

CHAPTER IX.

Of the noble city of Tauris, in Irak, and of its commercial and other inhabitants.

TAURIS is a large city belonging to the province of *Irak*, which contains many other cities and fortified places, but this is the most eminent and most populous.¹⁴⁵ The inhabitants support themselves principally by commerce and manufactures, which latter consist of various kinds of silk, some of them interwoven with gold, and of high price. It is so advantageously situated for trade, that merchants from India, from *Baldach*, *Mosul*, *Cremessor*,¹⁴⁶ as well as from different parts of Europe, resort thither to purchase and to sell a number of articles.¹⁴⁷ Precious stones and pearls in abundance may be procured at this place. The merchants concerned in foreign commerce acquire considerable wealth, but the inhabitants in general are poor. They consist of a mixture of various nations and sects, Nestorians, Armenians, Jacobites, Georgians, Persians, and the followers of Mahomet, who form the bulk of the population and are those properly called Taurisians.¹⁵⁰ Each description of people have their peculiar language. The city is surrounded with delightful gardens producing the finest fruits.¹⁵¹ The Mahometan inhabitants are treacherous and unprincipled. According to their doctrine, whatever is stolen or plundered from others of a different faith, is properly taken, and the theft is no crime; whilst those who suffer death or injury by the hands of Christians, are considered as martyrs. If therefore they were not prohibited and restrained by the powers who now govern them,¹⁵² they would commit many outrages. These principles are common to all the Saracens. When they are at the point of death their priest attends upon them and asks whether they believe that Mahomet was the true apostle of God. If their answer be that they do believe, their salvation is assured to them; and in consequence of this facility of absolution, which gives free scope to the perpetration of every thing flagitious, they have succeeded in converting to their faith a great proportion of the Tartars, who consider it as relieving them

BOOK I.

CHAP. IX.

BOOK I. them from restraint in the commission of crimes.¹⁵³ From Tauris to
 CHAP. IX. Persia is twelve days journey.¹⁵⁴

 NOTES.

145. The city of *Tauris*, by the Persians and other orientals named *Tabriz* تبریز is situated in the province of *Aderbaijan*, which borders on that of *Al-Jebal* or the Persian *Irak*, and formed with it the ancient kingdom of Media. That *Tauris* is not the *Ecbatana* of the Greek writers, as supposed by many learned geographers, has been satisfactorily proved by my friend Major Rennell, who shews (in the Geographical System of Herodotus, p. 272) that this honour belongs to *Hamadan*. It has been, however, at all periods, a place of great importance. Upon the conquest of Persia by the Moghuls, about the year 1255, it became the principal residence of *Hulagu* and his descendants, until the founding of *Sultaniyah*, in the beginning of the fourteenth century. Before the close of that century it was taken and sacked by Tamerlane and during the reign of the *Sefi* family it was several times plundered by the Ottomans, but has always reverted to the Persian government. Chardin, who visited it in 1673, gives a magnificent account of its numerous caravanserais and bazars, and describes the great square as surpassing that of *Ispahan* in size and grandeur. The name of this city, which in the Basle edition as well as that of Ramusio is *Tauris*, and in the older Latin *Thauris*, is corrupted to *Totis* in all the early Italian epitomes.

146. *Cremessor*, otherwise written *Cremosor*, *Cormosa*, *Cremos*, and *Cormos*, is no other than the famous city of *Ormuz* or *Hormuz*, by the ancients called *Harmuza*, at the entrance of the Persian Gulf; of which there will be occasion to speak more particularly hereafter. *Baldach*, we have already seen, is the city of *Baghdad*.

147. "Le nombre d'étrangers," says Chardin, "qui se ~~se~~ ~~ve~~ ~~là~~ (à Tauris) en tout tems est aussi fort grand; il y en a de tous les endroits de l'Asie, et je ne sçay s'il y a sorte de marchandise dont l'on ne puisse y trouver magasin. La ville est remplie de métiers en coton, en soye, et en or. Les plus beaux turbans de Perse s'y fabriquent. J'ay ouy assurer aux principaux marchands de la ville, qu'on y fabrique tous les ans six mille balles de soye. Le commerce de cette ville s'étend dans toute la Perse, et dans toute la Turquie, en Moscovie, en Tartarie, aux Indes, et sur la Mer Noire." P. 292, fo.

148. Chardin mentions a particular *bazar* (le plus beau de tous) for the sale of jewels and other articles of extraordinary value. The pearls both from the fisheries

fisheries of Ceylon, and from *Bahrein* in the Gulf of Persia, appear to have been conveyed in the first instance to *Baghdad*, where they were polished and bored, and from thence to the other markets of Asia and Europe, particularly Constantinople.

149. These Persians, as distinguished from the Mahometans, must have been the original inhabitants of *Farsistan*, who retained the ancient religion of *Zerdusht* or Zoroaster, the characteristic of which was the worship of fire, and whom (in their modern state of expatriation) we term *Parsis*. They constitute at this time the most wealthy, as well as the most ingenious class of native inhabitants, living under the English protection at Bombay.

150. I am not sure of having here correctly given the meaning of Ramusio's words, "et le genti che adorano Macometto è il popolo della città, che si chiama no Taurisini;" or whether, in reference to the preceding part, he does not mean to apply the name of Taurisians to the whole population.

151. Abulfeda praises its gardens; and the abundance and variety of its fruits are noticed by Chardin.

152. That is, by their new lords, the Moghul Tartars

153. It is curious to observe here the same argument as that employed by the advocates for the Reformation, against auricular confession and absolution.

154. This must be understood of Persia proper, Fars or Farsistan, of which *Persepolis* was the ancient capital, as *Shiraz* is the modern; but he probably means the distance from *Tauris* to *Kasbin*, which he speaks of in the next chapter as the first city upon entering Persia.

CHAPTER X.

Of the Monastery of Saint Barsamo, in the neighbourhood of Tauris.

NOT far from Tauris is a monastery that takes its name from the holy saint *Barsamo*,¹⁵⁵ and is eminent for devotion. There is here an Abbot and many monks, who resemble the order of Carmelites in the fashion

BOOK 1. of their dress. That they may not lead a life of idleness, they employ
 CHAP. X. themselves continually in the weaving of woollen girdles, which they place upon the altar of their saint during the celebration of divine service, and when they make the circuit of the provinces, soliciting alms (in the same manner as do the brethren of the order of the Holy Ghost), they present these girdles to their friends and to persons of distinction; being esteemed good for rheumatic pains, on which account they are devoutly sought for by all ranks.

NOTE.

155. After a vain search for this Saint in the Italian calendars of latter times, from whence he must have been removed to make room for others, I discovered the following notice in the "Tabulæ Chronologica Jo. Domini Musanti:" "Seculo II. Sanctus Barsimæus, episcopus Edessæ in Syria plurimos Christo lacrat." No doubt can be entertained of this Syrian bishop being the saint to whose patronage the monastery was recommended.

CHAPTER XI.¹⁵⁶

Of the names of the eight kingdoms that constitute the province of Persia, and of the breed of horses and of asses found therein.

CHAP. XI. IN Persia, which is a large province, there are many kingdoms,¹⁵⁷ the names of which are as follows. The first, and which you meet with upon entering the country, is *Kasibin*;¹⁵⁸ the second, lying towards the south (west), is *Kurdistan*;¹⁵⁹ the third is *Lor*;¹⁶⁰ towards the north, the fourth is *Suolistan*;¹⁶¹ the fifth, *Spaan*;¹⁶² the sixth, *Siras*;¹⁶³ the seventh, *Soncara*;¹⁶⁴ the eighth, *Timocain*,¹⁶⁵ which is at the extremity of Persia. All these kingdoms lie to the south, excepting *Timocain*, and this is to the north, near the place called *Arbor Secco*.¹⁶⁶ The country is distinguished for its excellent breed of horses, many of which

which are carried for sale to India, and bring high prices ; not less in general than two hundred livres tournois.¹⁶⁷ It produces also the largest and handsomest breed of asses in the world,¹⁶⁸ which sell (on the spot) at higher prices than the horses, because they are more easily fed, are capable of carrying heavier burthens, and travel further in the day than either horses or mules, which cannot support an equal degree of fatigue. The merchants, therefore, who in travelling from one province to another are obliged to pass extensive deserts and tracts of sand, where no kind of herbage is to be met with, and where, on account of the distance between the wells or other watering places, it is necessary to make long journies in the course of the day, are desirous of providing themselves with asses in preference, as they get sooner over the ground and require a smaller allowance of food. Camels also are employed here, and these in like manner carry great weights and are maintained at little cost, but they are not so swift as the asses. The traders of these parts convey the horses to *Kisi*,¹⁶⁹ to *Ormuz*, and to other places on the coast of the Indian sea, where they are purchased by those who carry them to India. In consequence, however, of the greater heat of that country, they do not last many years, being natives of a temperate climate. In some of these districts, the people are savage and blood-thirsty, making a common practice of wounding and murdering each other. They would not refrain from doing injury to the merchants and travellers, were they not in terror of their eastern lords,¹⁷⁰ who cause them to be severely punished. A regulation is also established that in all roads, where danger is apprehended, the inhabitants shall be obliged, upon the requisition of the merchants, to provide active and trusty conductors for their guidance and security, between one district and another ; who are to be paid at the rate of two or three groats¹⁷¹ for each loaded beast, according to the distance. They are all followers of the Mahometan religion. In the cities, however, there are merchants and numerous artisans, who manufacture a variety of stuffs of silk and gold.¹⁷² Cotton grows abundantly in this country, as do wheat, barley,¹⁷³ millet, and several other sorts of grain ; together with grapes and every species of fruit. Should any one assert that the Saracens do not drink wine, being forbidden by their law, it may be answered that they quiet their consciences on this point by

BOOK I. persuading themselves that if they take the precaution of boiling it over
 CHAP. XI. the fire, by which it is partly consumed and becomes sweet, they may
 drink it without infringing the commandment; for having changed its
 taste, they change its name, and no longer call it wine, although it is
 such in fact.¹⁷⁴

NOTES.

156. In the Italian epitomes we find at this place two chapters which have not been admitted in the other editions. Mention is made, in the first, of a city of Persia named *Saba*, from whence the three *magi* took their departure, when they proceeded to adore the infant Christ at Bethlehem, and where they were afterwards buried in magnificent tombs: but that he, MARCO, was not able to obtain in that city any satisfactory information on the subject of these three royal personages. In the second chapter he is made to state, that at the distance of three days journey from *Saba* there was a castle named *Kalasata-perinsta*, signifying the castle of those who worship fire as their divinity; and that the natives accounted for the origin of the worship by many idle and unfounded tales; saying, that when the three kings were about to return from the land of the Jews, whither they had gone to make their offerings to a prophet lately born there, the child presented them with a box (*bussola*), which upon opening it in the course of their journey, was found to contain only a stone, and this they threw contemptuously into a well. By the same ill-disposed and faithless people it was further reported, that fire immediately descended from heaven and filled the well with flame, of which the three kings took each a portion, and conveyed it to their respective homes, where it became an object of adoration; adding, that when it happens to be extinguished in one place, the people search for it in another, thus performing journeys of five, eight, and even eleven miles, for the purpose of lighting their lamps; and if they cannot find it nearer, they proceed to the burning well itself. All these circumstances he learned from the inhabitants of the castle.

However idle this story may be in point of fact, there is strong internal evidence of its genuineness so far as it regards our author, who relates only what he was told, and properly treats the legend with contempt. The idea of a well ignited by celestial fire is obviously founded on the existence of burning-wells or caverns in various parts of Asia, particularly at *Baku* near the Caspian, spoken of in Note 14, and on the coast of Karamania, seen by Capt. Beaufort; but to the Persian scholar the name of the place will present the strongest criterion of veracity, as he must perceive that the words *Kala sala-perinsta* are intended

intended for *Kalât perestân* or perhaps *Malah âtish perestân* قلعه آتش پرستان, literally, the "castle of the fire-worshippers." The name of *Saba*, which is certainly not to be discovered amongst the towns of Persia, may be thought to have a reference to the doctrines of Sabaïsism, so nearly connected with those of the Guebers.

157. In the ordinary use of these terms, a kingdom is understood to consist of provinces, but upon the partition of the immense empire inherited by the descendants of *Jengiz-khan*, the province assigned (as a fief) to each of his sons or grandsons comprehended what were, before his conquests, independent kingdoms.

158. Upon entering Persian *Irak* from the side of *Tauris*, the first great city (*Sultaniyah* not being then built) is *Kasbin*, or more properly *Kazvin* قزوین, which has at different periods of its history been a royal residence. In the enumeration of these eight kingdoms our author sometimes gives the name of the capital, as in this instance, and sometimes that of the province or district, as in those which immediately follow. He seems to have written down, or dictated the names as they occurred to his recollection, without system, and with little regard to arrangement. To books on the subject he could not refer for that aid of which all travellers since his time have wisely availed themselves, because such did not then exist in Europe.

159. We should not have expected to find *Kurdistan*, which belonged to the ancient Assyria, stated as one of the component parts of Persia, although many of its inhabitants have at times been brought under subjection to that monarchy; nor, if included, can it be said to lie to the south. It may indeed be conjectured that *Khuristan* (often written *Khuzistan*), the ancient Susiana, situated at the head of the Persian gulf, and consequently south from *Kazvin*, and not *Kurdistan*, which lies to the west, is the district intended. "*Churestan*, ait "*ol Muschtarek*, etiam *Chuzestan* appellatur. Est ampla provincia, multas urbes "*tenens, inter al Basram et Persiam.*" Abulfedæ Geographia.

160. If the former place be meant for *Khuristan*, *Lôr* or *Lûr* لور may with propriety be said to lie to the north of it, although with respect to *Kazvin* and Persia in general it is a southern province. "*Il ne faut pas confondre,*" says D'Herbelot, "*le pays de Lor avec celui de Lar ou Laristan, qui s'étend le long du golfe Persique. Celui de Lor ou Lour est montagneux, et dépendoit autrefois de la province nommée Kouzistan, qui est l'ancienne Susiane.*" Biblioth. Orient.

BOOK I.

CHAP. XI.

Notes.

161. Of *Suolistan* it would be difficult to form any conjecture; but finding the name, in other versions, written *Cielstam*, *Ciljestam*, and in the early Italian epitome, *Ciestan*, I have little doubt of its being intended for *Sejestan*, *سجستان* also written *Siyestan* *سیستان*, a province which lies in the eastern quarter of Persia.

162. The city of *Spaan*, *Spahan*, or *Ispahan*, by the Arabians called *Isfahan* *اصفهان*, situated in the southern part of Persian *Irak*, is well known as the magnificent capital of the kings of the *Sefi* family, which, especially during the reign of *Shah Abbass II.*, exceeded in splendour as well as extent, most Asiatic cities. It fell under the dominion of the Moghuls in 1221, and was taken, plundered and nearly destroyed by Tamerlane in 1387. "Seguendo il camino," says Josaphat Barbaro, in 1471, "trovammo una terra nominata *Spaham*, laquel è stata mirabile per fino al presente." Viaggio in Persia, p. 41. 12mo.

163. *Shiraz* *شیراز*, the capital of Fars or Persia proper, and at some periods, of the Persian empire, is also too well known by the description of travellers, to render it necessary to say more here, than that it ranks next to *Ispahan*, amongst the royal cities.

164. This much corrupted name, which is *Soncara* in Ramusio's text, *Socham* in that of the Basle edition, *Sontara* in the earlier Latin, *Concara* in the B. M. and *Soncara* (according to Müller) in the Berlin manuscript, *Corcata* in the Italian epitomes, and *Corchara* in the old English version, is the *Korkan* or *Gurkan* *گركان* of eastern geographers, and evidently connected with the *Hyrkania* of the ancients. It is probable, however, that it formed only a portion of the country so named; the remainder being included in the modern province of *Taberistan* or *Mazanderam*. Its situation is at the south-eastern extremity of the Caspian, north of the *Damaghan* range and of the province of *Kumis* or *Comisene*.

165. However distant the resemblance of the names may be thought, *Timocain* (which in the Basle edition is *Tymochaim*, and in the older Latin, *Thymachaym*) is undoubtedly intended for *Damaghán* *دامغان* the capital of the small province of *Kumis*, in the north-eastern quarter of Persia. By Josaphat Barbaro, the Venetian ambassador to that court, it is called *Tremigan*, and by our countryman, Thomas Herbert, *Diurgument*; but this, we find, was not his own corruption, for in one of the letters of Pietro della Valle, he complains of this abuse and uncertainty in the names of places: "come per essemplio, quel *Diargument*, che l'Epitome Geografica dice esser nome moderno dell' *Hircania*." The latter

latter was himself an oriental, as well as a classical scholar, and remarkably correct in the orthography of proper names.

BOOK I.

CHAP. XI.

Notes

166. The district to which the appellation of *Arbor Secco* was given, has already been adverted to in Note 68, and will be found more particularly mentioned in the Twentieth Chapter.

167. The excellence of the Persian horses, for which they may perhaps beⁿ indebted to the mixture of the Arabian and the Turki breed, is well known. A detailed account of their qualities is given by Chardin (T. ii. chap. viii. p. 25, 4to.); and also by Malcolm, (*Hist of Persia*, Vol. ii. p. 516). As the *livre tournois*, in the fourteenth century, was at the proportionate value of twenty-five to one *livre* of the present times, it follows that the price at which the Persian horses sold in India was from fifteen hundred to two thousand rupees.

168. The following account is given by Chardin of the breed of asses in Persia; "Après les mules," says this traveller, "ils ont l'âne, dont il y a de deux sortes en Perse; les ânes du païs, qui sont lents et pésans comme les ânes de nos païs, dont ils ne se servent qu'à porter des fardeaux; et une race d'ânes d'Arabie, qui sont de fort jolies bêtes, et les premiers ânes du monde.... L'on ne s'en sert que pour montures.... Il y en a du prix de quatre cens francs, et l'on n'en sauroit avoir d'un peu bon à moins de vingt-cinq pistoles. On les pense comme les chevaux." P. 26. "Dans toute notre petite caravâne," says Niebuhr, speaking of his journey from *Abushahr* to *Shiraz*, "il n'y avoit pas un seul chameau; la plupart des marchandises fut transporté sur des ânes. Quelques marchands avoient aussi des chevaux chargés, et pour peu qu'ils étoient en état d'en payer les fraix, ils alloient eux-mêmes à cheval; d'autres étoient montés sur des ânes, et le reste marchoit à pied." Voy. T. ii. p. 76. Capt. Christie mentions that at *Yezd* the price of an ass was fifteen pounds sterling.

169. *Kisi* or *Chisi*, has been shewn (Note 136) to be the island of *Kîs* or *Kîs*, to which the trade of *Sîraf*, in the Persian gulf, was removed. Of the celebrated port of *Ormuz*, there will be occasion to speak hereafter.

170. By "their eastern lords" are meant the Moghul Tartars, who entered Persia from the eastern side of the Caspian. The necessity for the coercion here spoken of, is strongly felt at the present day, when, owing to the weakness of the adjacent governments every chief in the desert is at the head of a band of marauders. "*Ilumdar*," says Captain Christie, "was built and peopled by "*Khan Juhan Khan*, the most noted robber in this country, and the terror of "all the karwans." *Travels in Beloochistan*, App. p. 408.

171. The

BOOK I.

CHAP. XI
Notes.

171. The Italian *grossi*, or *groats*, are a small silver coin, which have differed in weight and value at different periods. Those of Pope Innocent XI. the oldest in my possession, contain as much silver as the three-penny pieces of Charles II. of England.

172. "Je ne parlerai point," says Chardin, "d'une infinité de sortes d'étoffes de soye pure, des étoffes de soye avec du coton Je ne parlerai que de leurs brocards. Ils appellent le brocard *Zerbafé*, c'est à-dire, tissure d'or Il ne se fait point d'étoffe si chère par tout le monde." T. ii. p. 86, 4to. Pottinger, speaking of the manufactures of *Kashan*, says: "Its staples are copper-ware, carpets, and coloured and flowered silks, which latter are exquisitely beautiful. I purchased some of them made in scarfs, in imitation of the richest Kashmeer shawls." Travels in Beloochistan, p. 244.

173. Wheat grows in the northern provinces of Persia, and also in the southern, although less commonly. "Barley" says Malcolm "is often sold in Persia at one farthing per pound, and wheat is not on the average more than a third of the price dearer than barley." Hist. of Persia, vol. ii. p. 519.

174. The practice of boiling wine is known to be common amongst the eastern people, but whether the motive for it, here assigned, be the true one, or whether we should not rather conclude that they prefer the taste, may be doubted. The Persians have always been less strict than the other more orthodox Mahometans, in regard to indulgence in wine; and Pietro della Valle mentions two ordinances of *Shah Abbas*; the one forbidding the use of it, which shews that the religious precept had failed of its effect; and a second annulling the prohibition, upon his finding that the people, and especially the soldiers, had substituted for wine, liquid preparation of opium, by which their health was injured.

CHAPTER XII.

Of the city of Yasdi and its manufactures, and of the animals found in the country between that place and Kierman.

CHAP. XII. "YASDI is a considerable city on the confines of Persia, where there is much traffic.¹⁷⁵ A species of silk cloth manufactured there is known

known by the appellation of *Yasdi*, and is carried from thence by the merchants to all parts of the world.¹⁷⁶ Its inhabitants are of the Mahometan religion. Those who travel from that city, employ eight days in passing over a plain, in the course of which they meet with only three places that afford accommodation.¹⁷⁷ The road lies through extensive groves of the date-bearing palm, in which there is abundance of game, as well beasts, as partridges and quails; and those travellers who are fond of the amusements of the chase, may here enjoy excellent sport. Wild asses are likewise to be met with.¹⁷⁸ At the end of eight days you arrive at a kingdom named *Kierman*.¹⁷⁹

NOTES.

175. *Yezd* یزد is the most eastern city of the province of Fars or Persia proper. Captain Christie, by whom it was visited in 1810, describes it as "a very large and populous city, situated on the edge of a sandy desert, contiguous to a range of mountains running east and west." "It is celebrated" he observes "by all merchants, for the protection afforded to speculators, and the security of its inhabitants and their property. It is the grand mart between Hindoostan, Khorasan, Bagdad and Persia, and is said to be a place of greater trade than any other in the latter empire." Trav. in Beloochistan, App. p. 421.

176. D'Herbelot observes that "les étoffes de soye qu'on y travaille, et que l'on appelle en Turc et en Persan *comasche Yezdi*, la rendent fort marchande." In the Memoirs of *Abdulkurrim*, also, we read of a donation made to an ambassador, by *Nadir Shah*, consisting of twenty-five pieces of *Yezdy* brocade. This notice by our author of the circumstance, however unimportant in itself, of a particular species of silk retaining in commerce the name of the city where it was manufactured, is one of the many internal proofs of the genuineness of his work.

177. This is usually named the Desert of *Kirman*.

178. We read of wild asses delivered as presents, and consequently as curiosities, to *Shah Abbas* and other kings of Persia. Rennell observes that "the wild asses remarked by Xenophon for their swiftness, bear much the same character at present. Teixeira in 1606, saw herds of them in the Arabian

BOOK I. desert, immediately opposite to the desert of Mesopotamia, where Xenophon
 — saw them." Illustrations, p. 100.
 CHAP. XII.

Notes.

179. The distance between *Yezd* and the capital of *Kirman* is about one hundred and sixty geographical miles, which would be at the rate of twenty miles per day. But the average travelling rate of a light caravan, as deduced by Major Rennell, is only fifteen to fifteen and a half, with camels, or seventeen to eighteen with mules; when on long journies. It may indeed, be understood that the desert alone, exclusive of some portion of cultivated country, employed eight days.

CHAPTER XIII.

Of the kingdom of Kierman, by the ancients named Karmania; of its fossil and mineral productions; its manufactures; its falcons; and of a great descent observed upon passing out of that country.

CHAP. XIII. **KIERMAN** is a kingdom on the eastern confines of Persia,¹⁸⁰ which was formerly governed by its own monarchs, in hereditary succession; but since the Tartars have brought it under their dominion, they appoint governors to it at their pleasure. In the mountains of this country are found the precious stones that we call turquoises.¹⁸¹ There are also veins of steel,¹⁸² and of antimony¹⁸³ in large quantities. They manufacture here in great perfection all the articles necessary for warlike equipment, such as saddles, bridles, spurs, swords, bows, quivers, and every kind of arms in use amongst these people. The women and young persons work with the needle, in embroideries of silk and gold, in a variety of colours and patterns, representing birds and beasts, with other ornamental devices.¹⁸⁴ These are designed for the curtains, coverlets, and cushions of the sleeping places of the rich; and the work is executed with so much taste and skill as to be an object of admiration. In the mountainous parts are bred the best falcons that any where take wing. They are smaller than the peregrine falcon; reddish about the breast, belly, and under the tail; and

and their flight is so swift that no bird can escape them. Upon leaving *Kierman*, you travel for eight days along a plain, by a pleasant road, and rendered still more delightful by the abundance of partridge and other game.¹⁸⁵ You also meet frequently with towns and castles, as well as scattered habitations; until at length you arrive at a considerable descent, which occupies two days. Fruit trees are found there in great numbers; the district having formerly been peopled, though at present without inhabitants. Herdsmen alone are seen in it, attending the pasturing of their cattle. In that part of the country which you pass before you reach the descent, the cold is so severe that a man can with difficulty defend himself against it by wearing many garments and pelisses.¹⁸⁶

NOTES.

180. *Kirmán* کرمان is a province of Persia, situated at the south-eastern extremity of that kingdom. Its capital city appears to be most usually called by the same name, but is also known by that of *Sirgan*, as the word is pronounced by the Persians, or *Sirjan* as pronounced by the Arabs. "The province," says Pottinger, by whom it was visited in 1810, "is bounded on the east " by a part of Seistan and Beloochistan; west by the province of Fars; south " by parts of Laristan, Mukran, and the Persian gulph; and north " Eerak and Khorasan. It has from the earliest ages been partitioned into " habitable and desert regions." P. 219. "The city of *Kirman*," he adds "is " situated on the western side of a capacious plain, so close to the mountains, " that two of them, on which there are ancient decayed forts, completely " command it. It was once the most flourishing in Persia, and in size was " second to none, except the capital, Isfahan." P. 221. "No city in the east " has been more subject to reverses of fortune, or oftener the scene of the most " destructive wars, both foreign and domestic, than *Kirman*." P. 222.

It would seem that our author did not consider *Kirman* as being, in his time, an integral part of Persia, from his not including it amongst the eight provinces or kingdoms which he enumerates; and in this light also it was held by *Edrisi* who wrote in the twelfth century, and says: "Et verò terra *Karman* interjacet " terræ Persia et terræ Mecran." P. 129.

181. "La plus riche mine de Perse" says Chardin "est celle des turquoises. On en a en deux endroits, à *Nichapour* en *Carasson*, et dans une montagne

BOOK I. montagne qui est entre l'Hyrkanie et la Parthide, à quatre journées de la Mer
 — Caspienne, nommée *Phirous-cou*. T. ii. p. 24, 4to.
 CHAP. XIII.

Notes.

182. "Les mines de fer" says the same traveller "sont dans l'Hyrkanie, " dans la Médie septentrionale, au pais des Parthes, et dans la Bactriane. Les " mines d'acier se trouvent dans les mêmes pais, et y produisent beaucoup." P. 23. He then proceeds to describe its particular qualities, and to compare it with the steel of India.

183. The word "*andamico*" of Ramusio's text, or *andanicum* of the Basle edition, is not to be found in any dictionary, nor have preceding translators attempted to render it by any corresponding term, but have let the word stand as they found it in their copy. I should not, from any resemblance of sound, have hazarded the conjecture of its being intended for "*antimonio*;" but learning from the travels of Chardin that antimony is the produce of countries on the eastern side of Persia, of which our author here speaks, I consider the probability of such a corruption as having some weight. "L'antimoine" he says "se trouve vers la Caramanie (not the province of Asia minor, but *Kirman*); " mais c'est un antimoine bâtard; car après l'avoir fait fondre, on ne trouve " dedans que de plomb fort fin." P. 23. A further occasion will present itself, in the Notes to Chap. XIX, of adverting to the nature of this mineral.

184. "I learn" says Pottinger "from a manuscript history of the conquest " of Mukran, in the ninetyeth year of the hijree, that Kirman was then a " very extensive city, full of riches, and celebrated for the excellence of the " *shawls* and *arms* made in it." P. 222. "The trade of Kirman, though still " considerable, has never revived in a manner to be compared to what it was " previous to its last depopulation, and in all likelihood never will again, as " the resort of merchants to the sea-port town of Abooshubr or Bushire, " farther up the gulph of Persia, daily gains ground, to the prejudice of Bunder " Abass, and, of consequence, Kirman. Its manufactures of shawls, match- " locks, and numuds or felts, are celebrated all over Asia, and are said to " afford employment to upwards of one third of the inhabitants, whether male " or female." P. 225.

185. Our author omits no opportunity of mentioning field sports, and especially hawking, of which he seems to have been passionately fond. The "*falconi pellegrini*," or peregrine falcons, although probably so called from their migrating, are a particular species. "The peregrine or passenger falcon," says the history of British birds "is rarely met with in Britain, and consequently " is but little known with us: it is about the size of the common falcon."

"Les

“ Les perdrix de Perse ” says Chardin “ sont, comme je crois, les plus grosses
 “ perdrix du monde, et du goût le plus excellent.” P. 30.

BOOK I.

CHAP. XIII.

Notes.

186. The road from the city of *Kirman* towards the Persian gulf, here described, probably lay through the town of *Bam* or *Bumm*, which stands near the boundary line between what are considered as the cold and the warm regions of *Kirman*. “ The province of *Nurmansheer* ” says Pottinger “ extends from the waste dividing it from *Beloochistan* to the city of *Bumm*. . . . Its boundary to the westward is the province of *Kirman*, of which, I believe, it is now deemed a component district; to the eastward it has the desert, as already mentioned; and, north and south, two ranges of mountains, the last of which are by much the highest, and I imagine, at all seasons, crowned with snow, as they were when I saw them, at which period it was exceedingly hot in the plain beneath.” P. 199. These appear to be the Mountains of *Maren*, which, says Ibn Haukal, “ belong to the cold region of *Kirman*; snow falls on them.” P. 141. In another passage he mentions, that upon reaching a town on the *Bam* road, you turn to the right hand, in order to gain *Jireft*, a town not far from *Hormuz*, where the inhabitants “ enjoy at once all the productions of both warm and cold climates.” P. 142. With respect to the degree of cold said to be experienced in this tract, it may be only referable to the feelings of persons accustomed to excessive heat. “ To the southward of the great chain of mountains that I have described above ” Pottinger adds, “ and between their bases and the sea, lies the *Gurmseer* or hot country . . . Within the limits of *Kirman* this tract is almost solely composed of saline sand, and the climate is peculiarly unhealthy. It produces nothing but dates, which are of a very inferior quality, and is in consequence nearly depopulated.” P. 221.

CHAPTER XIV.

Of the city of Kamandu, and district of Reobarle; of certain birds found there; of a peculiar kind of oxen; and of the Karaunas, a tribe of robbers.

AFTER passing the descent of which mention has been made, you arrive at a plain that extends, in a southern direction, to the distance of five days journey; at the commencement of which there is a town named *Kamandu*,¹⁸⁷ formerly a large place and of much consequence,

CHAP. XIV.

but

BOOK I. but not so at this day, having been repeatedly laid waste by the Tartars.
 CHAP. XIV. The neighbouring district is called *Reobarle*.¹⁸⁸ The temperature of the plain is very warm. It produces wheat, rice and other grains. On that part of it which lies nearest to the hills, grow pomegranates, quinces, and a variety of other fruits, amongst which is one called Adam's apple,¹⁸⁹ not known in our cool climate. Turtle doves are found here in vast numbers, occasioned by the plenty of small fruits which supply them with food, and their not being eaten by the Mahometans, who hold them in abomination.¹⁹⁰ There are likewise many pheasants and francolins, which latter do not resemble those of other countries, their colour being a mixture of white and black, with red legs and beak.¹⁹¹ Among the cattle also there are some of an uncommon kind, particularly a species of large, white oxen, with short, smooth coats (the effect of a hot climate), horns short, thick, and obtuse, and having between the shoulders a gibbous rising or hump, about the height of two palms.¹⁹² They are beautiful animals, and being very strong are made to carry great weights. Whilst loading, they are accustomed to kneel down like the camel, and then to rise up with the burthen. We find here also sheep that are equal to the ass in size, with long and thick tails, weighing thirty pounds and upwards, which are fat and excellent to eat.¹⁹³ In this province there are many towns encompassed with lofty and thick walls of earth,¹⁹⁴ for the purpose of defending the inhabitants against the incursions of the *Karaunas*, who scour the country and plunder every thing within their reach.¹⁹⁵ In order that the reader may understand what people these are, it is necessary to mention that there was a prince named *Nugodar*, the nephew of *Zagataï* who was brother of the Grand *khan* (*Oktai*), and reigned in Turkestan.¹⁹⁶ This *Nugodar* whilst living at *Zagataï's* court, became ambitious of being himself a sovereign, and having heard that in India there was a province called *Malabar*,¹⁹⁷ governed at that time by a king named *As-idin sultan*,¹⁹⁸ which had not yet been brought under the dominion of the Tartars, he secretly collected a body of about ten thousand men, the most profligate and desperate he could find, and separating himself from his uncle without giving him any intimation of his designs, proceeded through *Balashan*¹⁹⁹ to the kingdom of *Kesmur*,²⁰⁰ where he lost many of his people and cattle, from the difficulty and badness of the

the

the roads, and at length entered the province of *Malabar*.²⁰¹ Coming thus upon *As-idin* by surprise, he took from him by force a city called *Dely*, as well as many others in its vicinity, and there began to reign.²⁰² The Tartars whom he carried thither, and who were men of a light complexion, mixing with the dark Indian women, produced the race to whom the appellation of *Karaunas* is given, signifying in the language of the country, a mixed breed;²⁰³ and these are the people who have since been in the practice of committing depredations, not only in the country of *Reobarle*, but in every other to which they have access. In India they acquired the knowledge of magical and diabolical arts, by means of which they are enabled to produce darkness, obscuring the light of day to such a degree, that persons are invisible to each other, unless within a very small distance.²⁰⁴ Whenever they go on their predatory excursions they put this art in practice, and their approach is consequently not perceived. Most frequently this district is the scene of their operations; because when the merchants from various parts assemble at *Ormus*, and wait for those who are on their way from India, they send, in the winter season, their horses and mules, which are out of condition from the length of their journeys, to the plain of *Reobarle*, where they find abundance of pasture and become fat. The *Karaunas*, aware that this will take place, seize the opportunity of effecting a general pillage, and make slaves of the people who attend the cattle, if they have not the means of ransom. MARCO POLO himself²⁰⁵ was once enveloped in a factitious obscurity of this kind, but escaped from it to the castle of *Konsalimi*.²⁰⁶ Some of his companions, however, were taken and sold, and others died in their hands.

BOOK I.

CHAP. XIV.

NOTES.

187. The geography of the country lying between the capital of the province of *Kirman* and the Persian gulf, is very imperfectly known, and even Pottinger's map, the most modern we possess, exhibits but one solitary name, in that tract, although the chains of hills are there laid down with an appearance of precision. It is difficult therefore to ascertain the place intended by *Kamandu* (in the B. M.

and

BOOK I.
CHAP. XIV.
Notes.

and Berlin manuscripts, *Camandi*, and in the Italian epitomes, *Edgamad*), even if there were grounds to believe that this town, which had lost its consequence before our author's time, is still in existence. It may perhaps be the *Memaun* of D'Anville's map, which is called *Mahân* by Ibn Haukal, or else the *Koumin* of the latter: but these are offered as mere conjectures.

188. *Reobarle* (as the name appears also in the Basle edition and the Italian epitomes, but in the older Latin, *Rotbarle*, and in the B. M. and Berlin manuscripts, *Reobarda*) is obviously meant for *Rud-bâr*, رودبار, a descriptive term applied, in numerous instances, to towns or districts in Persia and the neighbouring countries. It signifies "a river in a valley, the channel of a torrent," and also a place where many streams run; and the district here spoken of as answering that description, would seem from the circumstances, to have occupied the banks of the river which in D'Anville's and Malcolm's maps, bears the name of *Div Rud*, and must be crossed in the way from *Kirman* to *Ormuz*. The journal of Capt. Christie mentions a place named *Rodbar*, which answers perfectly to the local description, but is at much too great a distance from the shore of the Persian gulf, to be that of which we are speaking. "*Seistan*" says this enterprising officer "is a very small province on the banks of the *Helmind*.... " separated from *Mukran* by an uninhabited desert. ..We entered it at the " town of *Rodbar*; there the banks of the river are well cultivated and fruitful, " having a fine rich soil, irrigated by the stream; but the utmost breadth of " this fertile stripe does not exceed two miles, whence the desert rises in lofty " cliffs, and extends over an uninterrupted tract, without water or vegetation....The country although now inhabited by *Uffighans* and *Belooches* in " felt tents, still bears the marks of former civilization and opulence: and there " are ruins of villages, forts, and windmills along the whole route from *Rodbar* " to *Dushak*, the capital." *Travels in Beloochistan, &c.* Appendix p. 407.

189. *Pomus Adami* is a name that has been given to the fruit called pumple-nose, shaddock, or citrus decumanus of Linnæus; but here it may probably be intended for the orange itself, or pomum aurantium, named by the Arabians and Persians *naranj* نارنج.

190. This objection to the flesh of doves, as food, may have been a local prejudice; for it does not appear that they are generally regarded as an unclean meat, by a Mahometan. But it is observed by Niebuhr: "*Comme il ne peut pas toujours être bien sûr, que l'animal ait été tué suivant les loix de la religion, on, c'est peut-être par cette seule raison que les Arabes et les Turcs des villes ne se soucient pas de gibier.*" *Description de l'Arabie*, p. 158.

191. The

191. The tetrao francolinus or francoline partridge of the Levant, has red legs and beak, as here described. Doctor Russell calls it francolinus olinæ, "known to the French by the name of *gelinot* (*gélinotte*). The flesh, he says, is delicious, but the bird is not to be met with at less than a day's journey from the city. (Nat. Hist. of Aleppo.)

BOOK I.
—
CHAP. XIV
Notes.

192. This species of ox, commonly employed at Surat and other places on the western coast of India, in drawing the carriages called *hakkries*, was probably introduced from thence to the eastern provinces of Persia. It has been described by many writers, and among others by Niebuhr. See Voyage en Arabie, &c. T. ii. p. 52. Tab. xii.

193. This extraordinary breed of sheep (*ovis laticaudata*) is the native of various parts of Asia and Africa, and has been often described. In the Nat. Hist. of Aleppo the following circumstantial account of it is given, with a plate. "They have two sorts of sheep" says Russell "in the neighbourhood of Aleppo: the one called *Beduin* sheep, which differ in no respect from the larger kinds of sheep in Britain, except that their tails are somewhat longer and thicker: the others are those often mentioned by travellers on account of their extraordinary tails; and this species is by much the most numerous. This tail is very broad and large, terminating in a small appendage that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin and entrails, weighs about twelve or fourteen Aleppo *rotoloes* (of five pounds), of which the tail is usually three *rotoloes* or upwards; but such as are of the largest breed and have been fattened, will sometimes weigh above thirty *rotoloes*, and the tails of these, ten (or fifty pounds); a thing to some scarce credible. These very large sheep being, about Aleppo, kept up in yards, are in no danger of injuring their tails; but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent its being torn by bushes, thistles, &c; and some have small wheels, to facilitate the dragging of this board after them; whence, with a little exaggeration, the story of having carts to carry their tails." P. 51, ed. 1. Chardin's account of "les moutons à grosse queue" of Persia, whose tails, he says, weigh thirty pounds, corresponds exactly with the above. "La quarta sorte de animali che hanno" says Josaphat Barbaro, speaking of the Tartars, "sono castroni grossissimi, et alti in gambe con un pelo lungo, i quali hanno code che passano dodici libre l'una. Et tal ne ho visto, che se strascinano una rota dietro, tenendo la coda sopra....Di grassi di queste code condiscono tutte le lor vivande."

N

Viaggio

BOOK I. Viaggio alla Tana, p. 13, 12mo. "The great stock of the pastoral tribes" says Elphinstone "is sheep, and those of the kind called in Persian *doomba*, and "remarkable for tails a foot broad, and almost entirely composed of fat." Account of Caubul, p. 143. By these authorities our author's description is fully justified.

CHAP. XIV.
Notes.

194. Frequent mention is made by Hamilton of these mud-entrenchments. "The Ballowches" he says "appeared near the town of Gombroon, on a swift march towards it, which scared the (Persian) governor so much, that, though there was an high mud-wall between him and them, he got on horseback and fled . . . The Ballowches came first to the west quarter of the town, where our factory stands, and soon made passages through the mud-walls." New Account of the East Indies, Vol. i. p. 108. "The village of Bunpoor" says Pottinger "is small and ill built: it has been at one time surrounded by a low mud-wall, with small bastions at intervals; but the whole is now gone to decay." Travels in Beloochistan and Sind, p. 176.

195. The *Keraunas* we may presume to be the inhabitants of *Makrân* مکران, a tract of country extending from the vicinity of the Indus, towards the Persian gulf, and which takes its name from the word *karâna* کران, signifying a "shore, coast, or border." They appear to differ little from the neighbouring people of *Balûchistan*, if they be not in fact the same race; and what our author states of them is a faithful picture of the predatory habits ascribed to the latter. "The *Boloujes*" says Ibn Haukal "are in the desert of Mount *Kefes*, and *Kefes* in the Parsi language is *Kouje*; and they call these two people *Koujes* and *Boloujes*. The *Boloujes* are people who dwell in the desert: they infest the roads, and have not respect for any person." P. 140. "The *Ballowches* and *Mackrans*" says Hamilton (who visited their country about the year 1716) "who inhabit the sea-coast from Cape Jasques to Indus, observing the weakness of the (Persian) government, threw off the yoke of obedience first, and then, in full bodies, fell upon their neighbours in Caramania (*Kirman*), who were thriftier and richer than the maritime freebooters, and plundered their fellow-subjects of what they had got by their painful industry." New Account of the East Indies, Vol. i. p. 104. Of the habits of this people we have the most particular account in the journal of Lieut. Pottinger, who says: "The *Nharooés* are the most savage and predatory class of *Belooches*; and whilst they deem private theft dishonourable and disgraceful in the extreme, they contemplate the plunder and devastation of a country with such opposite sentiments, that they consider it an exploit deserving of the highest commendation; and steeled by that feeling, they will individually recount the assistance they have rendered on such occasions, the numbers of men, women, " and

"and children they have made captives and carried away or murdered, the villages they have burned and plundered, and the flocks they have slaughtered when unable to drive them off." P. 58. "We are now in Mukran," said a native of Beloochistan to the same traveller, "where every individual is a robber by *caste*, and where they do not hesitate to plunder brothers and neighbours." P. 139.

BOOK I.

CHAP. XIV.

Notes.

196. *Nikodar Oghlan* was the son of *Hulagu* and grand nephew of *Jagatai*; he succeeded his brother *Abaka* in the throne of Persia, by the name of *Ahmed khan*, and was the first of his family who made public profession of Islaemism. Of his previous life we know nothing from the native historians, excepting what we are told by *Haïton*, that in his youth he had been baptised, although he afterwards became a cruel persecutor of the Christians, and destroyer of their churches; insomuch that upon the occasion of his death the zealous monk exclaims: "et sic fuit interfectus canis ille pessimus Mahumetus (*Ahmedus*), imicus fidei christianæ." It, however, the *Nikodar*, who pushed his fortune, as we are here told, on the side of India, did actually visit the court of *Jagatai*, who died in 1240, he must have belonged to the preceding generation, as it was not until 1282, that *Ahmed khan Nikodar* became the sovereign of Persia, and forty-two years is an interval too great to admit of our supposing *him* to have been the eastern adventurer. There may have been an earlier *Nikodar* amongst the numerous grandsons of *Jengiz-khan*, and in fact the consistency of the story requires that the event should have taken place long before our author's time.

197. I must here be indulged in a conjecture, which, however bold it may seem, will be justified by the sequel: that instead of *Malabar* or *Malawar* (as it is often written) the word should be and was in the original *Lahawar* لہوار, or, as commonly pronounced, *Lahore*; for through this province, and certainly not through *Malabar*, this adventurer must necessarily have passed in his way to *Dehli*. In aid of this presumption it may be urged, that *MARCO POLO*, having personally visited both coasts of the peninsula, and appropriately described (in Book iii.) that of *Malabar*, could not on this occasion have been guilty of so strange a solecism in geography, as to place it in the road from the country of the *Uzbeks* to Hindustan. The reading of *Lahawar* makes the account consistent and satisfactory.

198. *Azz-eddin*, *Ghiyas eddin*, and *Moazz eddin*, with the addition of *Sultun*, were common titles of the *Patan* sovereigns of *Dehli*, as well as of the princes who governed the provinces of their empire.

BOOK I.

CHAP. XIV.

Notes.

199. *Badakhshan* بدخشان, near the sources of the Oxus, lies on that side of *Jagatai's* country which is nearest to the heads of the Indus and Ganges, and consequently in the line of march towards *Dehli*. More particular mention is made of this district in Chapter xxv.

200. *Kesmur* can be no other than *Kashmir* کشمیر, which lies in the direction from *Badakhshan* towards *Lahore*, *Sirhind*, and the capital. The more common route is by *Kabul*, but the object of this petty invader was, to keep amongst the mountains, and thereby conceal his intentions.

201. Here it becomes perfectly obvious that the country into which he penetrated upon leaving *Kashmir* was the *Panjab*, of which *Lahawar* or *Lahore* is the principal city. To suppose it *Malabar* would be quite absurd; and in this, as in many other instances, our author has suffered not less from the presumption than from the ignorance of transcribers.

202. It will here be asked, where do we read in any native historian, of this conquest of *Dehli* by the Moghul Tartars, antecedent to the invasion of *Tamerlane*? Distinctly and to the full extent, we do not any where; but yet we shall find such an approximation of facts, as will prevent us from treating lightly the account given by our author, who might have received it from the mouths of persons but one generation removed from those who were concerned in the transactions. The event, we have seen, must have taken place within a few years before or after the death of *Jagatai* in 1240. Now we learn from the History of Hindustan, as translated by Dow from the text of *Ferishta*, that *Moazz-eddin Byram Shah*, king of *Dehli*, whose reign began in 1239 and ended in 1242, was involved in troubles with his vizir and principal *omrahs*, by whom a mutiny was excited amongst his troops. At this crisis "news arrived, that the Moghols of the great *Zingis* had invested *Lahore*, that *Malek*, the viceroy of that place, finding his troops mutinous, had been obliged to fly in the night, and was actually on his way to *Dehli*; and that *Lahore* was plundered by the enemy, and the miserable inhabitants carried away prisoners." "The vizir, in the mean time, advanced with the army to the capital, which he besieged for three months and an half. Rebellion spreading at last among the citizens, the place was taken in the year 1241. *Byram* was thrown into prison, where, in a few days, he came to a tragical end. The Moghuls, after plundering the provinces on the banks of the five branches of the Indus, returned to *Ghizni*." Thus we perceive that at the very period in question, an army of Moghuls did advance into provinces subject to the king of *Dehli*, and plundered his frontier cities, whilst his rebellious subjects, availing themselves

selves of the terror occasioned by the foreign invaders, overturned the government and put their prince to death.

BOOK I.

CHAP. XIV.

Notes

203. Since writing Note 195, I am informed that one of the meanings of the Sanskrit word *karana* is, "a person of a mixed breed." This is an extraordinary proof of the genuineness of our author's account of these people, even though the natives should have amused him with a fanciful etymology, to which, in regard to the origin of nations, they are extremely prone. Admitting, however, that they were the descendants of this mixed breed, we must suppose that the profligate adventurers whom *Nikodar* led into India, did not settle there, but must have been brought away with their wives and children, and disbanded in the province of *Makran*, where they and the succeeding generations might very naturally become a colony of banditti.

204. The belief in such supernatural agency was the common weakness of the darker ages; nor ought we to be surprised at our author's credulity, when we reflect that so lately as the century before the last, the courts of justice in our own and the neighbouring countries condemned numbers to death for the imaginary crime of witchcraft; and that to have expressed a doubt of the practice of dealing personally with the devil, would have been regarded as little less than blasphemy.

Although the appearance and effects are materially different, it may be suspected that there is some connexion between this story of mists produced by enchantment, and the optical deception noticed by Elphinstone, in his journey across what may be considered as an extension of the same desert, notwithstanding the separation of its parts by the country through which the Indus takes its course. "Towards evening" he says "many persons were astonished with the appearance of a long lake, enclosing several little islands It was, however, only one of those illusions which the French call *mirage*, and the Persians *sirraub*. I had imagined this phenomenon to be occasioned by a thin vapour (or something resembling a vapour), which is seen over the ground in the hot weather in India, but this appearance was entirely different, and, on looking along the ground, no vapour whatever could be perceived . . . I shall not attempt to account for this appearance, but shall merely remark, that it seems only to be found in level, smooth, and dry places." Account of Caubul, p. 16.

205. In the Latin version this is spoken by the author in the first person ("ego Marcus qui hæc scribo,") as if he perceived that it wanted all the weight of his personal authority to render it credible. The story however may amount to nothing more than that these robbers, having their haunts in the neighbourhood

BOOK I. hood of mountains, availed themselves of the opportunity of thick mists, to
 CHAP. XIV. make their attacks on the caravans with the more security ; whilst their know-
 Notes. ledge of the country enabled them to occupy those narrow defiles through
 which the travellers must unavoidably pass.

206. This castle of *Konsalmi*, or, according to another reading *Kanosalim*, is not now to be discovered in our maps, but it may be remarked that the Persian words *Khanah al-salam* signify " the house of safety or peace." " A small " but neat tower " says Elphinstone " was seen in this march (through the " desert,) and we were told it was a place of refuge for travellers, against the " predatory hordes who infest the route of caravans." P. 17.

CHAPTER XV.

Of the city of Ormus, situated on an island not far from the main, in the sea of India ; of its commercial importance ; and of the hot wind that blows there.

CHAP. XV. AT the extremity of the plain beforementioned as extending in a southern direction to the distance of five days journey, there is a descent for about twenty miles, by a road that is extremely dangerous, from the multitude of robbers, by whom travellers are continually assaulted and plundered.²⁰⁷ This declivity conducts you to another plain, very beautiful in its appearance, two days journey in extent, and is called the plain of *Ormus*. Here you cross a number of handsome streams, see a country covered with date-palms, amongst which are found the francoline partridge, birds of the parrot kind, and a variety of others unknown to our climate. At length you reach the border of the ocean, where, upon an island, at no great distance from the shore, stands a city named *Ormus*,²⁰⁸ whose port is frequented by traders from all parts of India, who bring spices and drugs, precious stones, pearls, gold tissues, elephant's teeth, and various other articles of merchandise. These they dispose of to a different set of traders, by whom they are
 dispersed

dispersed throughout the world. This city indeed is eminently commercial, has towns and castles dependant upon it, and is esteemed the principal place in the kingdom of *Kierman*.²⁰⁹ Its ruler is named *Rukmedin Achomak*,²¹⁰ who governs with absolute authority, but at the same time acknowledges the king of *Kierman*,²¹¹ as his liege lord. When any foreign merchant happens to die within his jurisdiction, he confiscates the property, and deposits the amount in his treasury.²¹² During the summer season the inhabitants do not remain in the city, on account of the excessive heat, which renders the air unwholesome, but retire to their gardens along the shore or on the banks of the rivers, where with a kind of ozier-work they construct huts over the water. These they enclose with stakes, driven in the water on the one side, and on the other upon the shore, making a covering of leaves to shelter them from the sun. Here they reside during the period in which there blows, every day, from about the hour of nine until noon, a land-wind so intensely hot as to impede respiration, and to occasion death by suffocating the person exposed to it. None can escape from its effects who are overtaken by it on the sandy plain.²¹³ As soon as the approach of this wind is perceived by the inhabitants, they immerge themselves to the chin in water, and continue in that situation until it ceases to blow.²¹⁴ In proof of the extraordinary degree of this heat, MARCO POLO says that he happened to be in these parts when the following circumstance occurred. The ruler of *Ormus* having neglected to pay his tribute to the king of *Kierman*, the latter took the resolution of enforcing it at the season when the principal inhabitants reside out of the city, upon the main land, and for this purpose dispatched a body of troops, consisting of sixteen hundred horse, and five thousand foot, through the country of *Reobarle*, in order to seize them by surprise. In consequence, however, of their being misled by the guides, they failed to arrive at the place intended, before the approach of night, and halted to take repose in a grove not far distant from *Ormus*; but upon recommencing their march in the morning, they were assailed by this hot wind, and were all suffocated; not one escaping to carry the fatal intelligence to his master. When the people of *Ormus* became acquainted with the event, and proceeded to bury the carcasses, in order that their stench might not infect the air, they found them so baked
by

BOOK I. by the intenseness of the heat, that the limbs, upon being handled
 CHAP. XV. separated from the trunks, and it became necessary to dig the graves
 close to the spot where the bodies lay.²¹⁵

NOTES.

207. "In the mountains near *Hormuz*, it is said, there is much cultivated land, and cattle, and many strong places. On every mountain there is a chief; and they have an allowance from the sultan or sovereign; yet they infest the roads of *Kirman*, and as far as the borders of *Fars* and *Sejestan*. They commit their robberies on foot; and it is said that their race is of Arabian origin, and that they have accumulated vast wealth." Sir W. Ouseley's transl. of Ibn Haukal, p. 140.

208. The original city of *Ormuz* or *Hormúz* (called by Ptolemy *Αρμυζα πόλις*, by the Latins *Armusa* and *Armuzia*, and by the Portuguese *Ormuz*; whilst the Arabians and Persians prefix the soft aspirate and write the name *هرمز* *Hormúz*) was situated on the eastern shore of the Gulf of Persia, in the province of *Mogostan*, and kingdom of *Kirman*. *Ibn Haukal*, who is understood to have written about the latter part of the tenth century, speaks evidently of this city, on the main, when he says: "*Hormuz* is the emporium of the merchants in *Kirman* and their chief seaport: it has mosques and market-places, and the merchants reside in the suburbs." P. 142. It was destroyed by one of the princes who reigned in *Kirman*, of the *Seljuk* dynasty, according to some accounts, or the *Moghul* according to others. The exact period is not satisfactorily ascertained. On this occasion the inhabitants removed, with their most valuable effects, to the neighbouring island of *Jerun* *جرون*, about thirteen geographical miles from the former situation, where the foundation of the new city of *Hormuz* or *Ormuz*, destined to acquire still greater celebrity than the former, was laid; although under the disadvantages of wanting water, and of a soil impregnated with salt and sulphur. *Abulfeda*, who wrote in the early part of the fourteenth century, and was a cotemporary of our author, describes the insular city, and says: "Qui eam vidit nostro hoc tempore, narravit mihi aliquis, antiquam *Hormuzum* esse devastatam a Tartarorum incursionibus, et ejus incolas transtulisse suas sedes in insulam in mari sitam *Zarun* dictam, a continente vicinam, in antiquæ *Hormuzæ* occidentem; *Hormuzæ* nil superesse nisi parum quid vilis plebeculæ." This island was taken from the native princes, in 1507, by the Portuguese, under the famous *Alfonso Albuquerque*. "In their hands,"

says

says Robertson, "Ormuz soon became the great mart from which the Persian empire, and all the provinces of Asia to the west of it, were supplied with the productions of India; and a city which they built on that barren island, destitute of water, was rendered one of the chief seats of opulence, splendour, and luxury in the eastern world." *Historical Disquisition*, p. 140. From them it was wrested, in 1622, by *Shah Abbas*, with the assistance of an English squadron. Its fortifications and other public structures were razed by that conqueror, and its commerce was transferred to a place on the neighbouring coast, called *Gambrún*, to which he gave the name of *Bandar Abbassi*. But in the mean time the discovery of the passage from Europe by the Cape of Good Hope operated to divert the general trade into a new channel, and that which was carried on by the medium of ports in the Gulf of Persia, rapidly declined. In the year 1765, when Niebuhr visited these parts, the island on which *Hormuz* stood, was possessed by a person who had been in the naval service of *Nadir Shah*, and the place was become quite insignificant.

BOOK I.

CHAP. XV.

Notes.

209. By this must be meant, that Ormuz exceeded the other cities in opulence, and perhaps in population; but *Sirgan* or *Sirjan*, also called *Kirman*, was the capital of what we term the province of that name, and there the sovereign resided.

210. In the list of sultans of Ormuz furnished by Texeira in his translation of the annals of *Turan-shah*, we find one named *Rukn-cddin Mahmud*, who, although the dates are very imperfect, may be supposed to have reigned about the period of our author's visit to the gulf of Persia, and to be the prince here called *Rukmedin Achomak*. The latter name is evidently intended for *Achmet*, in which mode that of *Ahmed* has been commonly though improperly written, and it is well known that oriental writers themselves frequently commit errors by confounding the three names of *Ahmed*, *Muhammed*, and *Mahmud*, being all derivatives from the same root, *hemcd* حم, signifying "praise." The mistake therefore of our author amounts to no more than his having given to this sultan or *amír*, *Rukn-eddin*, the surname of *Ahmed* instead of the cognate one of *Mahmud*; and as we have not the means of verifying Texeira's list, some doubt may be entertained whether the former is not the true reading.

211. No record of the kings of *Kirman* can be traced to a later date than the year 1187, when *Malik Dinar*, of the race of *Ali* (a *seyed*), expelled the last of the *Seljuk* princes, and established himself on the throne; but under *Hulagu* and his successors, who conquered Persia in the following century and formed a *Moghul* dynasty, it must have become again a province or fief of that empire, governed (as it is at the present day) by a branch of the

BOOK. I.
 CHAP. XV.
 Notes.

reigning family. De Barros (*Decade* ii. liv. ii. cap. ii.) informs us that a king or chief of *Ormuz* (in the district of *Mogostan*, on the main) obtained from his neighbour, the *Malek* of *Kâez*, a cession of the island of *Jerun*, lying near his part of the coast, and established there a naval force, for the purpose of commanding the straits; that in the event of a war provoked by this assumption of power, he became master of the island of *Kâez* also; that the king of Persia (or, rather, the ruler of *Kirman*), to whom the *Malek* had been used to pay tribute, marched an army into *Mogostan* and compelled the king of *Ormuz* to abandon his city on the continent and to take refuge in the island of *Jerun*, where he founded the new city of *Ormuz*; that upon his consenting to acknowledge vassalage and pay tribute (a share of the tolls on shipping) to the Persian king, he was suffered to remain in possession of both islands; and that in his new establishment he afterwards reigned thirty years.

The circumstances thus stated by De Barros agree in the material parts with what our author relates at this place, and, more particularly, in B. iii. chap. xliii; but the Portuguese historian refers all the transactions to the single reign of *Gordun-shah*, who, he says, obtained the cession of *Jerun* in 1273, and who, according to Texeira's list, where he is named *Azz-eddin Gordan shah*, died in 1318. There is reason, however, to believe that he gives an unfounded extension to this reign, and that the earlier events spoken of belonged to those of *Seif-eddin* and *Rukn-eddin*, who were probably the father and grandfather of that prince.

As the new *Ormuz*, when visited by our author about the year 1293, was unquestionably of great opulence and commercial importance, there is ground for presuming that its establishment was much earlier than the period assigned to it by De Barros, and for adopting the account given by De Guignes, who says: "*Les Seljoucides* (whose power in that quarter was extinguished in 1187) "*par leurs incursions obligèrent les habitants de se retirer dans une île voisine, située à l'embouchure du golfe Persique, où ils bâtirent la ville qui subsiste aujourd'hui sous le même nom.*" Liv. v. p. 315.

212. This odious right is known to have been exercised in Europe, in very modern days, under the name of "*droit d'aubaine.*"

213. The hot wind known in Italy by the name of *il sirocco*, and in Africa by that of *Harmatan*, has been often described by travellers. In the deserts of the south of Persia its effects are perhaps more violent, as will appear from the following passages, which confirm in a striking manner our author's account. "*L'air*" says Chardin "*est chaud et sec tout le long du Golphe Persique, à prendre de la Caramanie, jusqu'au fleuve Indus. Et dans ces régions-là, il y a des endroits où la chaleur est étouffante et insupportable à ceux même*" "qui

BOOK I.

CHAP. XV.

Notes.

“ qui y sont nez, et qui n'en sont jamais sortis. Il leur faut quitter leurs maisons
 “ durant les quatre mois chauds de l'année, et se retirer vers les montagnes.
 “ Et dans ce tems-là ceux qui pour leur malheur sont obligez de voyager en
 “ ces païs brûlans, trouvent les villages déserts, excepté seulement quelques
 “ pauvres et misérables créatures qu'on laisse pour en prendre soin. Les
 “ endroits où l'on se retire sont des vallées, des montagnes, et des bois de
 “ dattiers.” Again he says, “ on appelle ce vent pestiféré *bad-samoum* (بَادِ ساموم
 “ *bâdi-samûm*) Il se lève seulement entre le quinzième Juin et le quin-
 “ zième Août, qui est le tems de l'excessive chaleur le long de ce Golphe: ce
 “ vent est sifflant avec grand bruit; paroît rouge et enflamme; et tue les gens
 “ qu'il frappe, par un manière d'étouffement, sur tout quand c'est de jour.”
 T. ii. p. 7 et 9.

“ The winds in this desert ” says Pottinger “ are often so scorching (during
 “ the hot months from June to September) as to kill any thing, either animal
 “ or vegetable, that may be exposed to them, and the route by which I
 “ travelled is then deemed impassable. This wind is distinguished every where
 “ in Beloochistan, by the different names of *Julot* or *Julo*, the flame, and *Badé*
 “ *sumoom*, the pestilential wind. So powerfully searching is its nature, that
 “ it has been known to kill camels or other hardy animals, and its effects on the
 “ human frame were related to me, by those who had been eye-witnesses of them,
 “ as the most dreadful that can be imagined; the muscles of the unhappy
 “ sufferer become rigid and contracted; the skin shrivels; an agonizing sen-
 “ sation, as if the flesh was on fire, pervades the whole frame, and in the last
 “ stage it cracks into deep gashes, producing hemorrhage, that quickly end this
 “ misery.” P. 136.

214. For this practice of immersion we have the testimony of Pietro della Valle, who was in the Gulf of Persia during the siege of Ormuz, and visited the island immediately after its falling into the hands of the Persians. “ *Hormuz*
 “ (he writes in his letter of the 18th January 1623) comunemente si stima la più
 “ calda terra del mondo. Non per rispetto del sito, che, stando venti sette
 “ gradi in circa lontana dall' equinottiale, verso settentrione, non arriva alla
 “ zona torrida . . . ma per la qualità propria della terra, che è tutta sale: e per
 “ ciò, il riverbero de' raggi del sole in essa è tanto fervente, che di state non
 “ si puo quasi soffrire; in particolar quando tiran quei venti velenosi, de' quali,
 “ in un altra mia lettera dalla Persia, feci mentione. E mi dicono, che in certo
 “ tempo dell' anno, le genti di *Hormuz* non potrebbero vivere, se non vi
 “ stessero qualche hora del giorno *immersi fin' alla gola nell' acqua*, che, a questo
 “ fine, in tutte le case, tengono in alcune vasche, fatte a posta.” Although
 additional testimony be not wanting, I shall give that of Schillinger, an intelli-
 gent Swabian traveller, who visited these countries in the year 1700, and furnishes

- BOOK I. a good description of *Hormuz* and *Gambrán*. "Wann die grosse Hitze einfallet," he says "legen sich die innwohner den gantzen tag durch in darzu bequeme
 CHAP. XV. " *Wasser-tröge*, oder stehen in mit wasser angefüllten Fassern biss an hals,
 Notes. " umb also zu ruhen, und sich der unleydentlichen Hitze zu erwehren." *Persianische Reis*, p. 279.

215. The substance of this story is not by any means improbable. If, as we may presume, the king of *Kirman* did not possess any naval force, or one sufficiently strong to enable him to coerce these islanders, he would naturally have recourse to the expedient of entrapping the wealthy inhabitants, and retaining them as hostages for the payment of demands, when he could find them on the main land. This could only succeed to any extent at the season when they were driven thither by the excessive heats, and when they would be off their guard in consequence of the supposed impracticability of the march of troops under such circumstances. The event proved the impolicy of the measure. The magnitude of the enemy's loss was perhaps exaggerated by the *Hormuzians*. With regard to the state of the bodies, however extraordinary the circumstances may appear, they are fully corroborated by *Chardin*, who, speaking further of this wind, says, "son effet le plus surprenant n'est pas même la mort qu'il cause; c'est que les corps qui en meurent, sont comme dissous, sans perdre pourtant leur figure, ni même leur couleur, en sorte qu'on diroit qu'ils ne sont qu'endormis, quoiqu'ils soient morts, et que si on les prend quelque part, la pièce demeure à la main." He then proceeds to adduce some recent facts in proof of his assertion. (T. ii. p. 9. 4to.) The analogy between the two accounts is indeed so strong, that had our author been the later traveller of the two, he would infallibly have been accused of plagiarism: but there were no writers whom he could copy; whilst *Chardin's* reputation places him above any suspicion of that nature.

CHAPTER XVI.

Of the shipping employed at Ormus; of the season in which the fruits are produced; and of the manner of living and customs of the inhabitants.

- CHAP. XVI. THE vessels built at *Ormuz* are of the worst kind, and dangerous for navigation; exposing the merchants and others who make use of them to great hazards. Their defects proceed from the circumstance of
 nails

nails not being employed in the construction; the wood being of too hard a quality, and liable to split or to crack like earthenware. When an attempt is made to drive a nail it rebounds, and is frequently broken. The planks are bored, as carefully as possible, with an iron augre, near the extremities; and wooden pins or trenails being driven into them, they are in this manner fastened (to the stem and stern). After this they are bound, or rather sewed together, with a kind of ropeyarn stripped from the husk of the Indian (coco) nuts, which are of a large size, and covered with a fibrous stuff like horse hair. This being steeped in water until the softer parts putrify, the threads or strings remain clean, and of these they make twine for sewing the planks, which lasts long under water.²¹⁶ Pitch is not used for preserving the bottoms of vessels, but they are smeared with an oil made from the fat of fish, and then caulked with oakum. The vessel has no more than one mast, one helm, and one deck.²¹⁷ When she has taken in her lading, it is covered over with hides, and upon these hides they place the horses which they carry to India. They have no iron anchors, but in their stead employ another kind of ground-tackle;²¹⁸ the consequence of which is, that in bad weather, and these seas are very tempestuous, they are frequently driven on shore and lost.

BOOK I.
CHAP. XVI

The inhabitants of the place are of a dark colour, and are Mahometans. They sow their wheat, rice, and other grain, in the month of November, and reap their harvest in March.²¹⁹ The fruits also they gather in that month, with the exception of the dates, which are collected in May. Of these, with other ingredients, they make a good kind of wine.²²⁰ When it is drunk, however, by persons not accustomed to the beverage, it occasions an immediate flux; but upon their recovering from its first effects, it proves beneficial to them, and contributes to render them fat. The food of the natives is different from ours; for were they to eat wheaten bread and flesh meat their health would be injured. They live chiefly upon dates and salted fish, such as the thunnus, cepole (cepola tania), and others which from experience they know to be wholesome.²²¹ Excepting in marshy places, the soil of this country is not covered with grass, in consequence of the extreme heat, which burns up every thing. Upon the death of men of rank,

BOOK I. rank, their wives loudly bewail them, once in the course of each day,
 CHAP. XVI. during four successive weeks; and there are also people to be found here who make such lamentations a profession, and are paid for uttering them over the corpses of persons to whom they are not related.²²²

NOTES.

216. We know little of the shipping of the Gulf of Persia previously to the conquest of *Hormuz* by the Portuguese; and since that period the influence and example of these and other Europeans, have much changed the system of Persian and Indian navigation; yet the account given by our author corresponds in every essential particular with the kind of vessel described by Niebuhr, in the following passage from his voyage: "A la fin quelques-uns de ces vaisseaux arrivèrent (à *Djidda*) au commencement de Décembre. Il y en avoit un entre autres, qui venoit d'*Omán*, et on nous conseilla de nous y embarquer: *Tarád* est le nom que l'on donne à cette sorte de vaisseaux. Nous nous hâtâmes de l'aller voir, comptant de le trouver grand et commode: mais nous ne fîmes pas peu surpris, lorsqu'on nous montra un bâtiment qui ressembloit plutôt à un tonneau, qu'à un vaisseau. Il n'avoit que 7 toises de long et 2½ de large. Il étoit sans tillac. Il n'y avoit presque aucun clou; les planches étoient fort minces, et, pour ainsi dire, *cousues* ensemble." T. i. p. 228. Such also are the boats employed at the present day on the coast of Coromandel, called *chelingues* by the French, and *masulah* boats by the English, which are thus described by Le Gentil: "Les bateaux dans lesquels se passent ces barres, se nomment *chelingues*; ils sont faits exprès; ce sont des planches mises l'une au-dessus de l'autre, et *cousues* l'une à l'autre, avec du fil fait de l'écorce intérieure du cocotier (de la noix du coco); les coutures sont calfatées avec de l'étoupe faite de la même écorce, et enfoncée sans beaucoup de façons avec un mauvais couteau. Le fond de ces bateaux est plat et formé comme les bords; ces bateaux ne sont guère plus longs que larges, et il n'entre pas un seul clou dans leur construction." Voyage, T. i. p. 540. This twine, manufactured from the fibrous husk of the coconut (not from the bark of the tree, as M. Le Gentil supposed), is well known in India by the name of coire, and is worked into ropes for running-rigging and cables.

217. That a vessel should have only one helm or rudder may be thought superfluous information; but it is to be observed that the numerous *praws* which cover the
 the

the seas of the further East, are steered, in general, with two helms or *kamddis*; and that such vessels had recently been under the notice of our author, in his passage to the Straits of Malacca.

BOOK I.

CHAP. XVI.

Notes.

218. Neither are the vessels of the Malays commonly provided with iron anchors: which I presume to be what is meant by "*ferri di sorzer*," although the term is not to be met with either in the general or the marine dictionaries. Their anchors are formed of strong and heavy wood, have only one arm or fluke, and are sunk by means of heavy stones attached to them. Yet where these people have intercourse with Europeans, and can afford the expense, they endeavour to procure our iron grapnels. The *chaloupes* in which the Newfoundland fishery is carried on, have wooden anchors loaded with stones.

219. We might not expect to read of wheat being cultivated in so hot a climate, but the fact is well ascertained. "*Le pain de froment*" says Chardin "*est en usage presque par toute l'Asie En Perse il y a divers endroits où l'on en mange très-peu; cependant on y trouve du pain par tout.*" T. ii. p. 59. 4to. Hamilton speaks of large plains on the eastern shore of the Persian Gulf, "that produce plenty of wheat and barley, and have good pasturage for horses and cattle." New Account of the East Indies, Vol. i. p. 89. It is well known that excellent wheat grows in the upper provinces of Bengal.

220. What has usually been termed palm-wine, or toddy, is a liquor extracted from trees of the class of palms, by cutting off the shoot for fructification, and applying to the wounded part, a vessel into which the liquor distils: but we read also of an inebriating liquor prepared from the ripe dates, by steeping them in warm water, until they undergo the vinous fermentation. Pottinger, speaking of the people of *Mukran* (adjoining to the province of *Kirman*) says: "They likewise drink great quantities of an intoxicating beverage, made from fermented dates, which must be exceedingly pernicious in its effects." P. 306. In the *Anabasis* of Xenophon this liquor is spoken of as having been met with by the Greeks, in the villages of Babylonia; and in the *Illustrations* of that work by Major Rennell (p. 118), the subject is fully investigated.

221. "On en transporte le poisson sec par tout," says Chardin, "particulièrement le ton, l'esturgeon avec le caviar, le saumon, et une espèce de grandes carpes qu'on appelle *destpich*, qui est de très-bon poisson On apporte sur les côtes de ce Golphe d'un poisson dont la chair est rouge, et qui pèse deux à trois cens livres, qu'on prend sur la côte d'Arabie, et qu'on sale comme le bœuf." T. ii. p. 33. 4to.

222. These

BOOK I.
CHAP. XVI.
Notes.

222. These excessive lamentations, so common in the east and not unknown in some parts of Europe, as well as the practice of hiring professional mourners, have been often described by travellers. "*Les femmes sur tout*" says Chardin "s'emportent aux excès de fureur et de désolation les plus outrez, qu'elles entremêlent de longues plaintes, de récits tendres et touchans, et de douloureuses apostrophes au cadavre insensible." T. ii. p. 385. "It is usual" says Fryer "to hire people to lament; and the widow once a moon goes to the grave with her acquaintance to repeat the doleful dirge." Account of East India and Persia, p. 94.

CHAPTER XVII.

Of the country travelled over upon leaving Ormus and returning to Kierman by a different route; and of a bitterness in the bread occasioned by the quality of the water.

CHAP. XVII.

HAVING spoken of *Ormuz* I shall for the present defer treating of India, intending to make it the subject of a separate Book,²²³ and now return to *Kierman* in a northerly direction.²²⁴ Leaving *Ormuz* therefore and taking a different road to that place, you enter upon a beautiful plain, producing in abundance every article of food; but the bread which is made from wheat grown in the country, cannot be eaten by those who have not learned to accommodate their palates to it; having a bitter taste derived from the quality of the waters, which are all bitter and salsuginous. On every side you perceive warm, sanative streams, applicable to the cure of cutaneous and other bodily complaints. Dates and other fruits are in great plenty.

NOTES.

223. India forms the principal subject of the Third Book.

224. *Ormuz*

224. *Ormuz* and the province of *Kirman* being situated on the eastern side of Persia, towards that region which the oriental geographers denominate *Sind*, our author might have been expected, after treating of them, to proceed to a description of the countries he had visited or heard of, in the direction of the Indus; but as he would thereby have been led away from the remaining part of Persia, as well as from Khorasan and Transoxiana, he prefers taking a northern course and returns to the capital of the province of *Kirman*; which, it should be observed, is called by the same name, and not by that of *Serjan*, in the maps of Malcolm and of Pottinger.

BOOK I.

CHAP. XVII.

Notes.

CHAPTER XVIII.

Of the desert country between Kierman and Kobinam, and of the bitter quality of the water.

UPON leaving *Kierman* and travelling three days, you reach the borders of a desert extending to the distance of seven days journey, at the end of which you arrive at *Kobinam*.²²⁵ During the first three days (of these seven) but little water is to be met with, and that little is impregnated with salt, green as grass, and so nauseous that none can use it as drink. Should even a drop of it be swallowed, frequent calls of nature will be occasioned; and the effect is the same from eating a grain of the salt made from this water.²²⁶ In consequence of this, persons who travel over the desert, are obliged to carry a provision of water along with them. The cattle however are compelled by thirst to drink such as they find; and a flux immediately ensues. In the course of these three days not one habitation is to be seen. The whole is arid and desolate. Cattle are not found there, because there is no subsistence for them.²⁷ On the fourth day you come to a river of fresh water, but which has its channel for the most part under ground. In some parts, however, there are abrupt openings, caused by the force of the current, through which the stream becomes visible for a short space, and water is to be had in abundance. Here the wearied traveller stops

CHAP. XVIII.

BOOK I. to refresh himself and his cattle after the fatigues of the preceding journey.²²⁶ The circumstances of the latter three days resemble those of the former, and conduct him at length to the town of *Kobinam*.
CHAP. XVIII.

NOTES.

225. *Kobinam* (which name appears with little variation in the several copies) is the *Kabis* of D'Anville, the *Chabis* of Edrisi, the *Khebis*, *Khebeis*, and *Khubeis* خبيس of Ibn Haukal, and the *Khubees* of Pottinger. "*Khebeis*" says Ibn Haukal "is a town on the borders of this desert, with running water and date trees. From that to *Durak* is one *merhileh*; and during this stage as far as the eye can reach, every thing wears the appearance of ruin and desolation; for there is not any kind of water." Ouseley's translation, p. 199. "*Iter à Sirgian ad urbem Chabis*" says Edrisi "*sex est stationum Jacet autem Chabis in extremitate maximæ illius solitudinis.*" P. 130. "It formerly flourished" says Pottinger "and was the residence of a Beglerbeg on the part of the chief of *Seistan*, but now is a miserable decayed place, and the inhabitants are notorious robbers and outcasts who subsist by infesting the highways of *Khorasan* and *Persia*, and plundering karawans." P. 229.

226. The salt-springs and plains incrustated with salt, which Pottinger met with in *Kirman* and the adjacent countries, are thus spoken of: "We crossed a river of liquid salt, so deep as to take my horse to the knees; the surface of the plain for several hundred yards on each side, was entirely hid by a thick incrustation of white salt, resembling a fall of frozen snow, that crackled under the horses hoofs." P. 237. "The whole of these mountains (of *Kohistan*) abound with mineral productions: in several places there are brooks of liquid salt, and pools of water covered with a scum similar to the naphtha, or bitumen, found near the Caspian sea." P. 312. "On the high road from *Kelat* to *Katch Gundava* there is a range of hills, from which a species of salt, perfectly red in its colour, is extracted, that possesses very great aperient qualities. Sulphur and alum are to be had at the same place." P. 323. It would seem from its effects that the salt of these deserts contains sulphate of magnesia, and the green colour noticed by our author may proceed from a mixture of sulphate of iron.

227. "On the east," says Ibn Haukal, "the desert of *Khorasan* partly borders the province of *Makran* and partly *Seistan*; to the south it has *Kirman* and *Fars*, and part of the borders of *Isfahan*. This desert is almost totally uninhabited

“ uninhabited and waste. It is the haunt of robbers and thieves, and
 “ without a guide it is very difficult to find the way through it; and one can
 “ only go by the well-known paths. The robbers abound in this desert because
 “ it is situated on the confines of so many different provinces. The principal
 “ roads through it are those from *Isfahan* to *Rey*, from *Kirman* to *Sejestan*,
 “ from *Fars* and *Kirman* to *Khorasan*; the road of *Yezd* on the borders of *Fars*;
 “ the road of *Ruzi* and *Khubeis*, and another called *rahnu* or the new road
 “ from *Khorasan* into *Kirman*.” P. 192-194.

BOOK I.
 CHAP. XVIII.
 Notes

228. This place of refreshment may perhaps be *Shin* شور, which Ibn Haukal terms a stream of water in the desert, on the road which begins from the *Kirman* side. In another place he says it is one day's journey from *Durak*, (mentioned in Note 225,) and describes it as a broad water-course of rain-water. No notice, however, is there taken of its passing under ground; and the identity, therefore, is not to be insisted upon; but the subterraneous passage of rivers is not very uncommon. The instance of most notoriety is *la Perte du Rhone*. In England, the Mole derives its name from that peculiarity; and in the lands of *Cool* near Gort, in Ireland, I have witnessed the circumstances of a stream exactly agreeing with those described in the text.

The stages on what Ibn Haukal terms the New road from *Kirman* towards the north-east, are thus spoken of. “ From *Bermasir* (the *Bardshir* of D'Anville's map) to *Resnan*, one stage: here are date trees. From this, passing into the “ desert, no buildings appear. Thence to *Chesmeh Sirab* (a spring of clear water) “ one stage. From that to the village of *Salem*, four stages of desert. They “ say this village belongs to *Kirman*.” P. 202.

CHAPTER XIX.

Of the town of Kobinam, and its manufactures.

KOBINAM is a large town,²²⁹ the inhabitants of which observe the law of Mahomet. Here they make mirrors of highly polished steel, of a large size and very handsome.²³⁰ Much *antimony* or zinc is found in the country, and they procure tutty which makes an excellent collyrium, together with spodium, by the following process. They take the crude ore from a vein that is known to yield such as is fit for the

CHAP. XIX.

BOOK I.
CHAP. XIX.

purpose, and put it into a heated furnace. Over the furnace they place an iron grating formed of small bars set close together. The smoke or vapour ascending from the ore in burning attaches itself to the bars, and as it cools becomes hard. This is the tutty; whilst the gross and heavy part, which does not ascend, but remains as a cinder in the furnace, becomes the spodium.²³¹

NOTES.

229. See Note 225.

230. For the existence of this particular manufacture I do not find any corresponding authority, in the meagre accounts we possess of this tract; but it is reasonable to suppose that the discovery of the mode of silvering plate glass may have had the effect of putting an end to the use of polished metal, for the purpose of mirrors, as well here as in other countries.

231. In Note 183 a reason was assigned for supposing that by the word "*andanico*" was meant antimony," which is stated by Chardin and others to be found in the quarter of Persia here spoken of; but from the process of making tutty and spodium so particularly described in this place, we should be led to infer that *lapis calaminaris* or zinc is the mineral to which our author gives that name, or rather, the name of which *andanico* is the corruption. How far the qualities of antimony and of zinc may render them liable to be mistaken for each other, I do not pretend to judge, but upon this point there seems to exist a degree of uncertainty that may excuse our author if he supposed that the former, instead of the latter, was employed in the manufacture of *tulia* or tutty. "The argillaceous earth" says Bontius "of which tutty is made, is found in great quantities in the province of Persia called *Kirmon*, as I have often been told by Persian and Armenian merchants." Account of Diseases, Natural Hist. &c. of the East Indies. Chap. xiii. p. 180. Pottinger, in the journal of his travels through Beloochistan towards *Kirman*, speaks of a caravansery "called *Soormu-sing* or the stone of antimony, a name which it derives from the vast quantities of that mineral to be collected in the vicinity." P. 38. That the collyrium so much in use amongst the eastern people, called *surmeḥ* سرمه by the Persians, and *anjān* or *unjun* انجن by the natives of Hindustan, has tutty for its basis, will not, I suppose be disputed: but

but in the Persian and Hindustani dictionaries it will be found that *surmeh* and *unjan* are likewise the terms for antimony. Whatever may be the proper application of the names, he is at least substantially correct in the fact that tutty, employed as a collyrium or ophthalmic unguent, is prepared from a mineral substance found in the province of *Kirman*.

BOOK.

CHAP. XIX.

Notes

CHAPTER XX.

Of the journey from Kobinam to the province of Timochain on the northern confines of Persia ; and of a particular species of tree.

LEAVING *Kobinam* you proceed over a desert of eight days journey, exposed to great drought ; neither fruits nor any kind of trees are met with, and what water is found has a bitter taste. Travellers are therefore obliged to carry with them so much as may be necessary for their sustenance. Their cattle are constrained by thirst to drink such as the desert affords, which their owners endeavour to render palatable to them by mixing it with flour. At the end of eight days you reach the province of *Timochain*, situated towards the north, on the borders of Persia, in which are many towns and strong places.²³² There is here an extensive plain remarkable for the production of a species of tree called the tree of the sun, and by Christians “ *arbor secco*, the dry or “ fruitless tree.” Its nature and qualities are these. It is lofty, with a large stem, having its leaves green on the upper surface, but white or glaucous on the under. It produces husks or capsules like those in which the chestnut is enclosed, but these contain no fruit. The wood is solid and strong, and of a yellow colour resembling the box.²³³ There is no other species of tree near it for the space of an hundred miles, excepting in one quarter where trees are found within the distance of about ten miles. It is reported by the inhabitants of this district that a battle was fought there between Alexander and Darius.²³⁴ The towns are well supplied with every necessary and convenience of life, the climate being temperate, and not subject to extremes either of heat

CHAP. XX.

BOOK I. heat or cold.²³⁵ The people are of the Mahometan religion. They
 CHAP. XX are in general a handsome race, especially the women, who, in my
 opinion, are the most beautiful in the world.

NOTES.

232. It has already been shewn (in Note 165) that the *Timocain* or *Timochain* of our text, is no other than *Damaghân* دامغان a place of considerable importance on the north-eastern confines of Persia, having the ancient Hyrcania, from which it is separated by a chain of mountains, to the north, the province of *Khorasan* to the east, and the small province of *Kumis*, of which it is the capital, together with the salt-desert, to the south. In this neighbourhood it was that *Ghazan* the son of *Arghun*, heir to the throne of Persia, then occupied by his uncle, was stationed with an army to guard the important Pass of *Khowar* or the Caspian straits, at the period of the arrival of the Polo family from China, and thither they were directed to proceed, in order to deliver into his hands their precious charge, a princess of the house of *Kublai*.

233. This tree, to which the name of *arbor secco* was applied, would seem to be a species of *fagus*, and to partake of the character of the chestnut. But from the following passages we shall be justified in considering it was intended for a variety of the *platanus* or plane-tree. The epithet of "*secco*" seems to imply nothing more than this; that when the form of the husk promises an edible nut, the stranger who gathers it is disappointed on finding no perceptible contents, or only a dry and tasteless seed.

In the voyage of Olearius, he thus describes a certain kind of tree: "Ils
 " (les Perses) aiment particulièrement une espèce d'arbre, incogneu en Europe,
 " appelée *tzinar* (chinâr چنار), tant à cause de sa beauté que de l'ombre qu'il
 " fait. Il est de la hauteur et grosseur du pin, ayant la feuille large et semblable
 " à celle de la vigne. Son fruit ressemble à nos marons, quand ils ont encore
 " leur brou, mais il n'est pas bon à manger. Son bois est brun et ondoyé."
 Voy. de Moscovie en Perse, p. 377, 4to. More directly to our purpose are
 the following remarks of Silvestre de Sacy upon the supposed unproductive
 quality of the *platanus*. "Ma seconde observation" says my learned friend
 "est relative à la prétendue stérilité du platane dont parle le même Kazwini,
 " quoique, dans un autre endroit, se contredisant lui-même, il fasse mention
 " du fruit de cet arbre. Je ne sais si effectivement le platane est stérile à
 " certaines latitudes; mais il semble que sa stérilité soit passée en proverbe
 " parmi

“ parmi quelques Orientaux : car dans un recueil de diverses sentences morales des Sages ou Chrétiens de Saint-Jean, publié récemment par le savant M. Lersbach, on trouve celle-ci : ‘ L’homme vain et glorieux ressemble à ‘ un beau platane riche en rameaux, mais qui ne produit et n’offre aucun ‘ fruit à son maître.’ Au surplus, le sens de ce proverbe peut être que le ‘ fruit du platane n’est bon à rien. M. L. remarque à cette occasion que ‘ dans certains dictionnaires, le nom Syriaque du platane, est traduit par ‘ *châtaignier*, et qu’il ne sait sur quel fondement.” Relation de l’Egypte, Notes, p. 81. He then proceeds to assign the probable ground of this mistake amongst the lexicographers; but the uncertainty itself is sufficient apology for our author, who may be presumed to have given the description rather from the popular story than from his own examination, and who might have spoken of the tree as a *castaneus*, because of *that* he had more familiar knowledge, than of the *platanus*. It is deserving of remark that the name of *arbor secco* is said to have been applied to it by the Christians; who may have been those very Christians of St. John whose authority is quoted by M. Lersbach. With respect to its native appellation of “ tree of the sun,” I find nothing that serves directly to confirm it; but as the district where it grew was probably on the borders of the desert of *Khorasan*, and as this name is formed from the old Persian word *Khor*, signifying “ the sun,” I cannot but suspect some allusion to that circumstance, and that the tree may, in fact, have been denominated the tree of *Khor-asan*. “ Touchant l’origine de ce mot,” says D’Herbelot, “ le Géographe Persien ‘ remarque que le mot de *Khor* ou *Khour* signifie soleil, et *assan*, lieu habité. ‘ C’est pourquoy, par le mot de *Khorassan*, on entend une grande étendue de ‘ pays du côté du soleil, c’est-à-dire, du soleil levant.”

234. The last battle fought between Alexander and Darius was at Arbela (*Arbîl*), in Kurdistan, not far from the Tigris, but in the subsequent operations, the vanquished king of Persia was pursued from Ecbatana (*Hamadan*), through the Caspian Straits or pass of *Khowar*, which Alexander’s troops penetrated without opposition, into the province of Comisene (*Kumis*), of which Hecatompylos (supposed to be *Damaghan*) was the capital; nor did the pursuit cease until the unfortunate monarch was murdered by his own subjects, not far from the latter city. Alexander himself advanced by a nearer way, but across a desert entirely destitute of water. Traditions respecting the Macedonian conqueror abound in this part of the country, instances of which will hereafter occur.

235. The mildness of the climate, and at the same time its extreme unhealthiness, along the southern shore of the Caspian, is noticed by Olearius, Chardin, and other travellers; but the district about *Damaghan*, here spoken of, is separated by a chain of mountains from the swampy tract between *Asterabad* and

BOOK I. and *Ferhabad* (the places chiefly visited by Europeans during the reign of *Shah Abbas*, who frequently held his court in them,) and occupies a much more elevated region.

CHAP. XX.
Notes.

CHAPTER XXI.

Of the old man of the mountain ; of his palace and gardens ; of his capture and his death.

CHAP. XXI. HAVING spoken of this country, mention shall now be made of the old man of the mountain.²³⁶ The district in which his residence lay, obtained the name of *Mulehet*, signifying in the language of the Saracens, the place of heretics, and his people that of *Mulehetites*²³⁷ or holders of heretical tenets ; as we apply the term of *Patharini* to certain heretics amongst Christians.²³⁸ The following account of this chief, MARCO POLO testifies to his having heard from sundry persons. He was named *Alo-eddin*,²³⁹ and his religion was that of Mahomet. In a beautiful valley enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces of various sizes and forms were erected in different parts of the grounds, ornamented with works in gold, with paintings, and with furniture of rich silks. By means of small conduits contrived in these buildings, streams of wine, milk, honey, and some of pure water, were seen to flow in every direction. The inhabitants of these palaces were elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allurements. Clothed in rich dresses they were seen continually sporting and amusing themselves in the garden and pavilions ; their female guardians being confined within doors, and never suffered to appear. The object which the chief had in view in forming a garden of this fascinating kind, was this : that Mahomet having promised to those who should obey his will the enjoyments of Paradise, where every species of sensual gratification should be found, in the society of
beautiful

beautiful nymphs; he was desirous of its being understood by his followers, that he also was a prophet and the compeer of Mahomet, and had the power of admitting to paradise such as he should chuse to favour. In order that none without his license might find their way into this delicious valley, he caused a strong and inexpugnable castle to be erected at the opening of it; through which the entry was by a secret passage. At his court, likewise, this chief entertained a number of youths, from the age of twelve to twenty years, selected from the inhabitants of the surrounding mountains, who shewed a disposition for martial exercises, and appeared to possess the quality of daring courage. To them he was in the daily practice of discoursing on the subject of the paradise announced by the Prophet, and of his own power of granting admission; and at certain times he caused draughts of a soporific nature to be administered to ten or a dozen of the youths; and when half dead with sleep, he had them conveyed to the several apartments of the palaces in the garden. Upon awakening from this state of lethargy, their senses were struck with all the delightful objects that have been described, and each perceived himself surrounded by lovely damsels, singing, playing, and attracting his regards by the most fascinating caresses; serving him also with delicate viands and exquisite wines; until intoxicated with excess of enjoyment, amidst actual rivulets of milk and wine, he believed himself assuredly in paradise, and felt an unwillingness to relinquish its delights. When four or five days had thus been passed, they were thrown once more into a state of somnolency, and carried out of the garden. Upon their being introduced to his presence, and questioned by him as to where they had been, their answer was, "in paradise, through the favour of your highness:" and then before the whole court, who listened to them with eager curiosity and astonishment, they gave a circumstantial account of the scenes to which they had been witnesses. The chief thereupon addressing them, said: "we have the assurances of our Prophet that he who defends his lord shall inherit paradise, and if you shew yourselves devoted to the obedience of my orders, that happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their master, and were forward to die in his service.²⁴⁰ The consequence of

K I. this system was, that when any of the neighbouring princes, or others, gave umbrage to this chief, they were put to death by these his disciplined assassins; none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will. On this account his tyranny became the subject of dread in all the surrounding countries.²⁴¹ He had also constituted two deputies or representatives of himself, of whom one had his residence in the vicinity of Damascus, and the other in Kurdistan; ²⁴² and these pursued the plan he had established, for training their young dependants. Thus there was no person however powerful, who having become exposed to the enmity of the Old man of the mountain, could escape assassination. His territory being situated within the dominions of *Ulaû* (*Hulagu*), the brother of the grand *khan* (*Mangu*), that prince had information of his atrocious practices, as above related, as well as of his employing people to rob travellers in their passage through his country, and in the year 1262, sent one of his armies to besiege this chief in his castle. It proved, however, so capable of defence, that for three years no impression could be made upon it; until at length he was forced to surrender from the want of provisions, and being made prisoner, was put to death. His castle was dismantled, and his garden of Paradise destroyed.²⁴³

NOTES.

236. The appellation so well known in the histories of the crusades, of "Old man of the mountain," is an injudicious version (for which it would seem they were first indebted to our author or his early translators) of the Arabic title *Sheikh al Jebal* الشيخ الجبل, signifying "Chief of the mountainous region." But as the word "*sheikh*," like "*signor*" and some other European terms, bears the meaning of "Elder," as well as of "Lord or Chief," a choice of interpretations was offered, and the less appropriate adopted. The places where this personage, who was the head of a religious or fanatical sect, exercised the rights of sovereignty, were the castles of *Alamût*, *Lamsir*, *Kirdkuh*, and *Maimun-diz*, and the district of *Rudbar*; all situated within the limits of that province which the Persians name *Kuhestan* کوهستان, and the Arabians *Al-Jebal* الجبل. "La position d' *Alamout*" says De Sacy, in his *Mémoire sur la dynastie des Assassins et sur l'origine de leur nom*, "située au milieu d'un pays de montagnes, fit appeler le
" prince

TRAVELS OF MARCO POLO.

“ prince qui y régnoit *scheikh-aldjebal*, c'est-à-dire, le *scheikh* ou prince des montagnes, et l'équivoque du mot *scheikh*, qui signifie également *vieillard* et *prince*, “ a donné lieu aux historiens des croisades et au célèbre voyageur Marc Pol, de “ le nommer le Vieux de la montagne.”

BOC
CHAP. XXI
Notes

237. This correct application of the Arabic term “ *Mulehet* or *Mulehed* ملهت, is one of the many unquestionable proofs of the genuineness of our author's relation, and would be sufficient to remove the doubts of any learned and candid inquirers on the subject of his acquaintance with oriental matters. Under the article *Melahedah*, in the *Bibliothèque Orientale* of D'Herbelot, we read : “ C'est le pluriel de *Melhed*, qui signifie un impie, un homme sans religion. “ *Melahedah Kùhestan* : Les Impies de la Montagne. C'est ainsi que sont “ appelés les Ismaëliens qui ont régné dans l'Iran, et particulièrement dans la “ partie montueuse de la Perse.”

This opprobrious epithet was bestowed by the orthodox musulmans upon the fanatic sect of Ismaelians, Batenians, or, as they style themselves, *Ref'ik* رفیق or Friends, who, under the influence of an adventurer named *Hasan ben Sabbah*, began to flourish in Persia about the year 1090, during the reign of *Malik shah Jelal eddin*, third sovereign of the Seljukian dynasty. With respect to the two grand divisions of the musulman political faith, they professed themselves to belong to the *Shuhs* or *Rafedhi* رافعي (as they are termed by their adversaries) who maintain the legitimate right to the *khalifat* in the descendants of *Ali*. Their particular tenets, which appear to be connected with those of the more ancient *Karmats* and modern *Wahabis*, will be found in the following passage from the work of M. Jourdain, intitled, “ Notice de l'Histoire Universelle de *Mirkhond*, “ suivie de l'Histoire de la Dynastie des *Ismaëliens* de Perse, extraite du même “ ouvrage, en Persan et en François,” Paris 1812, 4to. : “ Le sultan *Sindgar* “ étant venu à *Réi* et ayant envoyé quelques personnes à *Alamout* pour s'informer “ de la croyance des Ismaëliens, ceux-ci répondirent aux envoyés : ‘ Voici quelle “ ‘ est notre doctrine · il faut croire à l'unité de Dieu, et reconnoître que la “ ‘ véritable sagesse et le sens droit consistent à agir conformément à la parole “ ‘ de Dieu et au commandement de son envoyé et à régler sa conduite sur les “ ‘ lois de la sainte religion, ainsi qu'elles sont exposées dans le livre de Dieu ; “ ‘ comme aussi il faut croire à tout ce qui est contenu soit dans l'alcoran, soit “ ‘ dans les paroles du prophète, touchant l'origine des choses et la vie future, “ ‘ les récompenses et les châtimens, et le jour de jugement et de la résurrection ; “ ‘ il n'est permis à personne de s'en rapporter à son propre jugement relative- “ ‘ ment à aucune des lois de Dieu, ni d'en changer une seule lettre.” p. 52. “ Un des caractères particuliers de cette secte (says De Sacy, in his *Mémoire* on “ the dynasty of the Assassins) c'est qu'elle expliquait d'une manière allégorique “ tous

" tous les préceptes de la loi musulmane ; et cette allégorie était poussée si loin
 " par quelques-uns des docteurs Ismaéliens, qu'elle ne tendait à rien moins qu'à
 " détruire toute culte public, et à élever une doctrine purement philosophique
 " et une morale très-licencieuse, sur les ruines de toute révélation et de toute
 " autorité divine." p. 4. " Nous devons observer que *Hasan* et les deux princes
 " qui lui succédèrent dans la souveraineté sur les Ismaéliens de Perse et de Syrie,
 " quoique attachés aux dogmes particuliers de cette secte, ne laissaient pas
 " cependant de pratiquer fidèlement toutes les lois de l'Islamisme ; mais sous le
 " quatrième prince de cette dynastie, il survint un grand changement dans la
 " religion des Ismaéliens. Celui-ci, nommé *Hasan* fils de *Mohammed*, prétendit
 " avoir reçu de l'Imam des ordres secrets, en vertu desquels il abolit les prati-
 " ques extérieures du culte musulman, permit à ses sujets de boire du vin, et les
 " dispensa de toutes les obligations que la loi de Mahomet impose à ses secta-
 " teurs. Il publia que la connoissance du sens allégorique des préceptes dispense
 " de l'observation du sens littéral, et mérita ainsi aux Ismaéliens le nom de
 " *Molahed*, c'est à dire, *impies*, nom sous lequel ils sont le plus souvent désignés
 " par les écrivains orientaux." P. vii.

238. " Paterini, dicti præterea hæretici Valdensium sectarii, de quorum
 " appellatione sic Constitutio Frederici II. contra Hæreticos apud Vaddingum an.
 " 1254. n. 14. In exemplum Martyrum, qui pro fide catholica martyria subie-
 " runt, Patarenos se nominant, veluti expositos passioni: Jacobus Petr. Luc-
 " carus in Annalib. Ragusiensib. lib. 1. p. 17. tradit ex Chronicis Bosnicis et
 " Petro Livio Veronense, sic nuncupatos "*da Paterno Romano hæretico pessimo,*
 " "*che ricovero in Bosna, e sparse semidella sua diabolica dottrina in questo regno,*
 " "*e nel Ducato di Chelmo.*" " Quidam sic nuncupatos volunt quod Orationis
 " dominicæ recitatione salvari se putarent." Du Cange, Glossarium ad scrip-
 " tores mediæ et infimæ Latinitatis. The *Paterini* are more generally known by
 " the names of Waldenses, Albigenses, and amongst the French writers by that of
 " *Patalins* or *Patelins*.

239. *Ala-eddin*, the Ismaelian prince, was killed, after a long reign, about
 the end of the year 1255, and was succeeded by *Rukn-eddin ben Ala-eddin*, who
 reigned only one year before the destruction of his power under the circum-
 stances our author proceeds to relate. He is correct therefore in attributing the
 actions which roused the indignation of the world, to the former ; but he does
 not appear to have been aware that it was the son against whom the attack of
 the Moghuls was directed ; although the expedition must have been undertaken
 against *Ala-eddin*, the father. The mistake was very excusable at a period when
 there were no *gazettes* to which he could refer for more precise information.

240. This

240. This story, although evidently a romantic exaggeration and borrowed in a great degree from the excellent tale of *Abu Hassan*, in the "Thousand and one nights," was nevertheless the current belief of the people of Asia, who seem to have thought it necessary to assign extraordinary causes for an effect so surprising as that of the implicit devotion of these religious enthusiasts to the arbitrary will of their master. Its want of truth in point of historical fact, must not, therefore, be charged to the account of MARCO POLO, however we may affect to smile at his credulity. Divested of the marvellous, we find the education of these juvenile fanatics thus described by the author of *L'Histoire des Huns*: "Il fit élever plusieurs de ses sujets dans des endroits secrets et délicieux, où il leur faisoit apprendre plusieurs langues, dans le dessein de les envoyer ensuite en différens endroits pour assassiner les princes qu'il n'aimoit pas, sans faire aucune distinction du Chrétien ni du Mahométan. Il promettoit à ces jeunes gens, que s'ils exécutoient ses ordres, ils jouiroient, après leur mort, de plaisirs éternels et plus délicieux que ceux dont ils avoient joui dans les endroits où ils avoient été élevés. Aussi étoit-il toujours obéi." Liv. vi. p. 341.

Although the name of Assassin, as applied to these people, does not occur in my author, and I am not called upon to discuss the subject of its etymology, which has been unsatisfactorily attempted by many writers, I cannot deny myself the pleasure of mentioning an ingenious and very probable conjecture proposed in the *Mémoire* before referred to: "Quant à l'origine du nom dont il s'agit" says De Sacy "quoique je ne l'aie apprise d'aucun des historiens orientaux que j'ai consultés, je ne doute point que cette dénomination n'ait été donnée aux Ismaéliens à cause de l'usage qu'ils faisaient d'une liqueur où d'une préparation enivrante, connue encore dans tout l'Orient sous le nom de *haschisch* حشيش. Les feuilles de chanvre, et quelquefois d'autres parties de ce végétal, forment la base de cette préparation que l'on emploie de différentes manières, soit en liqueur, soit sous forme de confectons ou de pastilles, soit même en fumigations. L'ivresse produite par le *haschisch* jette dans une sorte d'extase pareille à celle que les orientaux se procurent par l'usage de l'opium. Ceux qui se livrent à cet usage sont encore appelés aujourd'hui *Haschischin* et *Haschaschin*, et ces deux expressions différentes font voir pourquoi les Ismaéliens ont été nommés par les historiens des Croisades, tantôt *Assissini*, et tantôt *Assassini*." P. 9. Having stated an objection which he thinks might be made to this etymology on the grounds of the deliberate perpetration of the acts performed by the Ismaelians, so different from the frantic excesses of persons intoxicated with *bang*; he opposes to this the authority of MARCO POLO ("ce voyageur dont la véracité est aujourd'hui généralement reconnue,") and gives an eloquent paraphrase of our author's description of the means employed by their chief to infatuate the senses of his

BOC

CHAP. XXI.

Notes.

L
CHAP. XXI.

Notes.

his devotees. He then proceeds to say : " Quand on supposerait quelque exagération dans le récit du voyageur Vénitien, quand même au lieu de croire à l'existence de ces jardins enchantés, attestée cependant par plusieurs autres écrivains, on réduirait toutes les merveilles de ce séjour magique à un fantôme, produit par l'imagination exaltée de ces jeunes gens enivrés par le *haschisch*, et que depuis l'enfance on avait bercé de l'image de ce bonheur, il n'en serait pas moins vrai que l'on retrouve ici l'usage d'une liqueur destinée à engourdir les sens, et dans laquelle on ne saurait méconnaître celle dont l'emploi, ou plutôt l'abus, est répandu aujourd'hui dans une grande partie de l'Asie et de l'Afrique." From my own observation of the use and effects of opium and the preparation of hemp vulgarly called *bang*, amongst the people of the East, I can assert, in support of the foregoing inference, that although taken in large doses by those who resolve upon indiscriminate murder, they are also administered for the purpose of elevating the courage, by diminishing the terrors of death, in specific enterprises; but by far the most common object in having recourse to them, is to exhilarate the feelings by a luxurious species of intoxication; although attended with the ulterior effect of stupifying and enervating.

241. " Nous en avons des exemples," says D'Herbelot " dans *Amir Billah*, khalife d'Egypte, qu'ils tuèrent l'an 524 de l'hégire, de J. C. 1129; dans la personne de *Mostarsched*, khalife de Bagdat, l'an 529, et dans plusieurs autres. Ce furent eux qui dès l'an 485 massacrèrent le fameux vizir des sultans Selgiucides, *Nizâm el mulk*." " Sous le règne de *Kia Burzuk* " says *Mirkhond*, in the version of M. Jourdain, " les *fédais* (dévoués) tuèrent plusieurs grands personnages de l'islamisme, tels que le *kadhi* de l'orient et de l'occident *Abou-saïd Hérawi*, un fils du khalife *Mostali*, qui tomba en Egypte sous les coups de sept *réfiks* (Ismaéliens); le *séid Daulet-schah*, reïs d'Ispahan; *Aksankar* gouverneur de *Méraga*; *Mostarsched* khalife de Bagdad; le reïs de Tebriz; *Hasan ben-Abi'lkasem*, mufti de Kazwin. Beaucoup d'autres hommes distingués dans la religion et dans l'état, furent assassinés par ces exécrables *fédais*." p. 51.

These people were named *Batīnah* باطنية or Batanians, from the word *batin* باطن interior, occult, in allusion to the mystical nature of their doctrine, and Ismaélians (an appellation common to them with the Fatimites), from their considering Ismaël, the son of *Jâfur al-sadek*, who was descended in the direct line from *Ali*, as the original founder of their sect and as the seventh and last of the *imams*; in which they differ from the other *Shiâhs*, who acknowledge twelve. " L'infusion de la divinité dans la personne des *imams* " says De Sacy " est un dogme très-ancien et commun à beaucoup de sectes musulmanes, de celle qu'on nomme *Schiis* ou *Schias outrés*. Si les Ismaélis n'admettoient pas ce dogme, du moins en étoient-ils bien peu éloignés."

242. I cannot discover any traces of an establishment of Ismaelians, under a regular chief, in *Kurdistan*, although *dais* or missionaries of the sect were frequently employed there; but of the existence of the subordinate government in Syria here mentioned we have ample testimony. "*Hasan et les princes qui lui succédèrent pendant près de deux siècles*" observes De Sacy "ne se contentèrent pas d'avoir établi leur puissance dans la Perse. Bientôt ils trouvèrent moyen de s'emparer de quelques places fortes en Syrie. *Maysat*, place située dans les montagnes de l'Anti-Liban, devint leur chef-lieu dans cette province, et c'est là que résidait le lieutenant du prince d'*Alamout*. C'est cette branche d'Ismaéliens établie en Syrie qui a été connue des historiens occidentaux des *Crusades*, et c'est à elle qu'ils ont donné le nom d'*Assassins*." *Mémoire*. p. 6. On another occasion he repeats: "Quant aux Ismaélis de Syrie, ils doivent leur origine aux Ismaélis de Perse. . . . Leur premier établissement en Syrie date de l'an 523 de l'hégire (1128), et leur puissance prit fin dans cette contrée en 670 (1171), par les armes du sultan *Bibars*." "De la Perse" says De Guignes "ces Ismaéliens passèrent dans la Syrie, et se logèrent aux environs de la ville de Tortose, au milieu des rochers et des montagnes, dans une dizaine de châteaux inaccessibles. Ceux-ci étoient gouvernés par un chef dépendant du roi qui étoit en Perse." *Hist. gén. des Huns*, Liv. vi. p. 342. I am the more particular in citing these authorities, to prove, in confirmation of what MARCO POLO asserts, that the Persian was the original government, although the Syrian branch became better known in Europe, and to its *sheikhs* the title of "Old man of the Mountain" seems to have been generally, if not exclusively applied.

243. The circumstances attending the destruction of this sect, which, as we have seen in the preceding notes, had erected itself into an independent sovereignty, are noticed by Abu'lfaraj, *Hist. Dynast.* p. 330. as well as by others amongst the Oriental writers who record the actions of the descendants of *Jengiz-khan*, but by none with so much historical detail as by *Mirkhond*, whose account of the dynasty of Ismaélians of Persia has been translated and published at Paris, together with the original text, by M. Jourdain. As his narrative, however, does not readily admit of being compressed, I shall avail myself of the summary but judicious recital of the principal events given by De Guignes, in his *Tables Chronologiques des princes qui ont régné dans l'Asie*. "*Les habitants de Cazvin et du Dgebal*" says this historian "exposés continuellement aux ravages des Ismaéliens, en portèrent leurs plaintes à *Mangou khan*, qui régnoit alors en Tartarie; ce grand *Khan* envoya son frère *Hulagou*, avec ordre de les détruire, et la permission de pousser ses conquêtes jusques dans l'empire des *Khalifs*. Mais *Batou khan* (son oncle) qui avoit des liaisons avec les Ismaéliens, ordonna à *Houlagou* de ne pas aller plus loin. *Houlagou* fut obligé de rester sur les bords du *Gihon*, jusqu'à la mort de *Batou* qui
" régnoit

BOOK I.
CHAP. XXI.

Notes.

" régnoit dans le Captchaq. L'an 653 de l'hégire, de J. C. 1255, il passa le
 " Gihon, et fit marcher ses troupes vers les châteaux des Ismaéliens, qui étoient
 " amis de *Bereké khan*, successeur de *Batou khan*. Il les fit raser. *Rokneddin*
 " lui fit dire qu'il se soumettoit, mais *Houlagou* ordonna qu'il vînt en personne.
 " *Rokneddin* brouillé avec ses troupes, fut alors obligé de se sauver auprès
 " d'*Houlagou*. L'an 655 de l'hégire, de J. C. 1257, il fut envoyé à Caracorom,
 " où *Mangou khan* le fit égorger avec toute sa famille, et ordonna qu'on traitât
 " de même ceux qui étoient restés dans leur pays, aux environs de *Cazvin*."
 Liv. vi. p. 342. To this I shall add from Mirkhond: "*Holagou* commanda
 " qu'on exécutât cette ordre de *Mangou-khan* Il envoya un de ses vizirs
 " à *Kazwin* pour veiller à ce qu'on y fit périr les fils, les filles, les frères, les
 " sœurs, enfin tous les parens de *Rocn-eddin* qui s'étoient établis dans cette
 " province. Il livra deux personnes de cette troupe à *Bolghan Khatoun* qui
 " les fit mourir pour venger son père *Djagataï* que les *scdaïs* avoient tué. La
 " race de *Kia Burzuk* fut donc détruite et il ne resta pas sur la terre un seul
 " rejeton de sa famille. *Holagou* donna un autre ordre pour que le général
 " de l'armée du *Khorasan* qui gouvernoit le *Kouhestan* ne laissât échapper à
 " l'épée aucun *Molhed* de cette province. Ce gouverneur les ayant fait sortir,
 " sous prétexte de les rassembler, les tua tous. Douze mille personnes de ces
 " insensés périrent dans cette exécution Ce prince, après avoir terminé
 " les affaires des Ismaéliens, s'avança vers Bagdad." Hist. de la Dynastie des
 Ismaéliens de Perse, p. 69.

With regard to the date of 1262, which our author assigns to the commencement of these operations, there must be a mistake of about six years, as all the historians agree that *Hulagu's* expedition against the Mulhedites was prior to that against Bagdad, and the latter is known with sufficient certainty to have fallen in the year 1258. We have, at the same time, the circumstantial authority of Mirkhond for the reduction of the castles of the former in the years 1256 and 1257. This and similar inaccuracies may be excused on the grounds that the events having happened many years before the commencement of his travels, he must have depended upon the information of others for their dates, which may have been expressed according to modes of reckoning that required a calculation to reduce them to the Christian era.

It may be proper to notice here an extraordinary error in the Oriental History of Haiton the Armenian, Chap. xxiv. (as edited by Grynæus and copied by Müller) in respect to the time employed by *Hulagu's* army in its operations against these sectaries, which is stated by him to have been, "per viginti septem annorum spatium;" but it is obvious that for "annorum" we should read "mensium;" as it appears to have been in the course of the third year that the castles, or hill-forts, of *Alamut* and *Kirdkuh* surrendered:

CHAPTER XXII.

Of a fertile plain of six days journey, succeeded by a desert of eight, to be passed in the way to the city of Sapurgan; of the excellent melons produced there; and of the city of Balach.

LEAVING this castle ²⁴⁴ the road leads over a spacious plain, and then through a country diversified with hill and dale, where there is herbage and pasture, as well as fruits in great abundance, by which the army of *Ulaü* was enabled to remain so long upon the ground. This country extends to the distance of full six days journey. It contains many cities and fortified places,²⁴⁵ and the inhabitants are of the Mahometan religion. A desert then commences extending forty or fifty miles,²⁴⁶ where there is no water; and it is necessary that the traveller should make provision of this article at his outset. As the cattle find no drink until this desert is passed, the greatest expedition is necessary, that they may reach a watering place. At the end of the sixth day's journey,²⁴⁷ he arrives at a town named *Sapurgan*,²⁴⁸ which is plentifully supplied with every kind of provision, and is particularly celebrated for producing the best melons in the world. These are preserved in the following manner. They are cut spirally, in thin slices, as the pumpkin with us, and after they have been dried in the sun, are sent, in large quantities, for sale, to the neighbouring countries; where they are eagerly sought for, being sweet as honey.²⁴⁹ Game is also in plenty there, both of beasts and birds.

BOOK I.
CHAP. XXII.

Leaving this place, we shall now speak of another named *Balach*; a large and magnificent city.²⁵⁰ It was formerly still more considerable, but has sustained much injury from the Tartars, who in their frequent attacks have partly demolished its buildings. It contained many palaces constructed of marble, and spacious squares, still visible, although in a ruinous state.²⁵¹ It was in this city, according to the report of the inhabitants, that Alexander took to wife the daughter of king Darius.²⁵² The Mahometan religion prevails here also.²⁵³ To this place the limits

R

of

BOOK I. of the Persian empire extend, in a north-easterly direction.²⁵⁴ Upon
 CHAP. XXII. leaving *Balach* and holding the same course for two days, you traverse a country that is destitute of every sign of habitation, the people having all fled to strong places in the mountains, in order to secure themselves against the predatory attacks of lawless marauders, by whom these districts are overrun. Here are extensive waters, and game of various kinds. Lions are also found in these parts.²⁵⁵ Provisions however are scarce in the hilly tract passed during these two days, and the traveller must carry with him food sufficient both for himself and his cattle.

 NOTES.

244. By the words "*Partendosi da questo castello*" it is evident that Ramusio considered this fresh departure to be from *Alamut* or some other of the castles of the Ismaelians; but the Latin version says, "*Recedendo à præfato loco*," and it seems to be more probable from the context and more consistent with the distances afterwards mentioned, that our author does not here mean to refer to any of those hill forts, in his time no longer in existence, but to *Timochain* or *Damaghan*, which he had been speaking of when he digressed from the geographical subject to relate the history of the Mulhedites. Their destruction, which took place about thirty-eight years before his return, must have been a topic of much notoriety and interest in those days, and was on this occasion naturally suggested to him by the proximity of their territory to the province of *Kumis*, of which *Damaghan* was the capital; being separated from each other only by the pass of *Khovar* or Caspian straits.

245. From *Damaghan* his course was nearly east, or in the direction of *Balkh*, and seems to have lain through *Jan-Jerm* and *Nishapûr* towards *Meru-ar-rud*; but the number of days' journey is evidently too small, unless we can suppose him to have travelled at double the rate of the ordinary caravans, or full forty miles per day; which is less probable than that an omission of some stages has been made in the narrative. Six days of common travelling would not have carried him further than the confines of the province of *Kumis*, about *Asadabad* (where *Hulagu* first halted to receive the feigned submission of *Rukn-eddîn*), much less to *Nishapûr*; and yet the well inhabited country in that line, must be considered as reaching some way beyond that celebrated city. It would seem most likely

likely that from thence ~~he~~ proceeded directly to *Sarkhes* or *Sarukhs*, which *Ibn Haukal* reckons five stages, as it is three from that place to *Meru-arrud*.

BOOK IV.

CHAP. XXII.

Notes.

246. The country of *Khorasan*, through which the route, whether from *Alamut* or from *Damaghan* to the place next mentioned, must have lain, is said to be in general level, intersected with sandy deserts and irregular ridges of lofty mountains. "Le Khorassan" says D'Herbelot "est borné par un désert vers le Couchant du côté du pays de Giorgian et du Gèbal, ou de l'Iraque Persique. Vers le Midi il a un autre désert entre la Perse, proprement dite, et le pays de Comas (*Kumis*)."

247. It is quite necessary to the sense that this should mean six days journey from the eastern side of the desert just mentioned, as Rumusio appears, from the summary of the chapter, to have understood it.

248. Of the identity of this place, which at first might seem to be intended for *Nishapur*, there can be no doubt. "*Cheburgan*, ville de Corassane, près du Gihon et de Balc" says Pétis de la Croix, the translator of *Sherefeddin*, "a 100 degrés de long. et 36°. 45' de latitude." In the Tables of *Nassir-eddin*, from which the above situation is taken, it is named, *Ashburkan* اشبورقان, in D'Anville's map, *Ashburgan*, in Strahlenberg's, *Chaburga*, in Macdonald Kinneir's, *Subbergan*, and in Elphinstone's, *Shibbergaun*. By the last writer it is spoken of as a dependency of the government of *Balkh*.

249. The province of *Khorasan* is celebrated by all the eastern writers for the excellence of its fruits, and the importance here given to its melons is fully supported by the authority of Chardin. "Je commence" says this well informed traveller "par les melons, qui sont le plus excellent fruit de la Perse. On compte en ce pays-là de plus de vingt espèces de melons. Les premiers sont appellez *guermec*, comme qui diroit des échauffés. Ils sont ronds et petits....Il en vient tous les jours d'autre sorte, et les plus tardifs sont les meilleurs. Les derniers sont les blancs, dont vous diriez que ce n'est que du sucre. Ils sont long d'un pied, et pèsent dix à douze livres....Les meilleurs du royaume croissent en *Corassan*....On en apporte à *Ispahan* pour le roi, et pour faire des présents. Ils ne se gâtent point en les apportant, quoi qu'il ait plus de trente journées de chemin. Avec toutes ces sortes, on a les melons d'eau, où pateques, par tout le royaume, qui pèsent quinze à vingt livres, dont les meilleurs viennent aussi de Bactriane." T. ii. p. 19. 4to. On the subject of the "*melon du Khorasan*," see also Relation de l'Egypte, Notes, p. 136.

BOOK I.

CHAP. XXII.

Notes.

250. *Balach* or *Balkh* بلك, the *Bactra regia* of Ptolemy, which gave name to the province of Bactriana, of which it was the capital, is situated towards the heads of the Oxus, in the north-eastern extremity of *Khorasan*. It is one of the four royal cities of that province, and perhaps more frequently even than *Nishapur*, *Herat*, or *Meru-shahjan*, has been the seat of government. Such it was when Persia and the neighbouring countries were conquered by the Arabs in the khalifat of *Othman*.

251. *Jengiz-khan*, who took this city by assault in 1221, from the *Khorazmians*, caused all the inhabitants to be massacred (as we are told by his historian, *Abu'l-ghazi*) and the walls to be rased to their foundation. In 1369 it was taken from the descendants of that conqueror by *Tamerlane*, whose family possessed it until they were obliged to give place to the *Uzbek Tartars*, between whom and the *Persians* (as *D'Herbelot* observes) it has since been the subject of perpetual contention. When *Forster* was at *Kabul*, in 1783, he informs us that "the adjacent parts of *Uzbek Tartary*, of which *Balkh* is the capital, held a species of dependency on *Timur shah*, and maintained a common intercourse with *Kabul*," the seat of his government. "All the Asiatics" *Elphinstone* observes "are impressed with an idea of its being the oldest city in the world This antient metropolis is now reduced to insignificance. Its ruins still cover a great extent, and are surrounded with a wall, but only one corner is inhabited." P. 464. The houses are described by *Macdonald Kinneir* as being of brick, and the palace of the *khan*, an extensive building, nearly all of *marble*, brought from quarries in the neighbouring mountains. Its population, he says, is now reduced to six or seven thousand men.

252. The Persian marriages of *Alexander*, with *Barsine* or *Statira*, the daughter of *Darius*, and with *Parisatis*, the daughter of *Ochus*, are generally understood to have taken place at *Susa*; but the tradition of the inhabitants of *Bactra* (if indeed, they had not been all destroyed by intermediate conquerors) may perhaps be more correct authority than that from which *Quintus Curtius* composed his history.

253. *Abu'lghazi* informs us that at the time of the destruction of *Balkh* by *Jengiz-khan*, it contained no fewer than twelve thousand mosques; which, although an exaggeration, shews at least the prevalence of *Islaemism* in that city.

254. *Khorasan* being so frequently subject to *Persian* dominion, and particularly under the descendants of *Hulagu*, who possessed it at the time our author travelled there, it was natural for him to consider it as an integral part of the *Persian*

Persian empire, although it is not accounted such by geographers, and has been often dismembered from it. Balkh is correctly stated as lying on the north-eastern frontier.

BOOK I.
—
CHAP. XXII.
Notes.

255. Chardin enumerates lions amongst the wild animals of Persia, and especially in the frontier provinces. "Partout où il y a des bois," he says "comme en Hircanie et en Cyrdistan, il y a beaucoup de bêtes sauvages, des lions, des ours, des tigres, des leopards, des porc-épi, et des sangliers." T. ii. p. 29. 4to.

CHAPTER XXIII.

Of the castle named Thaikan; of the manners of the inhabitants; and of salt-hills.

At the end of these two days journey you reach a castle named *Thaikan*, where a great market for corn is held, being situated in a fine and fruitful country. The hills that lie to the south of it are large and lofty.²⁵⁶ Some of them consist of white salt, extremely hard, with which the people, to the distance of thirty miles round, come to provide themselves, being esteemed the purest that is found in the world; but it is at the same time so hard that it cannot be detached otherwise than with iron instruments.²⁵⁷ The quantity is so great that all the countries of the earth might be supplied from hence. The other hills produce almonds and pistachio nuts,²⁵⁸ in which articles the natives carry on a considerable trade. Leaving *Thaikan* and travelling three days, still in a north-east direction, you pass through a well inhabited country, where there is plenty of fruit, corn, and vines. The people are Mahometans, and are blood-thirsty and treacherous. They are given also to debauchery, and to excess in drink, to which the excellence of their sweet wine encourages them.²⁵⁹ On their heads they wear nothing but a cord, about ten spans in length, with which they

BOOK I. they bind them round. They are keen sportsmen, and take many
 CHAP. XXIII. wild animals, wearing no other clothing than the skins of the beasts
 they kill; of which materials their shoes also are made.²⁶⁰

 NOTES.

256. This account of *Thaikan* or *Taikán* طایقان (written *Caycam* in the manuscripts and *Taitham* in the Italian epitomes,) which is situated amongst the sources of the Oxus, will be found remarkably correct. "Of *Tokharestan*" says Ibn Haukal "the largest city (town) is *Taikán*, situated on a plain, in the vicinity " of mountains. It is watered by a considerable river, and has many orchards " and gardens." P. 224 "From *Taikán* to *Badakhshan* is seven days journey." P. 230. By Abulfeda it is thus spoken of, in Reiske's translation: "*Thayakan* " est secundum *ol Lobab*, urbicula in tractibus Balchæ, ad kuram Tocharistanæ " pertinens, amœnissima. Sed *ol Azzicus* urbem magnam appellat in valle " inter montes Uberrimæ fertilitatis sunt ejus arbores." These authors clearly distinguish it from a place named *Talkan* طالقان, lying south-west of *Balkh*, near *Meru-er-rúd*, and situated on a steep rock; but Edrisi gives to the former the name of *Talkan*, and has been followed by modern geographers, and particularly by D'Anville, in whose map both places are written with the same letters. "Their course" says Lieut. Macartney, speaking of the streams of the Oxus, near whose junction *Talikan* (or *Taikán*) stands "is through a " mountainous country, but containing many excessively rich and fertile valleys, " producing all kinds of fruit in the greatest abundance." Elphinstone's Account of Caubul, Appendix, p. 650.

257. This kind of hard fossile salt is found in several parts, and is thus described by Chardin: "Dans la Médie et à Ispahan le sel se tire des mines, et " on le transporte par gros quartiers, comme la pierre de taille. Il est si dure " en des endroits, comme dans la Caramanie déserte (*Kirmán*) qu'on en employe " les pierres dans la construction des maisons des pauvres gens." T. ii. p. 23. "The road beyond" says Elphinstone, speaking of a place in the country of the *Afgháns* "was cut out of solid salt, at the foot of cliffs of that mineral, in some " places more than one hundred feet high above the river. The salt is hard, " clear, and almost pure." Account of Caubul, p. 37.

258. Both almonds and pistachio-nuts are enumerated by Chardin amongst the productions of the northern and eastern parts of Persia. "Il croît des " pistaches

" pistaches à Casbin et aux environs . . . Ils ont de plus les amandes, les noisettes, &c. Le plus grand transport de fruits se fait de Yesde." T. ii. p. 21. BOOK I.
CHAP. XXIII.

Notes.

259. This country has since been overrun by a different race of people. " The " Uzbeks " says Elphinstone " first crossed the Jaxartes about the beginning of " the sixteenth century, and pouring on the possessions of the descendants of " Tamerlane," who were themselves invaders " soon drove them from Bokhaura, " Khoarizm, and Ferghauna, and spread terror and dismay to the remotest parts " of their extended empire. They now possess besides Bulkh (*Balkh*), the " kingdoms of Khoarizm (or Orguuge), Bokhaura and Ferghauna, and perhaps " some other little countries on this side of Beloot Taugh. I am told that they " are to be found beyond Beloot Taugh, and as far east as Khoten at least; but " of this I cannot speak with confidence. They belong to that great division of " the human race which is known in Asia by the name of Toork, and which, " with the Moguls and Manshoors, compose what we call the Tartar nation. " Each of these divisions has its separate language, and that of the Toorks is " widely diffused throughout the west of Asia." Account of Caubul, p. 465.

260. The manners of the present *Uzbek* inhabitants are by no means so rude as what is here described; yet Forster acquaints us that at *Herat*, in *Khorasan*, " surtouts of sheepskin, with the wool in the inside, are seen hanging in every " shop, and are used by all classes of people in the winter season." Travels, Vol. ii. p. 120. Sheep or goats being afterwards spoken of by our author, as wild animals abounding in this part of the country, he may be understood to mean their skins as furnishing clothing to the natives. See Chap. xxv.

CHAPTER XXIV.

Of the town of Scassem, and of the porcupines found there.

AFTER a journey of three days you reach a town named *Scassem*,²⁶¹ CHAP. XXIV.
governed by a chief whose title is equivalent to that of our barons or counts; and amongst the mountains he possesses other towns and strong places. Through the midst of this runs a river of tolerable size. Here are found porcupines, which roll themselves up when the hunters set their dogs at them, and with great fury shoot out the quills or spines with

BOOK I. with which their skins are furnished; wounding both men and dogs.
 CHAP XXIV. The people of this country have their peculiar language. The herdsmen who attend the cattle have their habitations amongst the hills, in caverns they form for themselves; nor is this a difficult operation, the hills consisting, not of stone, but only of clay. Upon departing from this place you travel for three days without seeing any kind of building, or meeting with any of the necessities required by a traveller, excepting water; but for the horses there is sufficient pasture. You are therefore obliged to carry with you every article for which there may be occasion on the road. Early on the third day you arrive at the province of *Balashan*.²⁶²

NOTES.

261. This name, which in the Latin texts as well as in that of Ramusio is *Scassem*, and in the Italian epitomes *Echasem*, is evidently the *Keshem* of D'Anville's map and the *Kishm-abad* of Elphinstone's, situated near the *Ghoru* river which falls into the *Oxus*, and somewhat to the eastward of the meridian of *Kabul* or *Caubul*. Ibn Haukal, who describes it immediately after speaking of *Taihan* and before he enters upon *Badakhshan*, names it *Khesh* خَش, and says it is "the largest town in this mountainous country." J. R. Forster (*Voyages in the North*, p. 125) supposes *Scassem* to be *Al-Shash*, on the river *Sirr* or *Jaxartes*, but against all probability, considering its vast distance from the last mentioned place; whilst *Keshem* or *Kishm* is not only in the vicinity, but in the direct route to that which is next described.

Our information respecting these regions, from the oriental geographers, is extremely meagre, and I am not aware of their having been visited by any modern European traveller. The loss of Mr. Browne (advantageously known to the world by his *Travels in Africa, Egypt, and Syria*) who was murdered in Persia in the year 1813, when on his way to explore the remains of antiquity in *Bactriana* and *Sogdiana* and to ascertain the actual state of these and the neighbouring provinces, is deeply to be lamented.

262. This place which in Ramusio's text is *Balaxiam*, in the Latin *Balascia*, in the Italian epitomes *Balassia*, is unquestionably *Badakhshan* بدخشان, as the name is correctly written by Ibn Haukal and other geographers, although often pronounced *Balakhshan*. By D'Herbelot its situation is thus described: "Bakhschian"

"dakschian et Balakhschian, pays qui fait une partie de la province de Thokha-restan, et qui s'étend vers la tête du fleuve Gihon ou Oxus, par lequel il est borné du côté du levant et du septentrion." In "l'Histoire généalogique des Tatars," we are told that, "la ville de *Budaghshchan* est située dans la Grande Bucharic, au pied de ces hautes montagnes qui séparent les estats du Grand Mogol de la Grande Tartarie C'est une ville fort ancienne et extrêmement forte par sa situation dans les montagnes." P. 54. "Budukhschaun," says Elphinstone, in his Account of Caubul, "though an extensive country, seems to be but one great valley running up from the province of Bulkh (*Balkh*) to Beloot Taugh, between the highlands connected with the Pamere and the range of Hindoo Koosh." P. 628.

BOOK I.
CHAP. XXIV.
Notes.

CHAPTER XXV.

Of the province of Balashan; of the precious stones found there and which become the property of the king; of the horses and the falcons of the country; of the salubrious air of the mountains; and of the dress with which the women adorn their persons.

IN the province of *Balashan* the people are Mahometans. It is an extensive kingdom, being in length full twelve days journey, and is governed by princes in hereditary succession, who are all descended from Alexander, by the daughter of Darius, king of the Persians. All these have borne the title of *Zulkarnen*, being equivalent to Alexander.²⁶³ In this country are found the precious stones called *balass* rubies, of fine quality and great value.²⁶⁴ They are imbedded in the high mountains, but are searched for only in one, named *Sikinan*.²⁶⁵ In this the king causes mines to be worked, in the same manner as for gold or silver; and through this channel alone they are obtained; no person daring, under pain of death, to make an excavation for the purpose, unless as a special favour he obtains his majesty's license. Occasionally the king gives them as presents to strangers who pass through his dominions, as they are not procurable by purchase from others, and cannot be exported without his permission. His object

CHAP. XXV.

BOOK I. restrictions is, that the rubies of his country, with which he thinks his credit connected, should preserve their estimation and maintain their high price; for if they could be dug for indiscriminately, and every one could purchase and carry them out of the kingdom, so great is their abundance that they would soon be of little value.²⁶⁶ Some he sends as complimentary gifts to other kings and princes; some he delivers as tribute (to his superior lord); and some also he exchanges for gold. These he allows to be exported. There are mountains likewise in which are found veins of that stone (*lapis lazuli*) which yields the azure colour (ultramarine),²⁶⁷ here the finest in the world. The mines of silver, copper, and lead are likewise very productive. It is a cold country. The horses bred here are of a superior quality and have great speed. Their hoofs are so hard that they do not require shoeing.²⁶⁸ The natives are in the practice of galloping them on declivities where other cattle could not or would not venture to run. They asserted that not long since there were still found in this province horses of the breed of Alexander's celebrated Bucephalus, which were all foaled with a particular mark in the forehead. The whole of the breed was in the possession of one of the king's uncles, who, upon his refusal to yield them to his nephew, was put to death; whereupon his widow, exasperated at the murder, caused them all to be destroyed; and thus the race was lost to the world.²⁶⁹ In the mountains there are falcons of the species called *saker* (*falco sacer*) which are excellent birds and of strong flight; as well as of that called *lanner* (*falco lanarius*). There are also goshawks of a perfect kind (*falco astur*, or *palumbarius*) and sparrow-hawks (*falco nisus*). The people of the country are expert at the chase both of beasts and birds. Good wheat is grown there, and a species of barley without the husk.²⁷⁰ There is no oil of olives, but they express it from certain nuts and from the grain called *sesame*,²⁷¹ which resembles the seed of flax, excepting that it is light-coloured; and the oil this yields is better and has more flavour than any other.²⁷² It is used by the Tartars and other inhabitants of these parts.

In this kingdom there are many narrow defiles, and strong situations, which diminish the apprehension of any foreign power entering it with a hostile intention. The men are good archers and excellent sportsmen; generally

generally clothing themselves with the skins of wild animals; other materials for the purpose being scarce. The mountains afford pasture for an innumerable quantity of sheep, which ramble about in flocks of four, five, and six hundred, all wild; and although many are taken and killed, there does not appear to be any diminution.²⁷³ These mountains are exceedingly lofty, insomuch that it employs a man from morning till night to ascend to the top of them. Between them there are wide plains clothed with grass and with trees, and large streams of the purest water precipitating themselves through the fissures of the rocks. In these streams are trout and many other delicate sorts of fish. On the summits of the mountains the air is so pure and so salubrious, that when those who dwell in the towns and in the plains and vallies below, find themselves attacked with fevers or other inflammatory complaints, they immediately remove thither, and remaining for three or four days in that situation, recover their health. MARCO POLO affirms that he had experience in his own person of its excellent effects; for having been confined by sickness, in this country, for nearly a year,²⁷⁴ he was advised to change the air by ascending the hills; when he presently became convalescent. A peculiar fashion of dress prevails amongst the women of the superior class, who wear below their waists, in the manner of drawers, a kind of garment, in the making of which they employ, according to their means, an hundred, eighty, or sixty ells of fine cotton cloth; which they also gather or plait, in order to increase the apparent size of their hips; those being accounted the most handsome who are the most bulky in that part.²⁷⁵

BOOK I.
CHAP. XXV.

NOTES.

263. We are not furnished with the requisite materials either for confirming or contradicting the claim of these princes to a descent so illustrious, which they themselves might probably find it difficult to establish; but there is abundant evidence that the pretensions have been actually maintained, from an early period down to the present day. Abu'lfazl, speaking of the districts of *Sewad* and *Bijore*, which he describes as consisting of hills and wilds, and inhabited by the tribe of *Kousef Zy*, proceeds to say: "In the time of *Mirza Ulugh Beg*

BOOK I.

CHAP. XXV.

Notes.

" (1450) the tribe of *Sultan*, who assert themselves to be the descendants of the daughter of Sultan Secunder Zulkernain, came from Cabul, and possessed themselves of this country. They say that Secunder left treasure in Cabul under the care of some of his relations; and some of their descendants, who carry their genealogical table in their hands, now dwell in the mountainous parts." *Ayin Akbari*, Vol. ii. p. 195. This filiation is also noticed by Lieut. Macartney, who says in his Memoir: "The king of Derwauz (near the sources of the Oxus) claims his descent from Alexander the Great, and his pretensions are admitted by all his neighbours." *Account of Caubul*, App. p. 628. It is remarkable that in the list of Ashkanian kings, who became possessed of the throne of Persia after the immediate successors of Alexander, and who boasted themselves descended from the daughter of Darius, we find the name of *Balasch* frequently occurring; and one of them is named *Balaschan* the son of Balasch. See *Hist. gén. des Huns*, Liv. vii. p. 399. It is almost unnecessary to observe that the word *zul'-karnein* signifies "having horns," and that it was given by the orientals to Alexander, whom they name *Skunder*, from the appearance of his head on the Greek coins, which long circulated, and were afterwards imitated, in Persia.

264. In the Latin version of our author it is said expressly that these stones have their name from the country of which we are speaking: "Producit hæc eadem provincia lapides pretiosos atque magni valoris, qui a nomine regionis *balasci* vocantur." Every writer who has treated of it, mentions its two productions, the balass ruby (classed by the orientals as a species of Hyacinth) and the *lapis lazuli*. "*Badakhshan*" says Ibn Haukal "produces the ruby (*laïl* لعل) and *lapis lazuli* (*lajaward* لاجورد). The mines are in the mountains." P. 225. "C'est dans ses montagnes" says D'Herbelot "que se trouve la mine des rubis que les orientaux appellent *Badakhschiani* et *Balakhschiani*, et que nous nommons rubis balays." "Nomen ejus" says Sebaldus Ravius "est *balachs* (*balakhsh*) البلخس, diciturque a Teifaschio adduci ex *Balachschan*, quam regionem Barbari *Badachschan* vocent: estque secundum eum, pars terræ Turcarum quæ ad Tartariam vergit. Eandem originem designat Paulus Venetus." *Specimen Arabicum*, p. 101. It should be observed that the term "*Barbari*" is a translation of *aajam* اعجم, by which the Arabians mean to denote, especially, their Persian neighbours: but the latter ought best to know how the name should be pronounced. "The part of Beloot Taugh within "*Budukhschaun*" says Elphinstone "produces iron, salt, and sulphur, as well as abundance of *lapis lazuli*; but the celebrated mines of rubies, which occasion *Budukhschaun* to be so often alluded to by the Persian poets, are situated in the lower hills near the Oxus. They are not now wrought." P. 429.

265. It may be thought a vain attempt to find corresponding authority for the name of the particular mountain from whence these stones were procured; but one which strongly resembles that of *Sikinan* presents itself as belonging to a district in the vicinity of the places of which we have been speaking. "The river *Jihun* (or *Oxus*)" says Ibn Haukal "rises within the territories of *Badakhshan* and receives the waters of many other streams.... The *Wekhshab* comes out of Turkestan into the land of *Wekhsh*, near a mountain where there is a bridge between *Khotlan* and the borders of *Weish-kird* (the *Vashgherd* of D'Anville).... Near *Wekhsh* there are some districts (of *Mawaralnahr*), such as *Dekhan* and *Sekineh* سمينه: these two belong to the infidels.. "There are mines of gold and silver in *Wekhshab*." P. 239. By "infidels" are probably here meant the race of people named *Káfirs*, whose country and peculiarities are described in the Appendix to Elphinstone's Account of Caubul, under the head of *Caufiristaun*, p. 617; and whom some suppose to be the descendants of the Greeks of Bactriana.

266. Tavernier informs us that the king of Pegu, in like manner, monopolised all the perfect rubies of his dominions, and would not suffer any of them to be exported by his subjects.

267. Speaking of *Badakhsham*, Abulfeda says: "Inde effertur ol lazurd et ol bellaur, seu lapis lazuli et beryllus." Geogr. p. 352. See also a passage to the same effect, from Ibn Haukal, in Note 264. "In questa città" says Barthema, speaking of *Shiraz* "si trova gran quantità di gioie, cioè turchine, e balassi infiniti, vero è che quivi non nascono, ma vengono da una città chiamata *Balasan*; et in detta città si trova grandissima copia di acciaio oltra marino, e tutta, e muschio assai." Ramusio, Vol. i. fol. 156-2.

268. Elphinstone observes that "by far the best breeding country (for horses) in the Caubul dominions is *Bulkh* (*Balkh*), and it is from that province (bordering on *Badakhshan*) and the *Toorkmun* country lower down the *Oxus*, that the bulk of those exported are brought." P. 296. The practice of shoeing horses seems to be unnecessary where the country is not stony nor particularly hard. In *Sumatra* they are never shodden, nor in *Java*, excepting in some instances for the paved streets of *Batavia*.

269. Although this account of the fate of the posterity of Bucephalus, may have been an idle tale with which our author was amused by the natives, it shews the strong impression made by the conquests of Alexander, in the countries adjoining, or constituting a part of Bactriana.

BOOK. I.

CHAP. XXV.

Notes.

270. The barley here described is the kind known by the appellations of "hordeum nudum," "hordeum glabrum," and "hordeum vulgare seminibus decorticatis." Our author's expression of "*senza scorza*" is exactly therefore the specific name given to it by Linnæus.

271. In India, oil is chiefly procured from this grain, the *sesamum orientale*. Both walnuts and hazel nuts, from which oil may be extracted, are found in the northern parts of Persia.

272. It is said that in some of the southern countries of Europe, the olive oil which we prize when fresh and free from taste, is considered by the inhabitants as insipid in that state, and wanting the high flavour that recommends to their palates what we term rancid oil.

273. "*Les provinces de Perse les plus abondantes en bétail,*" says Chardin, "*sont la Bactriane, &c. J'y ai vu des troupeaux de moutons qui couvroient quatre à cinq lieues de país.*" T. ii. p. 29. 4to.

274. The residence in *Badakhshan* to which our author here adverts, must have taken place at the period when he was sent on a mission by the emperor *Kublai* to the province of *Khorasan* or of *Khorasmia*, of which mention is made in the latter part of the first chapter, and in Note 45.

275. In the Berlin manuscript the words are: "*Unaqueque enim in suis femoralibus habet panni brachia lxxx vel lx, &c.*" This was undoubtedly a most extravagant fashion, and might appear incredible to those who have not had the opportunity of witnessing the hoop-dresses worn by our own females of rank; by means of which ingenious contrivance, their lower garments are so extended as to form a front of several feet, but without a proportionate accession of depth; in which respect the dress of the *Badakhshan* ladies must be considered as the less monstrous of the two. The writer of this is old enough to recollect having seen the representatives of the two Persian wives of Alexander (*Statira*, from *istara* a star, and *Roxana*, from *roshana* splendour) who were probably natives of this eastern province, "strutting their hour upon the stage," in hoops of the most ample dimensions. In describing the dress worn by the *Belooche* women, Pottinger says: "Their trowsers are preposterously wide, and made of silk, or a fabrication of that and cotton mixed." *Travels in Beloochistan and Sinde*, p. 65.

CHAPTER XXVI.

Of the province of Bascid lying south of the former ; of the golden ornaments worn by the inhabitants, in their ears ; and of their manners.

LEAVING *Balashan* and travelling in a southerly direction for ten days, you reach the province of *Bascid*,²⁷⁶ the people of which have a peculiar language. They worship idols ; are of a dark complexion ; and are skilled in the art of magic, a study to which they continually apply themselves. They wear in their ears pendent rings of gold and silver, adorned with pearls and precious stones.²⁷⁷ The climate of the province is in some parts extremely hot.²⁷⁸ The food of the inhabitants is meat and rice.²⁷⁹

BOOK I.
CHAP. XXVI.

NOTES.

276. From the southerly or rather, south-easterly situation of this place with respect to the province of *Badakhshan*, its distance of about two hundred miles, and other circumstances, I should infer that by *Bascia* (in the epitomes, *Bassic*) is meant *Paishore* or *Peshawer*, a city not far from the principal confluence of the rivers that form the *Sind* or *Indus*. It is described by Forster as large and populous, and in consequence of its well chosen position, an important mart, the residence of wealthy merchants. He says, indeed, that it was founded by *Akbar*, whose reign began in 1556 ; but although that enlightened monarch might have improved *Paishore*, and did actually found *Attok*, lower down on the river, there is evidence in his own Institutes that the former was in existence before his time. It is there said : “ *Bekram*, commonly called *Paishore*, enjoys a delightful spring-season. Here is a temple called *Gorkehchery*, a place of religious resort, particularly for *jowgies*.” *Asin Akbari*, Vol. ii. p. 205. This is not the description of a city of recent date ; nor if built by his master, would *Abu'l-fazl* have mentioned it in such slight terms. It is probable, upon the whole, that Forster applied to *Paishore* what he had been told of *Attok*.

In the very curious narrative of the travels of *Benedict Goez*, a Portuguese Jesuit, in the year 1603, pursued from this point nearly the route described by our author, and strongly corroborates his account, we find him making a halt of

BOOK I. of twenty days at *Passaur*, in order to prepare for his further journey through
 CHAP. XXVI. *Kabul*, *Talkan*, and *Badakhshan*, to Kashgar and China. The circumstances of
 Notes. this journey are preserved in the Memoirs of P. Matth. Ricci, published, in
 Latin, by Nicolas Trigault, in 1615, by the title of "*De Christiana Expeditione*
"apud Sinas." The copies of this work in my possession are; a French trans-
 lation printed at Lisle, in 1617, a Spanish at Seville, in 1621, and an Italian at
 Naples, in 1622.

It is proper, at the same time, to observe, that a friend for whose opinion I
 have the greatest deference, thinks it more likely that *Bascia* should be intended
 for *Bijore* (the *Bazira* of Alexander's historians), situated about fifty miles to the
 north of *Paishore*, between *Kabul* and *Kashmir*, and formerly a place of greater
 extent and importance than it has been in modern times. For information res-
 pecting this place, see Memoir of a Map of Hindoostan (ed. 1793) p. 157—162.
 The name of this is by Elphinstone written *Bajour*.

277. It is evident that the people here described, if not actually Indians, are
 nearly allied to them. "The houses, food, and habits of life of the tribes of
 "*Peshawer*," says Elphinstone, "resemble those of the *Eusofzyes*. The dress
 "has also some resemblance, being a mixture of that of the Indians with that of
 "the *Afghauns*." P. 359.

278. "The heat of *Peshour*" says Forster "seemed to me more intense than
 "that of any other country I have visited in the upper parts of India.... The
 "atmosphere in the summer solstice becomes almost inflammable." Vol. ii, p.
 50. "*Peshawer*" says Elphinstone "is situated in a low plain, surrounded
 "on all sides except the east, with hills. The air is consequently much confined,
 "and the heat greatly increased. In the summer of 1809.... the thermometer
 "was for several days at 112 and 113°, in a large tent artificially cooled." P. 132.

279. "The markets" Forster adds "are abundantly supplied with provi-
 "sions of an excellent kind, particularly the mutton, which is the flesh of the
 "large-tailed sheep." P. 50.

CHAPTER XXVII.

Of the province of Kesmur situated towards the south-east; of its inhabitants who are skilled in magic; of their communication with the Indian sea; and of a class of hermits, their mode of life, and extraordinary abstinence.

KESMUR is a province distant from Bascia seven days journey.²⁸⁰ Its inhabitants also have their proper language.²⁸¹ They are adepts beyond all others in the art of magic; insomuch that they can compel their idols, although by nature dumb and deaf, to speak; they can likewise obscure the day, and perform many other miracles.²⁸² They are pre-eminent amongst the idolatrous nations, and from them the idols (worshipped in other parts) proceed.²⁸³ From this country there is a communication (by water) with the Indian Sea.²⁸⁴ The natives are of a dark complexion, but by no means black; and the women, although dark, are very comely.²⁸⁵ Their food is flesh, with rice and other grains; yet they are in general of a spare habit. The climate is moderately warm.²⁸⁶ In this province, besides the capital, there are many other towns and strong places. There are also woods, desert tracts, and difficult passes (in the mountains), which give security to the inhabitants against invasion.²⁸⁷ Their king is not tributary to any power. They have amongst them a particular class of devotees, who live in communities, observe strict abstinence in regard to eating, drinking, and the intercourse of the sexes, and refrain from every kind of sensual indulgence, in order that they may not give offence to the idols whom they worship. These persons live to a considerable age. They have several monasteries in which certain superiors exercise the functions of our abbots, and by the mass of the people they are held in great reverence.²⁸⁸ The natives of this country do not deprive any creature of life, nor shed blood, and if they are inclined to eat flesh-meat, it is necessary that the Mahometans who reside amongst them should slay the animal.²⁸⁹ The article of coral carried thither from Europe is sold at a higher price than in any other part of the world.

BOOK I.
CHAP. XXVII.

BOOK I. If I were to proceed in the same direction it would lead me to India ;
 CHAP. XXVII. but I have judged it proper to reserve the description of that country
 for a third book ; and shall therefore return to *Balashan*, intending to
 pursue from thence the straight road to *Kataia*, and to describe, as has
 been done from the commencement of the work, not only the countries
 through which the route immediately lies, but also those in its vicinity,
 to the right and left.²⁹⁰

NOTES.

280. *Kesmur* or *Chesmur* (*Chesimur* in the Latin versions and *Cassimur* in the Italian epitomes) is undoubtedly intended for *Kashmîr* کشمیر. The distance, indeed, from *Paishore* or *Peshawer*, as it cannot be less than two hundred miles, and in a mountainous country, should be more than seven days journey ; but we must not look for strict accuracy in this respect ; and our own maps differ considerably in the relative position of the two places.

For circumstantial accounts of this interesting country, the reader may consult the *Ayin Akbari*, Bernier's and Forster's travels, Rennell's Memoir of a Map of Hindoostan, and Elphinstone's Account of Caubul. In the age in which our author wrote, its population appears to have been chiefly Hindu ; as in more ancient times it was esteemed one of the principal seats of that religion and of Sanskrit literature. The wealth derived from its celebrated manufacture, and its idolatrous sanctity, tempted the avarice and roused the fanatic zeal of the Mahometans, by whom it was invaded at an early period ; but as it did not fall under the dominion of *Jengiz-khan* or his immediate successors, it is here spoken of as an independent kingdom. It was, however, brought under subjection to the Moghuls of Hindustan, by *Akbar*, in the year 1585, and became the favourite summer residence of that family. Upon the decline of the empire, *Kashmîr* was seized by the rude hand of the *Afghâns*, who, as Forster observes, "neither the genius nor liberality of the Moghuls, have suffered its elegant structures to crumble into ruins." Vol. ii. p. 14.

281. "The language of *Kashmîr*" says Forster "evidently springs from the Sanskrit stock, and resembles in sound that of the Mahrattas." P. 22. "The Cashmerians" says Elphinstone "are a distinct nation of the Hindoo stock, and differ in language and manners from all their neighbours." P. 506.

282. The arts of necromancy and magic have prevailed amongst all nations of the world, at a certain stage of civilization, or rather of barbarism. In the East they

they seem to have taken deeper root, and to have flourished longer than in Europe, where they disappeared before the enlightened doctrines of Christianity and the progress of rational knowledge and experimental science. The precepts of the *korán* although strongly directed against every species of divination, have not had the effect of banishing the practice, and astrologers are publicly countenanced in Mahometan countries, and consulted upon all undertakings. Our author seems to ascribe these arts in a particular manner, if not exclusively, to the Indians; and Abu'l-fazil also, speaking of the people of *Kashmír*, says: "They are predictors and astrologers like the Hindoos." In Durie's very amusing narrative of his adventures in the *Afghán* country, we find the following passage: "The fakeers of Hindostan, who go to their countries, do not fail in their endeavours to make them (the *Afgháns*) believe false and incredible representations, and they are weak enough to give a good deal of credit to them. They hold the people of Bengal as perfect magicians, and the Europeans (whom they reckon as wise, intelligent, and equitable) as perfect chemists, well versed in the art of making gold." Account of Caubul, Appendix, p. 614.

283. This is consistent with what we are told in the *Ayin Akbari*; that "the Hindoos regard all Cashmeer as holy land, where forty-five places are dedicated to *Mahadeo*, sixty-four to *Bishen*, three to *Brahma*, and twenty-two to *Durga* (the goddess of mountains)." Vol. ii. p. 156. It is therefore by no means improbable that the brahmans of this remote and sacred country may have supplied southern India with many of those images of their deities, in stone and copper, with which the temples abound: for idols of home manufacture, we may presume, have less honour in their own country, than those imported from distant places of holy repute.

284. "Most of the trade of the country" says the *Ayin Akbari* "is carried on by water." The river *Jeilum* or *Behut*, which flows through the valley of *Kashmír*, and is there navigable, falls into the Indus, after uniting its waters with those of the *Chenáb* and the *Rávi*, not far from the city of *Mulván*: but as its course, after leaving that valley, is through a mountainous country, the navigation must be interrupted in some places.

285. The population of *Kashmír* was at that time Hindu, as we have every reason to suppose, although it had been occasionally subdued by Mahometans, it may be thought difficult to reconcile to the customs of those people, what is here said of their food consisting in part of flesh: but in fact the Hindu castes are not practised so strict in regard to meats, as the precepts of their religion would lead us to believe. Add to this, that the *Kashmírs* being noted at all periods, for their light and dissolute character, it is not among them (however holy their

BOOK I. land) that we are to look for a strict observance of the *védas*. Forster may perhaps be thought to rate their morality too low, when he says: "A Kashmirian
 CHAP. XXVII. " must have been grievously embarrassed to justify his conduct, when he ascribed
 Notes. " it to any principle of religion; for he is a Hindoo, a Mahometan, and would
 " become a Christian if a priest were at hand, according to the fashion or interest
 " of the day." Vol. ii. p. 15.

" Many bramins of Bengal, Hindostan, and Cashmire" says Colonel Wilks
 " eat the flesh of fawn, mutton, and whatever is slain in sacrifice." Historical
 Sketches of the South of India, p. 505. " The Hindoos here," says Pottinger,
 speaking of the inhabitants of *Kelat* in *Beloochistan*, " are by no means strict in
 " their observance of the brahminical laws, and I was astonished to find, that
 " both the brahmins and their disciples eat every kind of flesh-meat except beef,
 " even though killed by a moosulman." *Travels in Beloochistan and Sinde*, p. 78.

286. The temperateness of its climate has always been a subject of panegyric, and was the occasion of its being the summer residence of the Moghul emperors of Hindustan. " The whole of this *soobah* " says the *Ayin Akbari* " represents
 " a garden in perpetual spring." Vol. ii. p. 152.

287. The valley of *Kashmir*, imbosomed within the *Hindu-koh* or Indian Caucasus, is nearly surrounded by lofty mountains, and is consequently difficult of access, to an army; but yet from the unwarlike character of the natives, it has been exposed to frequent invasions. " The fortifications with which nature
 " has furnished ~~it~~ Abu'lfazl adds " are of an astonishing height."

288. These monks appear to resemble the *talapoins* of Ava and Siam, and *gylongs* of Tibet, who reside in communities, under the discipline of a superior, termed a *sankra* in the former countries, and a *lama* in the latter. Like them also they were evidently buddhists; and although that proscribed sect may have since disappeared from *Kashmir*, as from most of the other provinces of Hindustan, Abu'lfazl, who wrote in the sixteenth century, notices some remains of them in his days. " The third time " he says " that the author followed the
 " imperial stirrup to the delightful territory of Kashmir, he met with some old
 " men of this religion." Vol. iii, p. 158. In another place he tells us that " the
 " most respectable people of this country are the *rishis*, who although they do not
 " suffer themselves to be fettered with traditions (stories of the *puranas*) are doubt-
 " less true worshippers of God. They revile not any other sect, and ask nothing
 " of any one; they plant the roads with fruit trees to furnish the traveller with
 " refreshment; they abstain from flesh; and have no intercourse with the other
 " sex. There are near two thousand of this sect in Kashmir." Vol. ii. p. 155.
 It should be observed, however, that although he speaks of " many ancient
 " idolatrous

" idolatrous temples built of brick and stone, some of which are in perfect preservation and others in ruins," he makes no specific mention of monasteries; but these may well be supposed to have ceased to exist under the mussulman governments that preceded the tolerant reign of Akbar.

BOOK I.

CHAP. XXVII.

Notes

289. *Abu'l-fazl*, speaking of the priests of the religion of Buddha, in *Kashmir*, observes, that although they will not kill an animal, they do not refuse any kind of food that is offered to them; and whatever dies of itself they consider to be killed by God, and therefore eat it. Vol. iii, p. 158. Amongst the Hindus many castes are allowed to eat of certain kinds of animal food, who yet are restrained from shedding blood.

290. Our author here gives a consistent and intelligible account of the plan he pursues in his description of the several countries that came within the scope of his observation or knowledge; and it is only to be regretted that he has not drawn a clearer line of distinction between those places which he actually saw himself, and those respecting which he collected information from others. I am inclined to believe that he did not visit the *Panjab* (or country embraced by the streams which form the Indus), and that what he relates of *Peshawer* and *Kashmir*, was furnished to him during his long residence at *Badakhshan*, by persons who frequented those places for the purposes of trade.

CHAPTER XXVIII.

Of the province of Vokhan; of an ascent for three days, leading to the summit of a high mountain; of a peculiar breed of sheep found there; of the effect of the great elevation upon fires; and of the savage life of the inhabitants.

LEAVING the province of *Balashan* and travelling in a direction between north-east and east, you pass many castles and habitations on the banks of the river, belonging to the brother of the king of that place, and after three days journey reach a province named *Vokan*; which itself extends in length and width the distance of three days journey.²⁹¹ The people are Mahometans, have a distinct language, are civilised

CHAP. XXVIII.

BOOK I. civilised in their manners, and accounted valiant in war. Their chief
 CHAP. XXVIII. holds his territory as a fief dependent upon *Balashan*. They practise various modes of taking wild animals. Upon leaving this country and proceeding for three days, still in an east-north-east course, ascending mountain after mountain, you at length arrive at a point of the road, where you might suppose the surrounding summits to be the highest land in the world. Here between two ranges, you perceive a large lake, from which flows a handsome river that pursues its course along an extensive plain, covered with the richest verdure. Such indeed is its quality that the leanest cattle turned upon it would become fat in the course of ten days. In this plain there are wild animals in great numbers, particularly sheep of a large size, having horns three, four, and even six palms in length. Of these the shepherds form ladles and vessels for holding their victuals; and with the same materials they construct fences for enclosing their cattle and securing them against the wolves, with which, they say, the country is infested, and which likewise destroy many of these wild sheep or goats.²⁹² Their horns and bones being found in large quantities, heaps are made of them at the sides of the road, for the purpose of guiding travellers at the season when it is covered with snow. For twelve days the course is along this elevated plain, which is named *Pamer*;²⁹³ and as during all that time you do not meet with any habitations, it is necessary to make provision at the outset accordingly. So great is the height of the mountains that no birds are to be seen near their summits; and however extraordinary it may be thought, it was affirmed, that from the keenness of the air, fires when lighted do not give the same heat as in lower situations, nor produce the same effect in dressing victuals.²⁹⁴

After having performed this journey of twelve days, you have still forty days to travel in the same direction, over mountains and through vallies, in perpetual succession, passing many rivers and desert tracts, without seeing any habitation or the appearance of verdure. Every article of provision must therefore be carried along with you. This region is called *Beloro*.²⁹⁵ Even amidst the highest of these mountains there live a tribe of savage, ill-disposed, and idolatrous people, who subsist upon the animals they can destroy, and clothe themselves with the skins.

NOTES.

291. After having traced our author's line of description through countries where the writings of other travellers enabled us to recognize his steps, if we should now find ourselves in a region of greater uncertainty, the change is not to be attributed so much to any additional obscurity on his part, as to the want of corresponding information on ours; this tract being very imperfectly known to us. With respect, however, to the name and situation of *Vokhan* (the orthography of which differs little in the several versions) we are not entirely without lights both ancient and modern. It is identified in the first instance by its connexion with a place named *Weishgerd* or *Weishkird*, concerning which Ibn Haukal says: "the river *Wekhshab* comes out of Turkestan, into the land of *Wekhsh*, near a mountain where there is a bridge between *Khotlan* and the borders of *Weishkird*. From that it runs towards *Balkh*, and falls into the *Jilhoon* at *Termed*." p. 239. In the following passage from the work of Edrisi we find the *Vokhan* of our text brought into contact with the places here mentioned: "De regionibus finitimis *Vachas* (*Wekhsh* or *Wakhsh* وخن) et *Gil* جيل sunt *Vachan* (*Vokhan* وخن) et *Sacqita* (*Sakitah* سقطة) in terra *Torc*. Inter *Vachan* et *Tobbat* intercedit iter octodecim dierum. In *Vachan* extant fodines argenti." p. 141. *Weishgerd* here appears to be the country, intermediate between *Badakhshan* and *Vokhan*, which our author tells us was governed by a brother of the king of the former.

What Edrisi states respecting this valley, as well as our author's account of it, are fully justified by the memoir explaining the map prefixed to the account of *Caubul*, where Lieut. Macartney, speaking of the river *Ammu* or *Oxus*, says: "This river...has its source from the high lands of *Pamer*. It issues from a narrow valley, two or three hundred yards broad, in *Wukhan*, the southern boundary of *Pamer*. This valley is inclosed on three sides by the high snowy mountain called *Pooshtikhur*, to the south, east and west. The stream is seen coming from under the ice." Appendix, p. 646. The mere verification of the name and position of a district so secluded, must be allowed to furnish an unexceptionable test of the genuineness of our traveller's relation.

292. From the length of the horns of these animals and the uses to which they were applied, we might suppose them to be a species of ibex or mountain goat; and although called *montoni* in the first instance, they are afterwards spoken of as *becchi* or *boucs*. In Elphinstone's Account of *Caubul*, this conjecture is justified, where he says: "Goats are common in all the mountainous parts of the country, and are by no means scarce in the plains. Some breeds have remarkably
" long

BOOK I.
—
CHAP. XXXIII.
Notes.

BOOK I. "long and curiously twisted horns." P. 144. J. Rh. Forster observes that these animals are termed *Moufflons* and *Muffioni*, by the French and Italian writers.

CHAP. XXVIII.

Notes.

293. We find the elevated plain of *Pamer*, *Pamire*, or *Pamir*, in all the maps of Persia and the neighbouring countries. In that which accompanies Macdonald Kinneir's Geogr. Memoir, it occupies a place corresponding to the bearings we should infer from our author's description. "Though the Pamer ridge" says Lieut. Macartney "is inferior in height to the *Hindoo Koosh* ridge, the land "on which it runs, appears to me much higher, for in travelling to the north "from the latter, the ascent appears to be very considerable, and as a proof of "it, all the rivers which have their source in this ridge, have a southerly course "till they meet the high land of *Hindoo Koosh*, after which they run west and "west-north-west after joining the *Oxus*." Account of Caubul, p. 638. "The "*Budukshan* ridge" adds the same intelligent officer "runs from north-north-east to south-south-west, between the *Hindoo Koosh* and *Pamer* ridges." "The "*Budukshan* ridge appears, from all accounts, to be a very considerable one, "and covered for the greater part of the year with snow. The hill of *Pooshti-khur* is covered with snow all the year through." "The whole of the country "between the *Hindoo Koosh* and *Pamer* ridges, appears to be groupes of hills." "The hills are well wooded, and the low ones along their base are well stocked "with fruit-trees of various kinds." P. 639.

294. Birds, as well as all other animals, in their natural state, frequent those parts where they can most readily procure their food; and this not being furnished to them in very elevated regions, they are in such situations proportionably rare. With respect to the action of fire, every person's experience shews, that in places exposed to excessive cold, a much greater quantity of fuel is required, to produce the same effect as a small quantity where the temperature is moderate. De Luc observes that on high mountains fire burns more sluggishly, and its effects are less powerful, than at the level of the sea. *Recherches sur les Modifications de l'Atmosphère*, No. 903, 919.

295. This alpine region, named by eastern geographers *Belur* or *Belor* بلور, is laid down in Strahlenberg's map, from whence, apparently, it has been transferred to those of D'Anville; but its position relatively to *Pamir* and *Badakhshan* will be found still more conformable to our author's account, in the recent constructions of Macdonald Kinneir and Macartney. "Our maps" says Elphinstone "call the range which runs from Mooz Taugh to *Hindoo Koosh*, *Belur* "Tag, which is evidently a corruption of the Turkish words *Beloot* Taugh or "cloudy mountains. . . . *Beloot* Taugh forms the boundary between the political "divisions of Independent *Toorkistaun* and Chinese *Toorkistaun*. It also forms "these

"these two countries into two natural divisions, since it separates their streams." BOOK I.
Account of Caubul, p. 87.

CHAP. XXVIII.

Notes

With respect to the nature of the country, it is spoken of by the same writer in terms little differing from those employed in the text. "Izzut oollah" he says "gives a frightful picture of the cold and desolation of this elevated tract, which extends for three marches on the highest part of the country between Yarkund and Ley (or Ladauk)." Note, p. 113. That this applies to the same region, although the places named are different, appears from the following passage in the appendix: "This ridge" says Macartney "is the one I have before mentioned, as having been passed at several distant points, and answers to the *Pamer* ridge. The road from *Leh* leads along it for twelve days' journey on the road to *Yarkund*." p. 646.

CHAPTER XXIX.

Of the city of Kashcar, and of the commerce of its inhabitants.

At length you reach a place called *Kashcar*, which, it is said, was CHAP. XXIX.
 formerly an independent kingdom, but is now subject to the dominion of the Grand *khan*.²⁹⁶ Its inhabitants are of the Mahometan religion. The province is extensive, and contains many towns and castles, of which *Kashcar* is the largest and most important.²⁹⁷ The language of the people is peculiar to themselves. They subsist by commerce and manufacture, particularly works of cotton. They have handsome gardens, orchards, and vineyards. Abundance of cotton is produced there, as well as flax and hemp. Merchants from this country travel to all parts of the world; but in truth they are a covetous, sordid race,²⁹⁸ eating badly and drinking worse. Besides the Mahometans there are amongst the inhabitants several Nestorian Christians, who are permitted to live under their own laws, and to have their churches.²⁹⁹
 The extent of the province is five days journey.