ART. XI.—*Historical and Archæological Notes on a Journey in South-Western Persia, 1877-1878.* By A. HOUTUM-SCHINDLER.

Six miles beyond the first stage from Teherán, on the road to Hamadán, are the ruins of a stone caravánserái and of two wells. The caravánserái is called *sangi* 'the stone one.' It appears to have been one of the many caravánseráis built in the sixth century by Anúshírván the Just. Ruins of a caravánserái, exactly like this one, are to be seen at Ahúán, a stage beyond Semnán on the high road to Meshed, and there the legend says that it was one of Anúshírván's constructions. The distribution of the rooms and stables in these two old caravánseráis is very different from that of the more modern ones.

Six miles further on, in the midst of the desert so well known in ancient times (Polyb. lib. x.), is a square mound of earth with a few fragments of pottery on it. This mound is called the caravánserái Khákí, that is, 'the earthen one.'

A few miles beyond Khánábád, the second post stage from Teherán, is the village Dastjird, with a mound and some ruined towers. A Mullah of the place told me that the true name of the village was Dastájird. There may here have been, during the Sassanian period, a little fort or guard-house on the high road from Rey to Ecbatana. A reminiscence of the Sassanians may also be found in the names of some of the villages in this district; thus, we have Bahrámábád and Firúzábád, and three 'abodes of the sun,' Khorábád, Khurshídábád, and Shemsábád.

The next place worthy of note is the village or district Mazdakán, also written Mazdaqán, some miles before

Nobarán. There is a tradition of this district having been one of the last refuges of the followers of Mazdak, the religious impostor killed by order of Anúshírván in the earlier part of the sixth century.

Regarding the river south of Mazdakán, now called Rezá Chái, it seems that it was formerly called Sefíd Rúd. The Nuzhet-ul-Qulúb speaks of Mazdakán as "a small town, a stream from which flows into the Sefíd Rúd," and in the paragraph on Sáveh it says, that "its waters come from Mazdakán;" this is true of the Rezá Chái, which, running into the Qara Sú, waters a part of the Sáveh plain. Should, however, the Rezá Chái itself be meant, as the Mazdaqán water running into the Sefíd Rúd, we have the former Persian Sefíd Rúd, '*white river*,' changed into the Turkish Qarasú, '*black river*,' which is very improbable.

The name of the village on the eastern side of the Blood Mountain, Qánlí-dágh, ought to be Buyúkábád, not Búbukábád; the former is mentioned as a large village belonging to Hamadán in the Nuzhet-ul-Qulúb.

Close to Búbukábád is the village Milágird. The name may be derived from *mel*, 'a large pear, or wine;' it is, however, more likely a place from the Ashkanian period, meaning 'town of the Medes.' Moses Chorenensis speaks of a Maragird, an Armenian foundation of the sixth century B.C. (lib. i. 30). This may have been a later foundation; some mounds in the neighbourhood point to former importance.

At Nehávend I was shown a gravestone, for many years supposed to be over the grave of the minister of Malik Sháh Seljúqí, Nizám-ul-Mulk, who was killed at Nehávend A.D. 641, but buried at Ispahán. On the stone was found a Cufic inscription, which, to the astonishment of the Nehávendís, showed the stone to belong to the grave of a Táher-ibn-Aḥmed, who died A.H. 575.

Near Nehávend is a village called M'adí Kereb, with the grave of Aḥmed-ibn-'Omar, the grandson of M'adí Kereb, who fell in the same battle.

Burújird is first mentioned in Hárún-ur-Rashíd's reign; it was then an unimportant village, but Hamúleh, governor

of the Jebel province, putting up his residence there, gave rise to its becoming a town. It is generally called a town of Little Luristán ; it is, however, now separate from the Luristán province. The Seljúc Burkyáruq, son of Malik Sháh, died here A.H. 498.

A mound near Burújird, called Chiqá Kibrít, may be the fortress Kibrít, mentioned in the Ákrád-Námeh, to which Izz-ud-dín Kershásp ibn Núr-ud-dín Muḥammed, Atábeg of Luristán, tried to retire when pursued by Ḥusám-ud-dín Khalíl.

Khorremábád is mentioned in connexion with an event that happened A.H. 693 (1294). According to the Ákrád-Námeh, Atábeg Jemál-ud-dín Khizr was killed at Khorremábád in that year by Ḥusám-ud-dín and Shems-ud-dín of the Lebengí tribe. In the immediate neighbourhood of Khorremábád is a small building, inside of which is to be seen a gravestone devoid of any inscription. It is called by some the grave of the prophet Khezzr, others call it a qadamgáh of Khezzr, that is, a place which he has visited. The latter account would be more probable, as Khezzr is supposed to be still alive. The true explanation is, I suppose, that it is the grave of the murdered Atábeg.

Khorremábád now lies on the right side of the river ; the old town was situated on the left side. The most notable ruins on the site of the old town are a sixty-feet high circular tower built of bricks, with the remains of a Cufic inscription round the top—the foundations of the walls which formed the building—a masjed probably—in which the tower stood—part of a large aqueduct with a high stone wall—and many walls of smaller buildings. A bridge, of which ten arches are still standing, led somewhat south of the present town from the right side of the river to the old town on the left. It was part of the old road, called the Jáidar road, to the Kerkeh valley, via Jáidar. The bridge leading to the present town is a modern construction, built about the beginning of this century by 'Alí Murdán Khán, governor of Luristán.

On the hill north-east of the town are the ruins of a

circular tower, the remains of a guebre dakhmeh; a little further on is an immense water cistern built of large roughly hewn stones.

Somewhat north of the old town is a curious stone pillar with an inscription never yet, I believe, deciphered. The pillar has a height of $9\frac{1}{2}$ feet above the ground, is three feet long and twenty-eight inches wide. The inscription is on the four sides of the pillar, partly in Cufic, partly in Naskhi character; it looks very legible, but is not so. I have not been able to decipher all of it; indeed, the only parts that I have succeeded in reading were the first and second lines and part of the third; they are principally composed of names and titles, and offered little difficulty.

Sir Henry Rawlinson thought he had detected the name of Shujá'-ud-dín, the first Atábeg of the Khurshídí dynasty, on the stone; I have not, however, been able to decipher this name. Maḥmúd-ibn-Muḥammed, surnamed the right hand side of the Amír-ul-Mómenín (the Khalífeh), yamín-i-Amín ul-mómenín, was a grandson of the great Malik Sháh, who ascended the throne A.H. 511, and died at Hamadán 15th Shevval, 525 (A.D. 1118-1131). Shujá'-ud-dín died A.D. 1230. In the first and third lines I have read برسو of the inscription Bursuq, having heard that a man of that name was a great Lur chief under the Atábegs. Bursuq belonged to the now extinct Sákí branch of the Bálágiríweh tribe. The date in the first line may be either 517 or 519.

Regarding this stone, the Lurs say, as is almost always the case, that the inscription indicates to any one clever enough to read it the place where a treasure lies buried, but that no one has as yet read it.

The Khorremábád district seems formerly to have been called Samhá. Regarding Samhá, the Ákrád-Námeh says that Atábeg Shujá'-ud-dín sent his sons Bedr and Heidar from Manrúd to Samhá to fight the Jengerdí tribe. The sons went there and besieged Diz-i-siyáh. The citadel of Khorremábád is, occasionally, at the present day, called Diz-i-siyáh; there is thus no doubt of the Khorremábád fort

having been called Diz-i-síyáh, the Khorremábád plain or district, Samhá; this was in the thirteenth century. The Manrúd district, from which, according to the Ákrád-Námeh, the Lur tribes originally came, is said to be the present Mádián-Rúd, north of Jáidar, now inhabited by the Zaríní and Rákí tribes of the great 'Amaleh family.

The Shápúrkhást of old geographers has been identified with Khorremábád. I am, however, inclined to place Shápúrkhást much further south. The many ruins in the Jáidar plain, the existence there of the name of Shápúr, in the old bridge in the Teng-i-Dúlábcheh, Pul-i-Shápúr, and the distance given by Ibn Haukal, "Shápúrkhást lies 22 farsakhs from Nehávend," lead me to identify the present Jáidar with the old Shápúrkhást. The Ákrád-Námeh mentions a plain of Shápúr in which a battle took place between Husam-ud-dín Khalíl and Izz-ud-dín Kershasp; as, shortly before, Dehliz is mentioned, the plain of Shápúr may have been Shápúrkhást. Jáidar is only a few miles distant from Dehliz. The country between Dehliz and Jáidar is not very mountainous, and does not preclude the idea of its being possible for a battle being fought there; the hills are rounded off like downs, are easily passed, and have many small well-watered valleys. If we take Khorremábád to be the old Shápúrkhást, we get only half the distance from Nehávend mentioned by Ebn Haukal.

The present road for artillery and heavy caravans, the so-called Jáidar road, goes from Khorremábád along the right side of the Keshgán river as far as the Dúlábcheh pass—there crosses the river—then goes along the left side of it through the Jáidar plain—and over the Dum-i-Chúl pass into the Seimerreh or Kerkheh valley. This was also the old road from Samhá to 'Arabistán, as is proved by the old Pul-i-Shápúr, the old paved way on the Dum-i-Chúl pass, and the old bridge over the Seimerreh close by. The road divided at this bridge, one road went over the bridge to the right side of the river, the other kept along the left side. The latter is easily traced; opposite the place called Derreh-i-Khazíneh the road is cut through the rocks. The cutting

is five feet wide and about fifteen feet deep. The direct road from Shápúrkhást to Seimerreh went over the Pul-i-Qamashán. At Pul-i-Teng there was another old bridge; probably used for lighter caravans that went between Luristán and 'Arabistán by the Kiálán road. Alexander the Great's road from Súsá to Ecbatana went along the right side of the Kerkheh and Seimerreh, past Seimerreh town, Sírwán, etc. The Seimerreh is called Kerkeh after the Áb-i-Zál has joined it a few miles below Pul-i-Teng.

Just a little above the fording place of the Zál river, and at a place where the river is very narrow, are the remains of three one-arched bridges; one ruin looks very ancient, another more modern, the third was built as late as 1830. These bridges are on the old road to Dizfúl.

At the fording place over the Beládrúd are traces of the old road, a stone pavement, and the ruins of a five-arched bridge; and a little further down is a modern bridge with one arch, of the four there were, still standing.

Having passed the Beládrúd river, and the low sandstone mountains called Do Kúh, one enters the plain called Şahrá-i-Lúr. Persian dictionaries give the meaning of Lúr as a plain dug up by floods, exactly what this plain is. It consists of conglomerates covered by new alluvium, which every year in the rainy season is dug in deep trenches or river-beds by the floods from the mountains. The people of Dizfúl say Lúr means a large unbounded plain. At any rate the name of the plain Lúr has nothing in common with the name of the people Lür; one has a long, the other a short, *u*. Some old aqueducts come from the Kúh-i-Ván, and run here in a south-western direction. The aqueducts had their water from the Beládrúd, I believe, and passed the ruins called Qala'h-i-Qásem, lying on the slopes of the Ván mountain in the Teng-i-Ván. The ruins consist of a tower and several small-roomed buildings; the Lurs say Qásem was a brother of Shápúr II. (!)

A few miles before Dizfúl, and after passing several ruined villages, we come upon a high mound called Chiqá Charmeh, probably the remains of an áteshkedeh, a fire temple.

On the Kiálán road from Khorremábád to the Zál river, I saw no traces of any old road.

A peak in the southern extension of the Kiálán mountain is called Tuq-i-Mání, or Chiq-i-Mání (the Peak of Mání). I was told that on the top of it were some chambers hewn into the rock, and that Mání the painter (Mánes) was there hidden for a year before appearing to his disciples as a young man. In a line due north from the Chiq (or Chiqá) Mání are the caves of Kepkán or Koigán (from *Kepk* 'a partridge,' Lur *Koî*), on the river of the same name, also with chambers cut into the rock, and still further north the caves of Jemál Kel. The Lurs speak of these as dakhmehs.

The bridge of Dizfúl is a Sassanian construction, but very much damaged.

A little beyond Sháhábád, about ten miles from Dizfúl, on the road from Dizfúl to Shúshter, are the extensive ruins identified by travellers as the site of the city Jundí Shápúr. According to Oriental geographers, Jundí Shápúr was situated on a hill, and had well-watered date plantations and gardens. I believe Jundí Shápúr was really somewhat west, or south-west rather, of Sháhábád, where there would have been a greater water supply than could ever have existed at Sháhábád. The few canals that come from the Áb-i-Diz end are cut somewhat above the town, through the easily broken conglomerate rocks, have as much water now as they formerly had, and could not give water enough for extensive date plantations or gardens. Sháhábád has at present not a single date palm; Síyáh Manşúr, a village a short distance off, has only one palm. The distances given by Oriental geographers, for instance Abulfeda, who says from Shúshter to Jundí Shápúr is eight farsakhs, and from Jundí Shápúr to Shúsh is six farsakhs, would coincide with the position of Sháhábád. Drawing an arc with a radius of eight farsakhs from Shúshter, and another with a radius of six farsakhs from Shúsh, we get the point of intersection of the two arcs at Sháhábád. But the road did not go in a straight line, and the radii would have to be considerably shortened. We should then get the point of section south-west of Sháhábád,

closer to the river, where there are many high mounds, many trees, and a more abundant water supply than at Sháhábád. The farsakhs for this part of Persia I take at a little over three statute miles ($22\frac{1}{2}$ to a degree of the equator); at the present day the inhabitants of 'Arabistán distinguish between a farsakh-i-'ajem and a farsakh-i-'arab, calling the former about twenty per cent. longer. From different measurements of distances by myself, and the distances as given by the inhabitants, I got the figures 3·125 miles per farsakh, while the 'ajem or Persian farsakh equals 3·82 miles.

There was a bridge over the Áb-i-Diz between Susa and Jundí Shápúr; its ruins are still to be seen. Persian tradition regarding Jundí Shápúr's origin is as follows: Shápúr I. came to Khúzistán with a great army, and encamped somewhere between Shúshter and Shúsh. His camping place was called Jund-i-Shápúr, the army or camp of Shápúr. Shápúr II. was a prisoner of the Qeisar (Emperor), who always had him led before him when on the march to Khúzistán. At Jund-i-Shápúr, the Persian monarch escaped, collected his people, and, after a great battle, took the Qeisar prisoner, and ordered him to send for masons and architects from Constantinople, to rebuild the bridge and other constructions which the Roman army had destroyed. The Qeisar was kept a prisoner till he died, a period of ten years, during which time were built the bridges of Shúshter, and the various dykes and dams which I shall mention further on. I need hardly say that it was Shápúr I. who captured the Roman Emperor Valerian A.D. 260; Shápúr II. had wars with Constantius II., Julian, and Jovian, but captured no emperor. Persian history, as usual, is at fault.

The ruins at Sháhábád are said to be the remains of the Shehr-i-Diagonús, the town of Diogenes. From Polybius we know (v. 46, 48, 54; x. 29, 30) that a Diogenes was a governor (*præfectus*) of Susiana during the reign of Antiochus the Great. This Shehr-i-Diagonús was most probably one of his foundations, or perhaps only a fortified camp. When the rebels under Molo attacked Susa, Diogenes defended the arx; the rebellion was put down, Molo com-

mitted suicide, and Diogenes was made commander-in-chief of the military forces in Media.

About half-way between Gáwnek and Shúshter are several old canals which came from the Kuran river above Shúshter. The place where the waters of these canals were led by lateral channels into different parts of the plain is now called Júbbandí. These canals had their water from the large canal cut at Gótwend, at a right angle to the river. The canals are now partly filled up, and only occasionally, when in early spring the Kuran river rises very high, have any water. The many mounds to be seen here show the district to have been very populous. With the decline of Jundi Shápúr, in the thirteenth century, the canals were neglected, and the inhabitants of the plain deserted their villages.

The water-system of Shúshter and neighbourhood was long a matter of doubt. Sir Henry Rawlinson was, I believe, the first to explain it correctly. As, in a matter of importance, one report more may be useful, I herewith give the result of my own observations, aided by the traditions I heard from the Persians.

Ardešhír Bábekán is said to have built the first dam across the river so as to raise the water and get it up to the level of the town. He also cut the Dárián canal, which led the water into the town and into the fields beyond. The dam then got destroyed, and Shúshter was without water till the workmen sent for by Valerian renewed it. Thus far the Persian tradition. Ardešhír Bábekán having built a dam at Shúshter seems to be improbable. His short reign and his wars with the Ashkanians would hardly have given him sufficient time. But the canal, as its name indicates, may have been one of the works of Darius, the name Dárián being a contraction of Dárabián. The river running west of the town, and having its bed in soft alluvial soil, probably got lower and lower every day, till at last, by not filling the Dárián canal, it left the town and its southern fields dry. The Persians then got Roman workmen to aid them. A deep canal was dug on the east side of the town, and the river was diverted from the west to the east. Following the

incline of the alluvial plain, this new river or canal, the present Gerger, was cut towards the bed of the old river at the present Band-i-Qír. The old river was then entirely emptied by constructing a temporary dam across it just at the fork where the new river had been cut. The bed of the old river was then raised several yards, but to prevent any washing away of soil, and a consequent fall of the river, the whole bed was paved with huge stones well jointed by lead. This pavement is called Shádurván. A dam was then also built across the new river so as to raise the water on to the Shádurván, the temporary dam was removed, and the water, or a part of it, returned to its old bed, forming, as at the present day, a waterfall when it gets to the end of the paved and raised way, the Shádurván. The Dárián canal became also filled, and the town and the country lying south of it were well watered. Later on, the flow of water was regulated by dykes or small tunnel-like openings in the dam over the new river in such a manner that two-sixths of the water flowed east, four-sixths west of the town. This gave rise to the appellations Dó Dánk and Chahár Dánk. The Gerger dam occasionally got damaged, and once in the latter part of the last century nearly all the water rushed through the Gerger canal and the Dárián became perfectly empty; the dam was then reconstructed. The present bridge over the Gerger built on the dam is a modern construction. The bridge over the Shuteit, partly destroyed in 1832, and repaired by Muḥammed 'Alí Mírzá some years later, is built on the foundations of the old bridge. The very old bridge was destroyed by Hejáj-ibn-Yúsuf during the reign of 'Abd-ul-Malek-ibn-Merván (684-705).

A little distance higher up the river are traces of an old bridge, and some ruins called Qala'h-i-Dukhtar, and Qala'h-i-Rustam. They were probably on the direct road between Jundí Shápúr and 'Idej, leaving Shúshter on the right. At Band-i-Dukhtar, six miles higher up, are ruins of a dyke, and a canal which goes towards Júbbandí.

Regarding the older appellations of the rivers there is a great deal of confusion. There is no doubt of the Do Dánk

of Tímúr's time having been the present Gerger, and the Chahár Dánk the present Shuṭeīt. The origin of the word Gerger is doubtful; it may be a word imitating the sound of the waters gurgling through the tunnels of the dam. The author of the *Toḥfet-ul-'Aálem* says that some people from the village Gerger in Azerbáiján came and settled at Shúshter, and that the quarter of the town which they inhabited became called Gerger, and hence the name of the river. The name Shuṭeīt is modern, and points to an increase or overflowing of the river, perhaps when, after repairing the Gerger dam at the end of the last century, the water of the old arm increased. We have another name, used sometimes for one branch, sometimes for another, viz. Mashreqán. This name would indicate the eastern branch, the Gerger; many authors say that the Mashreqán was the western branch—thus the old river. Aḥmed Túsí makes the matter quite conclusive by saying that the Shádurván (which we know to be in the western branch) was in the Mashreqán river. Edrisi, after saying that the Mashreqán river was westward of the town, speaks of a Mashreqán district with many date palms being passed before getting to 'Asker Mukrem. At 'Asker Mukrem was a bridge of twenty boats over the river, and ships went from here to Ahwáz, eight farsakhs distant. The *Nuzhet-ul-Qulúb* says distinctly that 'Asker Mukrem was built on the Dó Dánk river, and that it was first called Lashker; the geographical position of 'Asker Mukrem is given as five minutes of longitude east of Shúshter, thus on the Gerger. Putting these statements together, we get 'Asker Mukrem on the Dó Dánk; Gerger and Dó Dánk being different names of the same river, the eastern branch, and Mashreqán being a name given to *both* branches indifferently. Mashreqán being a large and populous district, lying between and on both branches, it is natural to suppose that the rivers would be called 'Ab-i-Mashreqán, simply because they came from Mashreqán, or because Mashreqán was situated on them, just as at the present day the Gerger and Shuṭeīt are indiscriminately called 'Ab-i-Shúshter because they come from a pass by that town. The statements

Here and there amongst the hills are ruins of platforms built of stone, and remains of steps leading up to them.

The Sálásil castle of Shúshter was built, according to the *Toḥfet-ul-'Aálem*, by a slave Sálásil; according to the *Tarikh-i-'Azadi*, by Núr-Ullah-ibn-Sherif. A probable connexion between the Σέλῃ of Ptolemy and Ammianus Marcellinus, who mention it as one of the four great towns of Susiana, has already, many years ago, been pointed out.

The old dams and aqueducts from Band-i-Qír to Ahwáz, and the great dyke at Ahwáz, and the ruins there, have been often enough described. The canals south of Ahwáz are modern. A canal went from Samá 'Ainíeh or Ism'aílíeh south-east to Dorák; it is now filled up. The Salmáníeh canal took the Karún water to Fellahíeh, the Máred canal (from Sidd-i-Solimán) went to Qobán. When Qobán got ruined, and Fellahíeh began to prosper, the Salmáníeh canal was dug. A branch was also dug from the Máred canal to Fellahíeh. The Máred canal and the mounds of the old dyke are generally called Sableh; Sableh, however, was pointed out to me as a village lying opposite, on the *right* side of the Karún, and from Sableh a canal goes towards the north of Muhamreh. The Máred canal has water at high tide as far as Fellahíeh; the Salmáníeh and Ism'aílíeh canals are filled up with sand.

From Morán due south to the Máred canal is a line of mounds; the mounds are not high, but are high enough to serve as landmarks in the desert. They contain many bricks and pieces of pottery, and were, perhaps, watch-towers on the old high road to the south.

The tree most commonly met with on the banks of the rivers of Susiana, as well as of Babylonia (*vide* Ainsworth's *Researches*, London, 1858, p. 125), is the gharab. This is a tree half poplar, half willow, having lanceolate and cordate leaves on the same branches. There is no doubt of this tree being the Hebrew עָרָב of Scripture,¹ the true *Salix Baby-*

¹ Leviticus xxiii. 40; Job xl. 22; Psalms cxxxvii. 2; Isaiah xv. 7; xliv. 4.

The Chaldean and Syriac versions have the same word.

lonica. The Hebrew word, pointing to something mixed or mingled, applies to the different forms of the leaves, not as Parkhurst, in his Lexicon, says, to different colours of the leaves. The tree which we know as the *Salix Babylonica*, the weeping willow, is not found in Babylonia and Susiana. The names weeping willow, *saule pleureur*, etc., are evidently derived from a meaning of the word *gharab*, 'a tear.' Persians call the *gharab* a willow; the true willow is called by the Arabs *Sifsáf*; our weeping willow is the Persian *Bíd-i-majnún*.

From Shúshter to Ispahán I took the road of which Ibn Batuta has given an itinerary. The first traces of the old road were at Pul-i-burídeh on the Tundáb, running towards Rám Hormuz. Bágh-i-Malek is the old Manjeníq. Heláigán is Ibn Batuta's Heláikhán. Málámír is the old 'Idej or Izej. A little before Heláigán, in the Qala'h-i-Tul plain, is a little village inhabited by the Ushkúhí or Ushküí (the long *ú* pronounced like the German *ü* or *ue*) tribe, a name wonderfully like *Oṽξιοι* or Uxii. On the Sar-i-Rák mountain, beyond Málámír, are several miles of the old paved way, here called Ráh-i-Sultání. Qala'h-i-Medresseh is one of the many caravanseráis spoken of by Ibn Batuta as built by the Fazlvieh Atábegs of Great Luristán. Beyond it are the ruins of the old bridge over the Kuran river. From the Kuh-i-Safíd down to the Bázuft river is a steep descent of 2046 feet; traces of the old road are to be seen on the descent, and ruins of a bridge that went over the river lie a few yards above the present Pul-i-'amáret, which by-the-bye consists only of the simple trunk of an oak. At Dopulún are the ruins of two old bridges. In the Ardal pass are parts of the old paved way. In the Súleján plain an old viaduct. The last point of Ibn Batuta's route which I have been able to identify by name is the Qahv-i-Rukh pass, Ibn Batuta's Geríveh-ur-Rukh. Ibn Batuta's Ushturkán, Fírúzán, two towns, and Noblán, a village, I have not been able to find.

On the road from Ispahán to Burújird I passed through the province of Ferídán; its capital is Darún, a village with

300 families. In the village Akhorá are some Georgian speaking families. The *town* Púashísh of the maps never was a town. It lies beyond the Parsisht mountain, and is at present a small deserted village, called Parsisht. There are also a small ruin called Sháh nishín, and the grave of a nameless saint. Further north I passed a river called Kerj; it helped to identify the site of the old town Kerj as being in the neighbourhood of, or perhaps at, Gulpáigán. Kerj, according to the Muajem-ul-Buldán, was founded during the reign of Harún-ur-Rashíd, and according to the Nuzhet-ul-Qulúb was forty-five farsakhs from Ispahán, and thirty-five from Kengáwer.

My maps of the above-mentioned roads are in the hands of Professor Kiepert, of Berlin, for publication.