and city.

Next to them, the ingenious historians of Egypt and Syria have most ably exerted their talents in this line of literature.

Then may be placed those of *Hejáz*[12] and *Yemen*,[13] and after them the *Iránian* or Persian au-

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however, informs us that the two first syllables are sometimes accented with *fat-hhah*, justifying the pronunciation of *Andalus* (اَندلَس); and as this accords better with the Spanish *Andalusia*, it is adopted throughout the following pages.

[12] حجاز We learn from some remarks prefixed by the editor to "Burckhardt's Travels in Arabia," that certain Eastern writers divide Arabia into two parts, *Yemen* and *Hejáz;* others into five great provinces, *Yemen, Hejáz, Nejed, Tehama*, and *Yemama;* but the three last mentioned, however extensive, are often regarded as portions of *Hejáz*, which comprises those territories considered by Muselmáns as sacred, the cities of *Mekkah* and *Medínah*, &c. But this name (*Hejáz*) is not used by the Arabian Bedouins in the usual acceptation of the word; they call *Hejáz* exclusively the mountainous country comprehending many fertile valleys south of *Tayf*, &c. (See "Burckhardt's Travels in Arabia," Pref., pp. viii, ix, x.) By some writers *Hejáz* is identified with Arabia Petræa or the Stony; by others confounded with Arabia Deserta.

[13] يمن Arabia Felix, or the Happy. "*Iaman*, ou *Yemen*," says M. D'Herbelot, "province de l'Arabie, qui fait la troi-

thors.[14] But the writers of *Máwerá' al nahr*[15] (although before the time of CHANGÍZ KHÁN[16] some of them undertook historical subjects) have not, since the bright dawn of the *Moghul*[17] government, produced any works (with which I, at least, am acquainted) besides the "Táríkh-Rashídi,"[18] composed by MIRZÁ HAIDER DÚGHLÁT GÚRKÁN,[19] on the history of the KHÁNS, or sovereigns, of *Káshghar*;[20] and the chronicle entitled "Sehífeh Sháhi,"[21] written by MULLÁ TANISH BOKHÁRI,[22]

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sième, et la plus grande partie de ce vaste pays; nous l'appellons l'Arabie Heureuse, à cause des drogues precieuses qu'elle produit." See the "Bibliotheque Orientale" in *Iaman*.

[14] See the note on *Irán*, p. 6.

[15] ماوراء النهر or "that which is beyond the river" (the *Jaihún*, جيحون—*Amú* آمو or *Oxus*), Transoxiana. See the note on *Irán*, p. 7.

[16] چنگيز خان This renowned conqueror was born in the year (of the hejirah) 549 (of the Christian era 1154).

[17] مُغُل [18] تاريخ رشيدي [19] ميرزا حيدر دوغلات كوركان

[20] در ذكر خانان كاشغر *Káshghar*, according to SÁDIK ISFAHÁNI ("Geographical Works," p. 127), the chief place of the *Oighúr* (or *Aighúr*) country. It is described in the dictionary "Burhán Katcâ" as a place in *Turkistán* (تركستان) remarkable for the beauty of its inhabitants—منصوب بخوبان و خوش صورتان

[21] صحيفه شاهي [22] ملا تنش بخاري

recording events which occurred in the time of ABDALLAH KHÁN, the USBEK, ruler of *Túrán*.[23]

But no historical work proceeding from any writer of *Máwerá' al náhr* (or Transoxiana) has ever fallen under my inspection.

Neither have the inhabitants of India any useful or interesting chronicle[24] composed before this extensive country became subject to the upright government and liberal institutions of the Gúrkánian monarchs.[25] Indeed, the Táríkhs, or histo-

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[23] عبد الله خان اوزبك فرمانرواي توران The "Sehifeh Sháhi" must be (although under a different title) the work described by Major Stewart in his excellent Catalogue of TIPPOO SULTÁN's Oriental Library, No. xxvii, as the "Abdallah Námeh" (عبد الله نامه)—a History of the Usbeg Tatárs who, in 1494, invaded Transoxiana, and "having driven out the descendants of TIMOUR, have ever since retained possession of that country. The prince, whose memoirs are the chief subject of this work, was ABDALLAH KHÁN, contemporary of the renowned AKBER, Emperor of *Hindústán*, with whom he kept up a constant correspondence and interchange of embassics, and died A. D. 1595. The author was MOHAMMED BEN TUNISH AL BOKHÁRY."

[24] Our author here does not allude to works originally written in the Sanskrit languagc, or any other ancient dialect of India, his object being merely to notice Arabic and Persian histories of the Muselmán dynasties.

[25] خواقين عد الت آيين كوركانيه So called after the title GÚRKÁN (كوركان), which is frequently subjoined to the name of TAIMÚR or TÍMÚR. See the notes immediately following.

rical works that we possess, are generally restricted in their subjects to a few important transactions, and are written with little attention to chronological accuracy respecting the dates of years or months in which those transactions occurred.

But after the bright sun of prosperity, that never sets, had risen in India under the domination of the imperial descendants of his Majesty the SÁHIB KERÁN,[26] the conqueror of the world, EMÍR TAIMÚR GÚRKÁN,[27] many very excellent books have been written on historical subjects.

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[26] صاحب قران "The Lord of the grand conjunction of the planets," in which, says D'Herbelot, "the astronomers pretend that the foundations of the chief empires have been formed." This title may also imply "Lord of the extreme quarters of the world," the word *kern* here signifying a horn or extremity; thus Alexander the Great was surnamed DHUL'KARNEIN—"Lord of the two horns" of the world, the East and West. See the "Bibliotheque Orientale," in *Saheb Keran*.

[27] حضرت صاحب قران كيتي ستان امير تيمور كوركان The death of this great conqueror happened in the year 807 of the Muselmán era (or of Christ 1405). To his name TIMOUR, TIMÚR, or TAIMÚR, was often added the epithet *lang* لنك signifying "lame" or "deformed," and alluding to some personal defect or infirmity: hence the strange title of *Tamerlane*, which many European writers have bestowed on him. (See the "Geogr. Works of Sádik Isfaháni," p. 19. note.)—

In the time of his Majesty the Emperor JELÁL ADDÍN MUHAMMED AKBER PÁDSHÁH,[28] whose residence is now in Paradise, the events which happened during the reigns of those illustrious princes (the descendants of EMÍR TAIMÚR) were circumstantially and minutely recorded; and the "Akber Námeh,"[29] the "Jehángír Námeh,"[30] and the "Padshah Námeh,"[31] were compiled from the journals and commentaries of those departed monarchs.

Since that time until the present day, an interval of nearly one hundred years, the want of curiosity in the sovereigns and nobles of this country and their indifference respecting history

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TAIMÚR, at the time of his death, was sixty years old; and the surname of *lang* was given to him, "parcequ'en effet ce prince étoit estropié de la main et du pied droit. Clavijo, auteur Espagnol, qui a vu ce conquérant, nous assure qu'il n'avoit que les deux petits doigts de moins." See the Life of TIMOUR prefixed to M. Langlès's "Instituts Politiques et Militaires de TAMERLAN, proprement appellé TIMOUR," p. 34. A portrait, extremely curious, and said to be original, is in the collection of the Right Hon. Sir Gore Ouseley.

[28] جلال الدین محمد اکبر پادشاہ [29] اکبر نامہ

[30] جہانگیر نامہ

[31] پادشاہ نامہ This Chronicle, with the "Akber Námeh," and the "Jehángír Námeh," shall be more particularly noticed in subsequent passages.

have been such that no new work of any merit has appeared, and the notices of transactions are confined to the pages of official records.

Now the titles of some extensive historical works of a general nature shall be offered to the reader; among them I must first mention compositions in the Arabic language. One is the "Táríkh Kebír,"[32] or "Great Chronicle" of MAHOMMED IBN JARÍR TABRI,[33] comprising the history of most regions in which *Islám* (اسلام or the Muselmán religion) is professed, down to the year

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[32] تاريخ كبير This work, from the author's different names, below mentioned, is sometimes quoted by Eastern writers as the "Táríkh Jaaferi" (تاريخ جعفري), or the "Táríkh Ebn Jarír (تاريخ ابن جرير).

[33] محمد ابن جرير طبري Of this eminent historian we have the following account in a note annexed to Pococke's "Specimen Historiæ Arabum" (p. 383, Oxon. 1650). "Al Tabarita—Abu Jaafar Mohammed Ebn Jarir al Tabari" ابو جعفر محمد بن جرير الطبري Ille toties in Historia Saracenica laudatus. Natus anno H. 224, in ditione طبرستان *Tabarastan*, mortuus anno 310. Historiæ suæ seriem perduxit ad annum 302—كان ثقة في نقله و تاريخه اصح التواريخ و اثبتها *Fidus fuit in allegationibus suis, estque historia ipsius historiarum verissima et certissima*, inquit EBN CHALLECAN.

of the *Hejrah* 300.[34] But this admirable work, in the original Arabic, is so extremely rare that the humble author of this tract has never, to the present hour, seen more than two volumes of it; and if a reasonable judgment may be formed from the contents of these two portions, it is evident that the whole work must have occupied at least *twenty* volumes.[35]

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[34] Corresponding to the year of the Christian era 912; but we have seen in the note above quoted from Pococke, that TABRI brought his history down to a period later by two years.

[35] It has long been supposed, on the authority of eminent writers hereafter quoted, that the original Arabic text of TABRI'S Chronicle exists only in fragments; but the Editor has lately felt much satisfaction on learning from a highly accomplished Orientalist, Dr. Rosen, that he had himself examined in the Royal Library at Berlin a great portion of the Arabic Work, comprised in five volumes. Yet that the whole should not exceed *four*, would appear from a note of the learned Erpenius, quoted in Sir William Ouseley's account of a rare and valuable MS., preserved in the British Museum (Cottonian Library, Vitell. A. iv). This account is given in the "Oriental Collections," vol. ii. p. 185, as follows: — "An ancient Arabic volume, in quarto, containing the second "of the four parts which compose the 'Táríkh Kabír, or Great "Chronicle,' of the celebrated historian ABI JAAFER MO- "HAMMED EBN JARÍR (ابي جعفر محمد بن جرير), surnamed "from *Tabaristán*, in Persia, the place of his birth, *Al Tabarí*. "This volume contains the history of the Prophets from

In the next place I shall mention a celebrated

" SHAIEB (شعيب) until the time of Mohammed. TABARI, " the venerable author, was born in the year of Christ 838: " his work contains the ancient traditions of the Jews, Per- " sians, and Arabians—the history of the Patriarchs, Pro- " phets, and Kings; and as it is supposed that the original in " Arabic complete does not exist, this fragment may be con- " sidered a literary treasure. The learned Ockley, in his " 'History of the Saracens,' styles TABARI the *Livy of the* " *Arabians, the very parent of their history*, and congratulates " himself on having found a folio fragment of his Chronicle " among Archbishop Laud's MSS. Fortunately, however, " this work is preserved in the Persian and Turkish transla- " tions: the former, made within a few years after the author's " death, is enriched with many curious additions by the learned " translator, particularly on the subject of Persian history and " antiquities. From the latter part of TABARI'S Chronicle " ELMAKÍN compiled his 'History of the Saracens,' pub- " lished by ERPENIUS; and it would appear that this volume " once belonged to that celebrated Orientalist, from the fol- " lowing note written at the beginning of the MS.—'Continet " hoc volumen historiam propheticam a Sjuabio, (qui vixit " tempore Jacobi,) Patriarchæ ipsoque Jacobo ad tempora " usque Muhammedis Abulcasimi pseudoprophetæ Arabum, " estque tomus secundus celeberrimi apud Orientales historici " Muhammedis ABUJOAFARIS, qui floruit circa annum Christi " 800, et in Oriente Arabicè existimatur periisse, et Persicè " atque Turcicè tantum extat: hic tamen liber Arabicus est, " et de quatuor tomis secundus.'—ERPENIUS. There are also " some marginal notes in Latin."——" I am as yet," says Ockley in his " History of the Saracens," vol. ii. Intr. &c.

Arabic chronicle entitled "Táríkh Kámel,[36] com-

xxxiii.) "destitute of Turkish, which I should not be so much concerned at, were it not for five volumes in that language in our Public Library (Cambridge), which I behold with delight and concern at the same time—with delight, because they are ours, and so not to be despaired of; with concern, because I do not understand them. They are a translation of the great TABARI, who is the Livy of the Arabians, the very parent of their history; and, as far as I could find by inquiry, given over for lost in Arabic. I formerly inquired of my predecessor, Dr. Luke, concerning him, who said he had never met with him in the East, and that he was to be despaired of in Arabic. Monsieur D'Herbelot says the same." We learn from Sir W. Ouseley's Preface to EBN HAUKAL'S "Oriental Geography," that the Persian translation of TABRI'S great work was made by a man of considerable learning (vazír to one of the Samanian princes) in the year of the hejira 352, (anno Christi 963,) about forty years only after the death of TABRI; and this translator enriched the work with so much additional matter, from rare books of the astronomers, the Persian Fire-worshippers, Jews, and Muselmáns, that D'Herbelot prefers the translation to the original Arabic text,—"de sorte que cette traduction est beaucoup plus curieuse que le texte Arabique."—(Bibl. Orient. in *Thabari.*) It was this passage, as Sir William remarks, that gave occasion to a note in Gibbon's "Decline and Fall of the Roman Empire" (chap. 51 note 33): "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." It appears also, from the same Preface to EBN HAUKAL, that a fine copy of this Per-

posed by IBN ATHÍR,[37] bringing the general his-

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sian translation (two folio vols. transcribed in 1446) was styled a "*Phœnix Librorum*" by the learned Professor Tychsen of Rostock. This inestimable MS. seems (from some lines written in gold letters) to have once been deposited in a royal library: it now belongs to Sir W. Ouseley's Collection, and is described in the Catalogue of his Oriental MSS. No. 269. This Catalogue (printed for private circulation) enumerates other precious copies of the Persian TABRI—especially No. 271, in 3 vols. 4to, a beautiful and perfect MS. transcribed in 1488, and No. 274, in 2 vols. "This," says Sir William, "is particularly valuable for a Preface, (of which I have never seen another copy,) containing much curious historical matter; tables of the different dynasties, ruled with red lines; the names and titles of sovereigns; duration of their reigns; works for which they were celebrated; their *costume* and attributes, (which may have been taken from gems, pictures, or statues). These tables come down to the time of the ال بويه or family of BÚIAH." From a fine old copy of the Persian "TABRI," collated with others in the Bibliotheque du Roi, Monsieur Dubeux, a very ingenious Orientalist of Paris, is engaged in preparing a translation.

[36] تاريخ كامل

[37] ابن اثير The following notice of this author, and of his work the "Táríkh Kámel," (taken from EBN KHALEKÁN,) is given by Pococke in a note to his "Specimen Historiæ Arabum," p. 370. Oxon. 1650. ALI EBNOL ATHIR—
ابو الحسن علي بن ابي الكرم محمد بن عبد الكريم الشيباني المعروف بابن الاثير الجزري الملقب عزالدين
ABUL HASAN ALI EBN ABIL CARM MOHAMMED EBN

tory (of Asia) down to the year six hundred and twenty-eight of the hejrah,[38] and comprising records of most Muhammedan countries, such as *Maghreb* (or the north-western parts of Africa), *Andalus* (Spain), *Misr* (Egypt), *Shám* (Syria), *Arab* (Arabia), *Irán* (Persia), *Túrán* (Turkomania), and *Hindústán* (India). The "Táríkh Kámel" is a most excellent and useful work, forming ten volumes, which in this part of the world (India) are rarely seen.

Another Arabic chronicle is the "Kitáb al Bedáiet wa al Neháiet,"[39] written by IBN KATHÍR SHÁMI,[40] which fills two volumes of considerable

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ABDIL CARIM AL SHAIBANI, notus nomine EBNOL ATHIR AL JAZARI, cognominatus EZZODDÍN, frater AL MOBARACI EBNOL ATHIRI, natus in جزيرة ابن عمر anno H. 555, (an. Christi 1160,) mortuus an. 630, (1232,) historiam كامل inscriptam, ab origine mundi usque ad finem anni H. 628 perduxit (EBNOL CHALEC). Respecting EBN AL ATHÍR, the learned Professor Hamaker, of Leyden, says, "Restat ut de IBN ATSIRO videamus quod nomen tribus fratribus commune fuit, notissimo historico auctori libri AL KAMEL, AZZEDINO ABOUL HASSANO ALIO—defuncto Mausulæ a. 630 (Christi 1232-3). See the "Specimen Catalogi Codicum MSS. Orientalium Bibl. Academ. Lugduno-Batavæ," p. 164.

[38] Of the Christian era 1230.

[39] كتاب البداية و النهاية [40] ابن كثير شامي

magnitude: the history descends a little below the year seven hundred of the hejra.[41]

Another is the "Muntezm"[42] of IBN JÚZI,[43] which he composed on a very extensive plan, according to report; but this work I have never seen.

Next may be mentioned the chronicle entitled "Merát al Zamán,"[44] of which the author is SABT IBN AL JÚZI:[45] this comprehends a great extent of historical matter: only one volume of it has ever fallen into my hands.

Then follows the "Táríkh Kebír Zahebi,"[46] a composition which I have never seen.

And next we may remark the Táríkh or Chro-

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[41] تاسال هفتصد و چند هجري "To the year 700, and some odd years." The Muhammedan year 700 corresponds to 1300 of the Christian era.

[42] منتظم

[43] ابن جوزي Casiri mentions in his 'Catalogue of the Escurial Manuscripts' (vol. ii. p. 15) an author entitled EBN ALATHIR BEN ALGUÍZI (ابن الا ثير بن الجوزي) "cujus Historia XIII. voluminibus est comprehensa."

[44] مراة الزمان

[45] سبط ابن الجوزي This author is mentioned by Casiri in his 'Catalogue of the Escurial MS. Library' (vol. ii. p. 27). The "Speculum Temporis" (مراة الزمن) consists of several volumes, and was composed at Damascus in the year of the hejrah 579 (of Christ 1183).

[46] تاريخ كبير ذهبي

nicle of IBN KHALDÚN,[47] who, although in this work he mentions all the royal dynasties, yet has more particularly devoted his pages to the history of the Muhammedan sovereigns who reigned in *Maghreb* (or Mauritania), Syria, and Egypt.

Of the same description we find another work, which must be here noticed, the Chronicle of MAKRÍZI,[48] which is entitled "Al Selúk fí didel al molúk."[49]

And next to that we may place the "Kitáb Nafahh al Tayib,"[50] filling two large volumes.

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[47] تاريخ ابن خلدون a translation of IBN KHALDÚN'S "History of the Berbers" has been undertaken by the learned Professor Lee, of Cambridge.

[48] تاريخ مقريزي. The full name of MAKRÍZI is given as follows in Pococke's notes to his "Specimen Historiæ Arabum," p. 370 (Oxon. 1650). "Al Makrizíus:

تقي الدين احمد بن علي يعرف بالمقريزي

Takioddin Ahmed Ebn Ali, vulgo *Al Makrízi* dictus—natus, ut ipse in Historia testatur, post annum H. 760. scil. teste Jalaloddino 769, mortuus 840." These dates correspond to the years of Christ 1358, 1367, and 1436. In a list of works now in the hands of different translators for the "Oriental Translation Committee," we find MAKRÍZI'S "Khitat, or "History and Statistics of Egypt, (to be) translated by Abraham "Salamé, Esq. This Arabic work includes accounts of the con- "quest of Egypt by the Khalífahs A. D. 640, and of the cities, "rivers, ancient and modern inhabitants of Egypt, &c."

[49] السلوك في دِدل الملوك [50] كتاب نفح الطيب

Then the work entitled "Táríkh Andalus,"[51] or the Chronicle of Spain, composed by ABÚ AL ABBÁS MAKRI,[52] and containing an account of the various conquests made in that country by those who professed the religion of Islám (or Muhammedanism). This work also describes every city or town in *Andalus* (or Spain), with the particulars or remarkable circumstances of each: it likewise records the memorable transactions of the sovereigns, the vazírs (or ministers), and the nobles; furnishing, besides, various anecdotes of the learned men of that country, from the time when it was first subjugated by the Muselmáns, whilst ABD AL MALEK MARWÁN[53] reigned, in the year of the hejrah ,[54] until nearly the year one thousand of the same era,[55] when all Spain fell under the government of the *Nasárái Frank*, or European Christians,[56] and the

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[51] تاريخ اندلس Respecting the pronunciation of this name, see note 11. p. 7.

[52] ابو العبّاس مقري

[53] عبد الملك مروان ABD AL MALEK, the son of MARWAN, was fifth Khalífah of the *Ommiah* race.

[54] The Manuscript does not express the date; but it is well known that ABDALMALEK began to reign in A. H. 65 (or of Christ 685), and died twenty-one years after.

[55] Or of Christ 1591.

[56] نصاراي فرنك According to SÁDIK ISFAHÁNI ("Geogr.

true believers no longer retained any possessions in that land.

To this account I must further add, that the "Táríkh Andalus" is enriched with admirable poetry, and men of erudition regard it altogether as a most excellent and valuable work.

Now, among the most highly esteemed and extensive works on general history that have been composed in the Persian language, the "Rauzet al Safá"[57] seems entitled to the first place. This celebrated chronicle is, in some parts, minute and prolix; in others, brief and concise, written after the manner of an epitome or compendium. It must, however, be remarked, that the author has been chiefly copious in such portions of his "Rauzet al Safá" as record the history of those sovereigns who reigned over *Irán* and *Túrán* (or Persia and Turkomania).

Another Persian work of considerable extent is the "Táríkh Alfí,"[58] comprising the annals of

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Works," p. 49) "The birth of JESUS (on whom be peace!) "happened at *Naserah* (ناصرة), and the first tribes that adopted "the religious doctrine of that holy personage were the inha- "bitants of this village; therefore they were called *Nasári* "(Nazarenes); and, by degrees, this name has been given to "all who profess the religion of JESUS."

[57] Already noticed in p. 4.

[58] تاريخ الفي or the "Chronicle of a Thousand Years," from the beginning of the Muhammedan era.

most nations that profess the Muselmán faith. But in this chronicle there are numerous defects; for instance, of some most important events no mention whatever has been made: thus the battle of *Kádesíah*,[59] which was one of the principal victories obtained by the true believers, and their wars with the barbarian or heathen Persians, are wholly omitted in the "Táríkh Alfí;" and it would almost appear that this work had never undergone the author's revisal or correction.

Since it has been shown that voluminous chronicles, treating of general history, are in this manner imperfect and defective, it will be necessary, as the best means of acquiring information on the subject of each dynasty and of each monarch, to consult various works: thus, if our object be a full account of events which happened while the RÁSHÍDI KHALIFAHS[60] reigned, (may they all partake of the divine blessing!) we should

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[59] قادسيه The victory obtained by the Muselmáns at *Kádesíah:* overthrew the Sassanian dynasty of Persian kings: this battle happened in the year of Christ 636. *Kádesíah* is described by SÁDIK ISFAHÁNI ("Geogr. Works," p. 118) as "a place in the vicinity of *Kúfah*." It is distant from this city fifteen parasangs or Persian leagues, in that part of Arabian *Iráh* which was the ancient Chaldea. This decisive battle lasted three days.

[60] خلفاي راشيدين

examine the Arabic chronicles hereafter mentioned.

The great chronicle or "Táríkh of Tabri," the "Táríkh Ibn Athír," the "Táríkh Ibn Kethír,"[61] and the "Táríkh Zahabi;"[62] also the "Fatuhh of Ibn Aâsim Kúfi,"[63] and the "Mustekesi,"[64]—all these are in the Arabic language.

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[61] Respecting the three chronicles here mentioned, see pp. 13—17, 18.

[62] ZAHABI—This writer, who was born in the year of Christ 1273, and died in 1347, composed a book entitled "The Meidán," (ميدان) and another (his principal work) the "Táríkh al Zahabi" or "Taríkh al Islám" تاريخ الاسلام comprised in twelve volumes. (See Hamaker's "Specimen Catalogi, &c." pp. 18, 19.)

[63] فتوح ابن اعثم كوفي This ancient Muselmán writer (AÂSIM of *Kúfah*), and the Persian translator of his work, are thus noticed, under the title فتوح in HÁJI KHALÍFAH'S Bibliography, according to a MS. preserved in the British Museum—اعثم و هو محمد بن علي المعروف باعثم الكوفي و ترجمته الاحمد بن محمد المستوفي "AASIM—and this person is MUHAMMED BEN ALI, generally called AÂSIM AL KÚFI—and the translator (of his Chronicle) was AHMED BEN MUHAMMED ALMASTOWFI." But different copies (in Sir William Ouseley's Collection) name the author ABÚ MUHAMMED AHMED BEN AÂSIM AL KÚFI—ابو محمد احمد بن اعثم الكوفي or simply AHMED BEN AÂSIM AL KÚFI—احمد بن اعثم الكوفي. The translation from Arabic into Persian appears to have

Among Persian historians we must consult, respecting those monarchs (the RÁSHÍDI KHALÍFAHS), the "Rauzet al Ahbáb,"[65] the "Rauzet al Safá," the "Táríkh Alfí," the Tarjumah, or translation of IBN AÂSIM's work the "Fatuhh" before noticed,[66] and the chronicle entitled the "Mukessed al Aksi fí Tarjumah al Mustekesi."[67] These works, here named, will afford sufficient information concerning those illustrious Khalífahs.

And if the reigns of the BENI OMMIAH and the BENI ABBÁS families[68] be the object of our research, those Arabic works above mentioned will furnish ample accounts of them, except the "Táríkh Fatuhh" of AÁSIM KÚFI,[69] and the "Mustekesi," neither of which chronicles furnish any anecdotes of those dynasties; but on this subject

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been made in the year 596 (or of Christ 1200). Although the "Book of Victories" ("Kitáb Fatuhh") has been ascribed by many to AASIM of *Kúfah* himself, Sir W. Ouseley is convinced that the author was AÂSIM's son.—See a letter respecting the tomb of Daniel at *Susa*, in Persia, published in the Rev. Mr. Walpole's "Collection of Travels," vol. ii. p. 428.

[64] مستقصي [65] روضة الا حباب [66] ترجمه فتوح ابن اعثم
[67] المقصد الاقصي في ترجمه المستقصي

[68] Of those illustrious dynasties. See the notes in pp. 5, 6, &c.

[69] Already mentioned in p. 24.

the Persian "Táríkh Alfí" may be consulted with advantage.

Should our object be the history of Iránian or Persian kings, we must again refer to the "Rauzet al Safá" and the "Táríkh Alfí," more particularly respecting such dynasties as the DIÁLEMEH,[70] the SELÁJEKAH,[71] the SÁMÁNIÁN,[72] GHAZNAVIÁN,[73] and KHUÁREZM SHÁHÍAN[74] monarchs,

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[70] دیالمہ An Arabic plural, denoting those princes whom the Persians call DILEMIÁN, or the DILEMITES, as some European writers style them. *Dílem* (دیلم) is a province bordering the Caspian Sea on the South.

[71] سلاجقہ SELÁJEKAH, the SELJÚKIANS, or SELGIUCIDES, as D'Herbelot calls them, were divided, according to that writer, into three branches—that of *Irán*, or Persia; of *Kirmán;* and of *Rúm*. The two former began to reign about the year 429, (or of Christ 1037,) and ceased in 590 (that is, of the Christian era, 1193). The SELJÚKIANS of *Rúm* began to reign in 480, and ceased in 700 (or from the year of Christ 1087 to 1300). See D'Herbelot in SELGIUKIAN.

[72] سامانیان SAMÁNIÁN. The nine princes of this dynasty, which began in the year 261 of the hejrah (or of Christ 874) and terminated in 388 (998), possessed, besides Transoxiana, most of those provinces which now constitute the Persian empire. They are styled SAMANIDES by many European writers.

[73] غزنویان or GHAZNEVIDES, as they are called by D'Herbelot, (GHAZNAVIAH in Arabic,) a dynasty comprehending fourteen princes, who reigned in Persia and India from the year

of whom the "Táríkh Kámel" of Ibn Athír, already quoted, gives copious and detailed accounts.

Those who desire to peruse a circumstantial history of the Safevíah,[75] or last race of the Persian kings, may derive satisfactory information from the "Habíb al Siyar," before mentioned, in which is comprised, with various other records, an account of Sháh Ismâíl[76] deduced nearly to the time of his death.

On the subject also of this sovereign and of his son Sháh Tahmasp,[77] many anecdotes may be collected from the work entitled "Ahassan al Tuáríkh,"[78] composed by Hasan Beig Rúmlú.[79]

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384 or 387 (of Christ 994 or 997) until the year 539 or 542 (of the Christian era 1144 or 1147).

[74] خوارزمشاهیان Khuárezm Sháhián. Of this powerful dynasty, which began A. H. 491, and lasted until 628, (or of the Christian era 1097 to 1230,) D'Herbelot enumerates nine sovereigns.

[75] صفویه The *Safevi* or *Sefevi* dynasty, styled *Sofi* or *Sophy* by some European authors. The kings of this race governed Persia from the year 1500 till about 1736, when they were overthrown by the usurper Nádir Sháh.

[76] شاه اسمعیل [77] شاه طهماسپ

[78] احسن التواریخ A rare and valuable work, thus described by Sir W. Ouseley in the Catalogue of his Oriental MSS. (No. 346) as the work of "Hasan Rúmlú, grandson of Emír

Likewise from the "Táríkh Aâlum Árá,[80] which contains, besides the histories of those two monarchs above named, an account of events that occurred in Persia after the time of Sháh Tahmasp,[81] and when the imperial standard of Sháh Abbás,[82] lately deceased, had been exalted, until the last days of that illustrious sovereign.

But the "Táríkh Âálum Árá" does not display much elegance of style; it is however a curious and useful chronicle, abounding with excellent information. I have not seen any other work that particularly relates to the Sefevi transactions since the time of Sháh Abbás.

And Táher Wahíd,[83] author of a chronicle entitled the "Táríkh" or History of Sháh Abbás Tháni[84] (or the Second), has furnished little more than a specimen of pleasing style, contenting himself with the mention of only some few im-

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Sultán Rúmlú; (containing) the History of Sháh Ismâíl and his son Sháh Tahmasp, with notices of the sovereigns of Rúmieh, the princes of Jaghatái, khans of the *Uzbeks*, learned men, vazírs, &c. that flourished in their times, from A. H. 900 (1494) to 985 (1577). A most curious and useful work, not only in history but geography, mentioning various places, rivers, mountains, castles, &c. little known. I have never seen another copy of this Chronicle."

79 حسن بيك روملو 80 تاريخ عالم ارا 81 شاه طهماسپ
82 شاه عباس 83 طاهر وحيد 84 تاريخ شاه عباس ثاني

portant occurrences, and not paying much attention to chronological dates in noticing the particular month or year.

If our intention be to make researches concerning the history of those sovereigns who ruled in Arabia and Africa, we may consult the Arabic chronicles already mentioned; also the book entitled "Al âkud al 'lúlíet fí Táríkh ad'dowlet al resúlút;"[85] also the "Beghíet al mustefíd fí akhbár medínah Zabíd:"[86] these two works relate to the history of *Yemen* (or Arabia Felix).

But the "Kitáb al mukaffi al Makrízi"[87] is a history of *Misr* (or Egypt). MUSTAFA EFENDI[88] likewise, in his "Táríkh," which comprises a general account of different Muselmán dynasties, has included those kings who reigned in Egypt.

And on the subject of those two holy cities, *Mekkah Maazmeh*[89] and *Medínah Makarremeh*,[90]

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[85] العقود اللولية في تاريخ الدولة الرسولية

[86] بغية المستفيد في اخبار مدينه زبيد

[87] كتاب المقفي المقريزي See the note on MAKRÍSI in p. 20.

[88] مصطفي افندي or, perhaps, MUSTAFA AKTEDI (اقتدي) the last word being very ambiguously written.

[89] مكه معظمه or *Mekkah* the highly honoured, or the great.

[90] مدينه مكرمه—the venerable or revered city.

different writers have composed a multiplicity of volumes.

Now, respecting the kings of *Rúm*,[91] who departed from this world before the family of Othmán[92] assumed the government, I have never seen any particular book containing a detailed account. The annals, however, of this Othman race have been written on an extensive plan; but works containing records of that family are extremely scarce in India. Among them may be noticed the chronicle or "Táríkh" entitled "Hesht Behisht,"[93] composed by Mullá Edrís Andalísí.[94] This book I have examined; it contains a detailed account of eight sovereigns of the Othman dynasty, beginning with Othmán Beig

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[91] روم By this name is here understood a great portion of those provinces which now constitute the Turkish empire westward of Persia; it has often a signification much more extensive.

[92] عثمان This name is frequently pronounced Osmán.

[93] هشت بهشت In the Catalogue of Sir William Ouseley's Oriental MSS. (No. 666), the "Táríkh Hesht Behisht" is described as a most valuable work on Turkish history, by Bedlísi. The name of this work implies the *Eight Paradises*.

[94] ملّا ادريس انديسي or rather Bedlísi. See the note immediately preceding.

Ghází,[95] and ending with Ilderim Báiazíd Thá-ni[96] (or the Second).

Another work, also, we may consult for information respecting the Othmán princes; I allude to the "Táríkh" or history of *Mekkah*,[97] written by Mullá Kuttub ad' dín Hanefi,[98] a chronicle which brings down the records of that dynasty to nearly the year one thousand of the hejrah,[99] and is not by any means of rare occurrence in this country (India).

Likewise Mustafa Efendi,[100] in his chronicle, has given a history of the Othmán family until the year one thousand of the same era,[101] in the

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[95] عثمان بيك غازي [96] ايلدرم بايزيد ثاني [97] تاريخ مكّه

[98] ملّا قطب الدين حنفي This must be the work quoted by Burckhardt as "The History of the Mosque of *Mekka*, with which the history of the town is interwoven, called *El Aalam by aalam beled Allah el haram*, in one volume quarto. The author was Kottob ed' dyn el Mekky, who held high offices at Mekka, and brings the history down to the year 990 of the hedjra." See Burckhardt's "Travels in Arabia" (Author's Introduction, p. xiv).

[99] Or of the Christian era 1591; but the more exact date, mentioned by Burckhardt in the note immediately preceding (A. H. 990), corresponds to the year of Christ 1582.

[100] See the note in page 29.

[101] Or of Christ 1591.

manner partly of a detailed narrative, and partly of an abridgment or summary.

Of the MOGHUL sovereigns[1] who have reigned in countries professing the religion of *Islám* (or the Muhammedan faith), illustrious princes, as well of the CHANGÍZIAN as of the GURKÁNIAN or TAIMÚRIAN branches,[2] the history of each dynasty is amply recorded in books that circulate not unfrequently among us (in India).

Thus the history of CHANGÍZ KHAN, and of his descendants, until the arrival of HULÁKÚ KHÁN[3] in Persia, has been composed by KHUÁJEH ELLÁ AD' DÍN OTTÁ MULK JUÍNI,[4] (the brother of KHUÁJEH SHAMS AD' DÍN MUHAMMED,[5]) in his chronicle entitled the "Táríkh Jehán Kushái."[6]

Next, as a sort of appendix or supplement to the "Jehán Kushái," I may here notice the "Táríkh Wessáf,"[7] which copiously details the

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[1] خواقين مُغل

[2] چه طبقه نبيله چنكيزيه و چه فرقه جليله كوركانيه تيموريه

[3] هلاكو خان [4] خواجه علاء الدين عطا ملك جويني

[5] خواجه شمس الدّين محمّد [6] تاريخ جهانكشاي

[7] تاريخ وصّاف by ABDULLAH SHÍRÁZI, as appears from the full title of the work, written in a beautiful copy which the editor has examined:—تاريخ وصاف من تصنيف مولانا عبد الله شيرازي در ذكر سلطنت هلاكوخان و چنكيز خان

history of HULÁKÚ KHÁN, from that monarch's first entrance into Persia until the time of SULTÁN ABÚ SÂÍD KHÁN.[8]

We may also find in the work named "Jamiâ Rashídi,"[9] very ample accounts, historical and genealogical, of CHANGÍZ KHÁN, his descendants, and the chief Moghul princes and nobles.

Respecting those KHÁNS of the CHANGÍZIAN family[10] who reigned in the *Dasht i Kibchák*[11] and in *Máwer al nahr*,[12] I have never happened to see any distinct or particular work: their history, however, may be collected separately from various chronicles that record the affairs of several Persian kings.

The "Táríkh Rashídi," composed by MIRZÁ HAIDER DÚGHLÁT GURKÁN,[13] furnishes nothing more than a brief summary or compendious ac-

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From this valuable MS. some curious extracts are given in Sir W. Ouseley's "Travels," vol. I. p. 170, &c.

[8] سلطان ابو صعيد خان [9] جامع رشيدي [10] خانان چنكيزي

[11] دشت قبچاك An extensive region northward of the Caspian Sea, inhabited by a race of Easterns, Turks, or Tátárs. The extraordinary origin of this name is explained in SÁDIK ISFAHÁNI'S "Geographical Works," p. 1.

[12] Or Transoxiana. See the note on *Irán* and *Túrán*, p. 6.

[13] This work, and its author, have been already mentioned in p. 9.

count of the sovereign KHÁNS of *Káshghar;*[14] and the work called "Sahífeh Sháhi," of which the author is MULLÁ TANISH BOKHÁRI,[15] is founded solely on the history of one among the princes who reigned in *Máwer al nahr;* namely, ABDALLAH KHÁN UZBEK.[16]

But of those who ruled *Irán* and *Túrán* (or Persia and Turkomania), from the time when CHANGÍZ ceased to exercise imperial sway until the rising of that resplendent sun of prosperity, the conqueror of the world, SÁHIB KERÁN (TAIMÚR), very ample records may be found in the chronicle or "Táríkh" of HÁFIZ ÁBRÚ,[17] and in the "Matliâ As'sâdein" (or "al Sâdein");[18] also

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[14] خانان كاشغر [15] Before mentioned, in pp. 9, 10.

[16] عبد الله خان اوزبك

[17] تاريخ حافظ ابرو An excellent work, dated, according to a copy which the editor has examined, in the year of the hejirah 817 (or of Christ 1414). The author, HÁFIZ ABRÚ, died in the year 834 (1430); and as he had travelled in many parts of Asia, his geographical statements, which are numerous, seem well worthy of consideration.

[18] مطلع السعدين This valuable work is entitled at full length in Sir William Ouseley's Catal. (No. 359) مطلع السعدين و مجمع البحرين—a name signifying the "Rising of the two fortunate planets (Jupiter and Venus), and the junction of the two seas," composed by ABD AL REZÁK,

in the "Rauzet al Safá," the "Habíb al Siyar," and in the "Táríkh Alfí."

Concerning the history of SÁHIB KERÁN, the illustrious TAIMÚR, it is completely given in the book entitled "Zaffer Námeh,"[19] written by MÚLÁNÁ SHERIF AD DÍN ÂLI YAZDI;[20] and it is further illustrated in different works; such as the "Matliâ As'sâdein" and the "Rauzet al Safá," and the "Habíb al Siyar," above mentioned.

The history also of TAIMÚR's renowned descendants until the time when SULTÁN HUSEIN[21] assumed the government of *Khurásán*,[22] and placed himself on the throne of *Herát*,[23] is distinctly related in the "Matliâ As'sâdein," and the "Rauzet al Safá," both works already noticed.

Likewise the author of the "Habíb al Siyar" has not only detailed at full length the account of SULTÁN HUSEIN, considerably amplifying the anecdotes given in those chronicles before quoted, but has traced the history of the descendants

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of *Samarkand*, who flourished about the middle of the fifteenth century—عبد الرزاق سمرقندي

[19] ظفر نامه or the "Book of Victory," very ingeniously and accurately translated into French by M. Petis de la Croix.

[20] مولانا شرف الدين علي يزدي [21] سلطان حسين

[22] خراسان [23] هرات

of SULTÁN SÂÍD ABÚ SÂÍD MÍRZÁ,[24] and also the history of that monarch who now reposes in Paradise, BÁBER PÁDSHÁH,[25] until the year nine hundred and thirty of the Muhammedan era.[26]

Besides this, I have seen the work entitled WÁKIÂT BÁBERI,[27] in which that royal commentator himself, SULTÁN BÁBER,[28] has written a minute account, relating the transactions of his own reign.

In the work called "Táríkh Jauher Aftábchi,"[29] we find commemorated the history of that great monarch HUMÁIÚN PÁDSHÁH,[30] whose residence is now in heaven : but of this composition the

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[24] سلطان سعید ابو سعید میرزا [25] بابر پادشاه

[26] Corresponding to the year 1523 of the Christian era.

[27] واقعات بابري Of this curious work an excellent translation (into English) has been made by two gentlemen, noticed in the additions to this Essay.

[28] سلطان بابر

[29] تاریخ جوهر افتابچي This must be the same as the "Memoirs of HUMÁIÚN," translated by Major Stewart, from the Persian of JAUHER AFTÁBCHI, and published by the Oriental Translation Committee. Major Stewart entitles the MS. work from which he made his translation the *Tezkerreh el Vakiat*, or "Relation of Occurrences." *Aftábchi* signifies the person who holds the ewer or water-jug to his master for the purposes of ablution.

[30] همایون پادشاه

style is too familiar and undignified. Respecting however the chief transactions of HUMÁIÚN's reign, we must seek information from the "Akber Námeh,"[31] of the learned SHEIKH ÁBÚL FAZL,[32] also from the "Ikbál Námeh,"[33] a work composed by SHERÍF MUATAMED KHÁN,[34] in which events are recorded at considerable length.

But of that illustrious emperor, the mighty AKBER PÁDSHÁH,[35] whose throne is in Paradise, the history has been written in various chronicles, each of them recording particular facts and circumstances which the others do not relate. Among the largest and most esteemed of those chronicles that celebrate his glorious career, are the "Akber Námeh," of SHEIKH ÁBÚL FAZL, above mentioned, who has minutely detailed, each in its proper place, the events that occurred during the forty-six years of AKBER's government; and of the remaining four years, SHEIKH ENÁIET ULLAH[36] has given an account in his work entitled the "Tekmileh Akber Námeh;"[37] while the SHERÍF MUATAMED KHÁN, in the "Ikbál Ná-

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[31] اکبر نامه [32] شیخ ابو الفضل [33] اقبال نامه

[34] شریف مُعتمد خان [35] اکبر پادشاه [36] شیخ عنایت الله

[37] تکمله اکبر نامه A name signifying the completion or perfection of the "Akber Námeh," or, as it may be styled, the supplement to that work.

meh" already mentioned, commemorates the transactions of AKBER's whole reign, which lasted fifty years.

The "Tabkát Akberi"[38] also contains an account of that monarch's reign as far as the fortieth year; so likewise the "Táríkh" of MULLA ABD AL KÁDER BEDÁÚNÍ.[39]

Besides those chronicles, the "Táríkh Alfí," and the "Táríkh" of FERISHTAH,[40] and se-

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[38] طبقات اكبري In an original MS. Catalogue, compiled by an English gentleman in Bengal many years ago, and now in the Editor's possession, the following account of this work occurs—"Tabkát Akberi," composed by NIZÁM AD'DÍN AHMED OF HERÁT (نظام الدين احمد هروي) in two volumes —the first containing a history of the conquerors of India from SUBUCTAGI (سبكتكي) to MOEZ AD'DÍN (معز الدين) and of the kings of *Dehli* from MOEZ AD'DÍN to AKBAR: and in the second volume an account of the former Sultáns of countries which had since been subdued by kings of *Dehli*; viz. of *Dekkan*, from the year 648 (of the hejira) to 1002 (or of Christ from 1250 to 1593); of *Gujerát* from the year 793 to 980 (or of Christ 1390 to 1572); of *Bengál* from 741 to 928 (1340 to 1521); of *Málwah* for 158 years; of *Javánpúr* for 97 years; of *Sind* for 236 years; of *Multán* for 245 years; and of *Kashmír* for 80 years.

[39] تاريخ ملا عبد القادر بداوني

[40] تاريخ فرشته An excellent translation of this valuable work has lately been published by Lieut.-Colonel Briggs, in

veral other works, furnish anecdotes illustrating different portions of that victorious emperor's history.

Now concerning the affairs of his majesty, who at present resides in heaven, the illustrious sovereign JEHÁNGÍR PÁDSHÁH,[41] some information, but not much detailed, may be found in the second volume of SHERÍF MUATAMED KHÁN's work before mentioned, the "Ikbál Námeh;" also in the chronicle entitled "Másir Jehángíri,"[42] which was composed by KHUÁJEH KÁMKÁR,[43] generally surnamed GHAIRET KHÁN,[44] nephew (by the brother's side) of ABDALLAH KHÁN FÍRÚZ JANG,[45] and this chronicle (the "Másir Jehángíri") resembles the "Ikbál Námeh" in its paucity of minute details.

Next may be noticed the "Jehángír Námeh,"[46]

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4 vols. 8vo. There is also another English translation of "Ferishtah," made several years ago by the late Colonel Dow.

[41] جهانگیر پادشاه [42] مآثر جهانگیري [43] خواجه کامکار

[44] غیرتخان [45] عبد الله خان فیروز جنك

[46] جهانگیر نامه See the "Memoirs of the Emperor JAHANGUEIR, written by himself, and translated from a Persian Manuscript by Major David Price," Lond. 1829. A most amusing and interesting work, probably the same as one which belonged to the late Dr. Jonathan Scott, and styled in a Cata-

or history of JEHÁNGÍR, in which this great monarch himself has recorded the events of his reign; a work in every respect far preferable to the two above named (the "Ikbál Námeh" and "Másir Jehángíri"); but I have never seen a copy of the emperor's own work, that traces his history beyond the eighteenth year of his reign.

On the subject of that renowned and glorious sovereign the victorious SHÁH JEHÁN PÁDSHÁH,[47] a second SÁHIB KERÁN, (whose dwelling-place is now in heaven,) we must consult the chronicle entitled "Pádsháh Námeh,"[48] of which the first and second volumes were composed by MULLÁ ABD AL HAMÍD, of *Lahúr*, (or *Lahore*,)[49] the third volume being a compilation made by MUHAMMED WÁRETH;[50] and this work (the "Pádsháh Námeh") is of considerable utility, because it details every circumstance and particular fact that any reader can desire to know respecting the great SHÁH JEHÁN, from the time when he first

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logue of his MSS. the "Kár Námeh Jehángíri," كارنامه جهانكيري or Journal of the Emperor JEHÁNGÍR, a small *duodecimo* volume, beginning with حمد بغايت و شكر بي نهايت and ending with خود مي اندازم ديكر شروع از همه مي شود

[47] صاحب قران ثاني شاهجهان پادشاه غازي

[48] پادشاه نامه [49] ملّا عبد الحميد لاهوري [50] محمد وارث

ascended the imperial throne until the thirtieth year of his reign had closed. Of the year and three months remaining (of his reign) after that period, we have an account in the work called "Âámel Sáleh,"[51] composed by Muhammed Sáleh Kanbú,[52] but not on the same comprehensive plan as the "Pádsháh Námeh." It must however be acknowledged, that the "Âámel Sáleh" is a very good composition, and furnishes the history of Sháh Jehán from his very birth to the moment of his death.

On the subject of that distinguished personage before he had assumed the imperial government, various anecdotes have been recorded by Sherif Muatamed Khán,[53] in a work which might with propriety be entitled "Mutekedmeh Pádsháh Námeh."[54]

Likewise Amínái Kazvíni Munshi[55] has written an account of the first ten years of that emperor's reign; but this work only differs in style from the "Pádsháh Námeh" of Abd al Hamíd, already mentioned.

On the history of that mighty conqueror of the

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[51] عامل صالح [52] محمد صالح كنبو [53] شريف معتمد خان

[54] متقدمه پادشاه نامه or "A Prelude or Introduction to the Pádsháh Námeh."

[55] اميناي قزويني منشي

world, PÁDSHÁH ÂÁLUMGÍR JEHANSITÁN,[56] (who now enjoys the delights of eternal felicity,) all that relates to him before the commencement of his reign may be found in the "Pádsháh Námeh," of which I have above spoken; and whatever occurred since the time when he placed himself on the exalted throne of empire, until the tenth year of his reign had ended, is related with ample details in the "Âálumgír Námeh,"[57] composed by MUHAMMED KÁZIM, the son of AMÍNÁI KAZVÍNI;[58] but of the remaining forty years, during which that powerful sovereign reigned, I have never seen a regular or continued history.

Likewise MUHAMMED SÁKI MUSTAAD KHÁN,[59] who composed the chronicle named "Másir Âálumgíri,"[60] has not by any means rendered his work complete; for he omitted to record several matters of considerable importance. Thus he has not mentioned the dignities and offices of honour accorded to royal princes, and their successive appointments to different situations, such as might best qualify them for managing the affairs of government: some he has noticed, but omitted others. Neither has he informed us in what year

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[56] پادشاه عالمگير جهانستان
[57] عالمگير نامه
[58] محمد كاظم ولد اميناي قزويني
[59] محمد ساقي مستعد خان
[60] ماثر عالمگيري

the illustrious SHÁH ÂÁLUM BAHÁDUR SHÁH [61] (now gone to the abode of felicity) and MUHAMMED ÁÂZIM SHÁH [62] were invested with the high rank of *chehil hazári:* [63] and of many other circumstances relating to those two princes, some are mentioned, and many have been altogether unnoticed. In the same manner also he has treated of other royal princes.

Respecting likewise the chief nobles, and their

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[61] شاه عالم بهادر شاه [62] محمد اعظم شاه

[63] جهل هزاري or *Forty thousand.* In the auto-biographical "Memoirs of the Emperor JEHANGUEIR," a most curious and entertaining work, translated from the Persian by Major Price, we often read of the different ranks (from three hundred to many thousands) conferred by that great monarch on his favourites. "Next I promoted," says he," FERIDOUN, the son of MAHOMMED KÚLY KHÁN, from the order of one thousand to that of two thousand horse." (P. 42.) Mentioning another person who had held the rank of one thousand, the Emperor says, "I now raised him to that of twelve thousand, a dignity never before conferred on any of the Ameirs of my father's court or my own." (P. 60.) LALA BEG "I raised from the rank of one thousand to that of two thousand horse." (P. 24.) But the rank, and no doubt the emolument, of *thirty thousand* he conferred on his beautiful wife NÚRJEHÁN, (or the light of the world,) "pre-eminent among the four hundred ladies of his haram." (P. 27.) The SHÁHZÁBAH (or royal prince) KHOORUM he raised from the rank of *forty thousand* to that of forty-five thousand. (P. 187.)

removals from different offices, or appointments and dignities, some are mentioned, but several omitted; thus he neglected to notice the dates and various circumstances of the appointment of *Haft hazári*[64] of Gházíad'dín Khán Bahádur Fírúz Jang,[65] and the *Shish hazári*[66] of Zú'lfikár Khán Bahádur Nasret Jang,[67] two distinguished generals.

On the other hand he relates with minute precision some very trifling occurrences little worthy of being recorded in history, and by no means interesting; such as particulars concerning chapels or places of prayer, the merits of different preachers, and similar topics, which had been subjects of discussion among his intimate companions. On this account his work (the "Másir Âalumgíri"[68]) is not held in high estimation among those learned men who know how to appreciate historical compositions.

Besides this, I have heard of two other chronicles, which comprehend the whole reign of that glorious and now blessed monarch Âálumgír;[69]

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[64] هفت هزاري or seven thousand. See the note immediately preceding.

[65] غازي الدين خان بهادر فيروز جنك

[66] شش هزاري or rank of six thousand.

[67] ذوالفقار خان بهادر نصرتجنك [68] ماثر عالمكيري [69] عالمكير

but these works respecting him have not yet fallen under my inspection.

One was written by a person named ABD AL HÁDI,[70] who had obtained the title of KÁMÚR KHÁN,[71] and certainly was an author possessing some talents and ingenuity. He says, on the subject of his own work, "I have composed this book, which comprises a history of the *Jaghatái*[72] sovereigns, from his majesty the SÁHIB KERÁN TAIMÚR to that great monarch who has lately seated himself in Paradise, and I have divided this chronicle into two volumes; one containing records from the time of the first SÁHIB KERÁN (EMÍR TAIMÚR) until the reign of SHÁH JEHÁN, entitled the second SÁHIB KERÁN: "the other volume of my chronicle relates to his majesty now in heaven, the mighty ÂÁLUMGÍR."

Notwithstanding repeated inquiries, I have not been able to procure more than the first portion of ABD AL HÁDI's work; nor have I yet seen the

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[70] عبد الهادي [71] كامور خان

[72] سلاطين جغتاي The provinces of *Túrán*, or *Transoxiana*, and *Turkistán*, were bequeathed, as M. D'Herbelot informs us, by the great CHANGÍZ KHÁN to his second son JAGHATÁI KHÁN, and from this prince the name of *Jaghatái* was given to those countries. See the "Bibliot. Orient." in *Giagathai*.

second volume, which was the chief object of my research.

The other book of which I have heard must now be mentioned; it was composed in the province of *Dekkan*,[73] by a person named Mír Háshem,[74] on the history of Âálumgír, and contains a detailed and particular statement of various transactions and occurrences, which the author himself had actually witnessed; but this work has never fallen into my hands.

Another writer may be here noticed, who undertook to compose a history of Âálumgír by order of that illustrious emperor now resident in Paradise. This writer was Mírzá Muhammed,[75] generally called Neámet Khán Hájí,[76] an eminent personage, who obtained the title of Dánishmand Khán;[77] and he has recorded the events of that monarch's reign as far as the third year. Although his work is written in a very pleasing style, yet it occasionally offends the reader's delicacy by indecent jests and coarse witticisms, in which the author was too much accustomed to indulge.

And in the time of that emperor whom the

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[73] دکن or, as the name is sometimes written, *Dekhan* دکهن.

[74] میر هاشم [75] میرزا محمّد نعمت خان حاجي

[77] دانشمند خان

Almighty has now taken into his merciful keeping, MUHAMMED FARRAKH SÍR,[78] an able and accomplished writer, named AKHLÁS KHÁN,[79] received orders to compose a history of that monarch's reign.

In the same manner a very ingenious *Munshi*, one MÍR MUHAMMED ÁHASAN,[80] who was surnamed MAANI KHÁN,[81] undertook a poetical account of that deceased emperor (FARRAKH SÍR), and partly executed it; but the works of those two last-mentioned authors (AKHLAS KHÁN and MAANI KHÁN) have not acquired much celebrity.

While that sovereign, who now reposes in the bliss of Paradise, the great MUHAMMED SHÁH PÁDSHÁH,[82] held the reins of empire, a person named MUHAMMED MUHASAN,[83] a very able and intelligent writer, composed, by the imperial command, an account of transactions that occurred during a few years of that monarch's government, and performed the task with considerable elegance of language. In the year of the hejirah one thousand one hundred and fifty-two,[84] this excellent person died; and through the incapability or

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[78] محمّد فرّخ سیر [79] اخلاصخان [80] میر محمّد احسن

[81] معاني خان [82] محمّد شاه پادشاه [83] محمّد مُحسن

[84] Or, of the Christian era, 1739.

negligence of his son, the commencement of this work was destroyed or lost.

But respecting those sovereigns who governed *Hindústán*[85] before the GÚRKÁNIAN princes (or those of TAIMUR's race) assumed the supreme power over that country, some late writers have composed historical works; among which the chronicle, or Táríkh," of FERISHTAH[86] is regarded as the most comprehensive and excellent.

Next to that we may place the " Tabkát Akberi,"[87] because little had been written before its appearance respecting the history of those kings who had formerly reigned in *Dekkan*; and as these two works comprise a general account of all Indian dynasties, the particulars respecting some families are written in a brief and comprehensive manner; such as the history of those kings who ruled in *Bengál*,[88] and of the *Sind* monarchs:[89] there are however, besides these two chronicles just quoted, several other books on this subject.

Among the works that relate to one particular dynasty of the *Hind* sovereigns,[90] we must notice

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[85] هندوستان

[86] See the note on FERISHTAH, in p. 38.

[87] طبقات اكبري This work has been already mentioned in p. 38.

[88] *Bengálah* بنكاله. [89] ملوك سند [90] ملوك هند

the "Táríkh Bedáúni,"[91] which peculiarly celebrates the kings of *Dehli*;[92] also the chronicle or "Táríkh" of MULLÁ DÁÚD BÍDERI,[93] containing a history of the BAHMANÍAH princes of *Dekkan*,[94] and the "Burhán al Másir,"[95] which gives an account of the NIZÁM AL MULKIAH[96] rulers of AHMEDNAGAR;[97] likewise the "Táríkh Kuttubsháhi,"[98] a chronicle of those chiefs who governed

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[91] تاريخ بداوني [92] سلاطين دهلي

[93] تاريخ ملا داود بيدري This appears to be the work which Major Stewart entitles the "Táríkh Bahmeny" (تاريخ بهمني), "A minute History of the Bahmeny, or Muhammedan kings of Kulberga, in the Dekhan: to which are added, the Memoirs of the Bareed Sháhi dynasty of Ahmedabád Beider; viz. from A. D. 1346 to 1595. The author is not known."—See "Descriptive Catalogue of Tippoo's Oriental Library," No. xxx. p. 13.

[94] سلاطين بهمنيه دكن

[95] برهان المآثر In the original Catalogue of MSS. compiled by an English gentleman in India (and already quoted, p. 38), this work (the "Burhán Másir") is thus mentioned:—كتاب برهان مآثر تاريخ پادشاهان دكهن or a "Chronicle of the Kings of Dekhan, from the succession of the Bahmeny dynasty (vide Scott's 'History of Dekhan') to the reign of BORHÁN NIZÁM SHÁH, the third Sultán of *Ahmednagur*. By Ali bin Yezíz Ullah, Tubba Tubâ."

[96] نظام الملكيه [97] احمد نكر

[98] تاريخ قطب شاهي In the Catalogue of Sir William Ouseley's MSS. (No. 319) a large quarto volume is described as

in *Haiderabád*,[99] and the work entitled "Merát Sekanderi,"[100] which is a history of the *Gujerát* kings.[1] Regarding the same dynasty also there is a chronicle written in the Arabic language, and called "Zaffer al Wáleh be muzaffer wa áleh."[2]

We have, besides, many historical compositions on the subject of *Sind* and of *Kashmír*,[3] with records of those sovereigns who in past ages have governed India, such as the "Táj al Másir,"[4] and the "Tabkát Násri;"[5] also the "Khazáín al Fa-

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the "Táríkh Kuttub Sháhi," or "History of Golconda;" and in the same Catalogue (No. 287) we find mention of a folio MS. volume, beautifully written, and ornamented with gold lines, entitled the "Táríkh Sulatín," or "Chronicle of Kings," containing anecdotes of the *Kuttub Sháh* dynasty. This is said to be a rare and curious work. In another Catalogue of Eastern MSS., compiled in Bengal, the editor has seen described a volume entitled "Towáríkh Kottub Sháhi" (تواريخ قطب شاهي), or "A History of the *Kottub Sháhi* dynasty, or Kings of *Golconda* (گلكندة), called also *Tillung* (تلنك), and by European geographers *Telingana*." This work begins with the history of Taimúr, and is divided into four chapters or sections, and an appendix.

[99] واليان حيدراباد [100] مراة سكندري [1] ملوك كجرات

[2] ظفر الواله بمظفر و اله [3] كشمير [4] تاج الماثر

[5] طبقات ناصري "Ce précieux ouvrage est de l'an 655 de l'hegire; de J. C. 1257," as we learn from Anquetil du Perron (Mem. de l'Académie des Inscriptions, tom. xxxi.

túhh,"[6] and the "Muhámed Muhammedi;"[7] likewise the "Táríkh Fírúz Sháhi,"[8] and the "Taghalek (or Tughlik) Námeh,"[9] composed in verse by the celebrated Emír Khusrau of *Dehli*.[10]

On this subject we have also the "Táríkh Mubárek Sháhi,"[11] the "Tabkát Mahmúd Sháhi,"[12] and the "Tabkát Bahádur Sháhi,"[13] besides many other chronicles of the same descrip-

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p. 379), who deseribes it as an abridgment of Universal History to the middle of the thirteenth eentury — an admirable work.

[6] خزاين الفتوح [7] محامد محمدي

[8] تاريخ فيروز شاهي Probably the same work that is described in the Catalogue of Sir William Ouseley's MSS., as the "Táríkh Fírúz Sháhi," eomposed by *Zeyá Berni* (ضيا برني), being a history of the kings of Dehli.

[9] تغلق نامه نظم See the note immediately following.

[10] امير خسرو دهلوي This distinguished poet, as we learn from Major Stewart in his Catalogue of Tippoo's Library, (p. 63) "unfortunately lived at a period when viee was triumphant throughout Hindústán. He, however, had the happiness, during the few last years of his life, to see a just prinee on the throne, whose virtues he has eommemorated in his 'History of Az Addeen Tughlie Sháh.' The poet survived his patron but a few months, and died A.D. 1325. His tomb is still respected at Dhely."

[11] تاريخ مبارك شاهي [12] طبقات محمود شاهي

[13] طبقات بهادر شاهي

tion, which however at present but rarely appear in this country; and when, from time to time, any copies of the works above mentioned fall by chance into our hands, they are found to be imperfect and inaccurate.

But if the chief men of this age, the great pillars of empire, relinquishing their indifference on the subject of such matters, and entertaining a laudable desire to know the history of all events that have occurred from the commencement of the eleventh year of his late Majesty's reign (that monarch who now abides in Paradise, the constant companion of felicity) to the present year, one thousand one hundred and sixty-two of the hejrah, (or of the Christian era 1748,) should cause those transactions to be recorded faithfully in regular order, they would confer an important favour on all those attached to the illustrious race of our Indian sovereigns.

تمت الرساله

ADDITIONAL NOTES.

Page 12. The Spanish work of Clavigo, to which an allusion is here made, was published "*en Sevilla*" (1582) under the following title—"Historia del gran Tamerlan, y itinerario y enarracion del viage, y relacion de la embaxada que Ruy Gonçalez de Clavijo le hizo per mandado del muy poderoso Sennor rey don Henrique al tercero de Castilla," &c. It has been already mentioned that Sir Gore Ouseley possesses a portrait of TAIMÚR; supposed to be original, evidently old, and in style like those pictures executed two or three hundred years ago by excellent artists of Samarkand, Balkh, and other places in the north. There is, however, a considerable difference between this drawing and the portrait of TIMOUR, engraved after an Indian painting, and prefixed by M. Langlès to his translation of the "Instituts Politiques et Militaires de Tamerlan," &c.: they scarcely correspond in any circumstance either of face, dress, arms, or attitude. From the Spanish traveller above named, (who had seen the Barbarian Conqueror,) we learn that TAIMÚR wanted one finger of each hand; but neither does the drawing nor the engraved portrait indicate any appearance of such a defect or mutilation.

His nails are tinged with some red dye, (probably *hinná*,) according to a custom of great antiquity in the East (see Sir William Ouseley's "Travels," vol. III. p. 565); and the drawing represents an extraordinary substitute for a sling, by which is supported his left arm, which perhaps had been wounded, or was diseased: this substitute is a branch of some tree, split or forked, and thick, proportionably, as a man's wrist; the forked part is rudely fastened round the neck of TAIMÚR, and the ends project behind in such a manner as must have proved extremely inconvenient to the wearer, like the iron collar and long projecting handle with which in some countries the unfortunate African slaves are tormented. It seems strange, that those who furnished the conqueror with splendid dresses did not at the same time supply a more convenient sling, which might have been easily made of silk or linen; but the editor, from circumstances which he himself observed in *Hyrcania*, is inclined to believe that the branch had been part of some tree superstitiously venerated for its supposed medicinal virtues of preternatural efficacy.

P. 14. Here it seems necessary to correct a mistake which the editor made respecting those portions of TABRI'S Arabic text now preserved in the Royal Library at Berlin: there Dr. Rosen examined *four* volumes; the other part which he mentioned belongs to the University of Leyden. From a very eminent Orientalist, Professor Kosegarten, we learn that the four Berlin volumes of TABRI'S original work in Arabic are the *fifth*, *tenth*, *eleventh*, and *twelfth*. The Leyden Manuscript is the *third* volume. Professor Kosegarten does not know that any of the other parts exist in the libraries of Europe, and he is inclined to believe (like the author of this Essay, p. 14) that the whole work must have occupied about twenty volumes. "Integrum hoc opus, Arabica lingua conscriptum,

" Tabaristanensis viginti circiter partibus complexus esse vi-
" detur; quarum, quantum scio, nonnisi quinque in Bib-
" liothecis Occidentalibus adhuc repertæ sunt,—tertia, quinta,
" decima, undecima, duodecima; pars tertia, quæ Lugduni
" Batavorum in Bibliotheca Academica asservatur," &c. (See p. iv. of the Preface to Kosegarten's " Tabaristanensis Annales," published in Arabic, with a Latin translation (from the fifth volume) at Gryphiswald, 1831, quarto.) It has been already mentioned (in a note to this Essay, p. 15) that Ockley found some portion of the Arabic TABRI among Archbishop Laud's MSS.; but of what volume this fragment was a part, has not been ascertained. That the *second* volume is preserved in the British Museum appears from the " Oriental Collections," before quoted (p. 14), and the Bibliothèque du Roi in Paris likewise possesses a portion; but this, however useful in collation, adds little to our stock of TABRI's Arabic text, since it is, unfortunately, the *third* volume, like the MS. of Leyden—" Codex Bombycinus, quo continetur *pars tertia*
" Chronici quod Tabari sive Tabariense appellatur, idque ab
" auctoris nomine," &c. (See Catal. Libr. MSS. Bibl. Reg. Galliæ, vol. 1. p. 161.) TABRI must have been a voluminous author, if, as report says, he covered with writing every day, during forty years, almost eighty *pages*. " Mox etiam in
" libros componendos tantum laboris impendit, ut per qua-
" draginta annos quotidie quadraginta fere *folia* scribendo
" implevisse dicatur." (See Kosegarten's Preface, as above quoted, p. i.)

P. 24. Concerning the " Kitáb Fatuhh " (كتاب فتوح), or " Book of Victories," composed by IBN ÂÂSIM of *Kúfah* (ابن اعثم كوفي), it may be remarked, (as of TABRI's " Great Chronicle " already noticed,) that the original work is chiefly

known through the medium of a very old Persian translation. The editor endeavoured, but without success, to procure a copy of the Arabic text at *Shíráz*, *Isfahán*, *Tehrán*, and other cities in Persia, and subsequently at Constantinople. ÁÂSIM AL KÚFI, whom he regards as the father of him who composed the "Kitáb Fatuhh," died, according to Casiri, in the year 117 of the Muhammedan era (or of Christ 735), and was eminent as one among the seven earliest readers of the Korán:—"Asemus Cuphiensis, unus e septem insignibus Alcorani lectoribus, cujus obitus in an. Eg. 117 incidit." (See the "Biblioth. Arabico-Hispan. Escurialensis," vol. II., Index referring to vol. I. p. 504.) That this venerable personage (ÁÂSIM of *Kúfah*) might, in early youth, have personally conversed with veteran warriors whose valour had contributed towards the conquest of Persia, was mentioned as the editor's opinion, in a letter quoted by the Rev. Mr. Walpole (see his "Collection of Travels," &c. vol. II. p. 428); and ÁÂSIM, we may reasonably suppose, would have communicated the information obtained from those veterans to his son, whose Chronicle, in fact, abounds with minute details, such as indicate very strongly the genuine authority of ocular witnesses. By so powerful a recommendation, the editor of this Essay was induced, many years ago, to translate all those passages of IBN ÁÂSIM'S work which illustrate Persian history, the wars and negotiations between Muselmán chiefs and the Sassanian princes and their generals, with a variety of curious and interesting anecdotes, which he has not hitherto found in any other Arabic or Persian record. These will, perhaps, be soon offered to the public.

P. 26. A history of the GHAZNEVIDE dynasty has been undertaken by that able Orientalist, Professor Wilken of Berlin, and will be dedicated to the Royal Asiatic Society of Great Britain and Ireland.

P. 30. *Rúm.* It appears from D'Herbelôt, ("Bibl. Orient." in *Roum*,) that the Arabian geographer EBN AL VARDI, in his "Kherídat al Ajáïeb," gives a very extensive signification to this name, comprehending under it the regions beginning at the Atlantic Ocean, Spain, France, England, Germany, Poland, Italy, Hungary, &c., as far as Constantinople and the Euxine Sea, where it joins Sclavonia and the borders of Russia; but the name, he adds, is more properly given to *Romaniah* and *Romiliah*, Thrace, Greece, &c. Another geographer, in his "Massahat al Ardh," or "Extent of the Earth," restricts *Rúm* to a part of Asia Minor. HAMDALLAH KAZVÍNI, in his "Nuzahat al Kulúb," (chap. vii.) mentions as the countries by which *Rúm* is bounded, *Armen* or Armenia, *Gurjestán* or Georgia, *Sís*, *Misr* or Egypt, *Shám* or Syria, and the *Bahr-i-Rúm*, the Sea of *Rúm* or Mediterranean :—

حدود مملکت روم ارمن وگرجستان و سیس و مصر و شام و بحر روم

P. 32. *Taríkh Jehán Kushái* (or *Kushá*). Of this title is the more modern work translated into French (and English) by Sir William Jones, who thus notices it in the "Catalogue of Persian Books," annexed to his "Persian Grammar," تاریخ جهانکشا یا تاریخ نادري من کلام میرزا مهدي "The history of the life of NADIR SHAH, king of Persia, written by MIRZA MAHADI," as Sir William Jones explains it. This title might be more literally translated "The Táríkh (or Chronicle) *Jehán Kushá*, or the *Táríkh Náderi*, from the pen of MÍRZÁ MAHADI." The full name of this author was MÍRZÁ MUHAMMED MAHADI KHÁN MÁZINDERÁNI—میرزا محمد مهدي خان مازندراني There are many other instances of Persian works bearing the same titles.

P. 36. *Wákiát Báberi.* Of this valuable work a highly in-

teresting translation has lately appeared under the following title: "Memoirs of Zehered-din Baber, emperor of Hindustan; written by himself in the Jaghatai Turki, and translated partly by the late John Leyden, Esq. M. D., partly by William Erskine, Esq.; with Notes and a Geographical and Historical Introduction; together with a Map of the countries between the Oxus and Jaxartes, and a Memoir regarding its construction; by Charles Waddington, Esq., of the East India Company's Engineers." (London, 1826. Quarto.) In the Preface to this excellent work (Baber's Memoirs, page 1) the tract of country called *Jaghatái* is described as extending "from the *Ulugh Tagh* mountains on the north, to the *Hindu Kush* mountains on the south; and from the Caspian Sea on the west, to the deserts of *Cobi*, beyond Terfán, Kashghar, and Yarkend on the east."

Pp. 38—48. The work of "Ferishtah," mentioned in these pages, was first published in English, several years ago, under the following title: "The History of Hindostan, translated from the Persian by Alexander Dow, Esq., Lieutenant-Colonel in the Company's service." A new edition of this work appeared in the year 1803. (London, 3 vols. octavo.) But a most excellent translation, made by Lieutenant-Colonel Briggs, was published in 1829, entitled "The History of the Rise of the Mahomedan Power in India till the year 1612; translated from the original Persian of Mahomed Kasim Ferishta." (London, 4 vols. octavo.)

P. 51. *Hesht Behisht.* It has been already observed (p. 57) that Persian works totally different sometimes bear the same titles. A beautiful poem by Emír Khusrau of *Dehli* is called the *Hesht Behisht*, or "Eight Paradises." Thus we find under the title of *Negáristán* (نگارستان) three works com-

posed by different authors (Ahmed al Ghafári, Ali Ben Taifúr Bustámi, and Kemál Páshá) mentioned in the Catalogue of Sir W. Ouseley's Oriental MSS. Nos. 452, 454, 455; and in the Bodleian Library at Oxford there is a fourth work, entitled "*Negáristán*, or the Gallery of Pictures," by Juíni جويني

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