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II.—*Notes on a March from ZorSi, at the foot of Zagros, along the mountains to Khúzistán (Sus'na), and from thence through the province of Luristan to Kirmánsháh, in the year 1836.* By Major RAWLINSON, of the Bombay Army, serving in Persia. Communicated by Viscount PALMERSTON.

[Read the 14th and 28th January, 1838.]

PASHALIK OF ZOHAB.—Zoháb is a district of considerable extent, lying at the foot of the ancient Zagros. It is bounded on the N.W. by the course of the river Diyálá, on the E. by the mountains, and on the S. by the plain of Holwán. It formed one of the ten páshálikhs dependent upon Baghdád, until about thirty years ago, when Mohammed 'Alí Mírzá, prince of Kirmánsháh,* annexed it to the crown of Persia. At the treaty concluded between Persia and the Porte, in 1823, it was stipulated that the districts acquired by either party during the war should be respectively surrendered, and that the ancient frontier-line should be restored, which had been established in the time of the Safaví monarchs. According to a subsequent treaty, Zoháb ought certainly to have been given up to the Turkish authorities, but Persia had neither the will to render this act of justice, nor had the páshá of Baghdád the power to enforce it; and Zoháb, although still claimed by the Porte, has thus remained to the present day in possession of the government of Kirmánsháh.

Zoháb, having been acquired in war, is khálisah, or crown land. It has been usually farmed by the government of Kirmánsháh, at an annual rent of 8000 tóman (4000*l.*), to the chief of the Gúrán tribe, whose hardy Iliyát inhabit the adjoining mountains, and are thus at all times ready to repel an attack of the 'Osmánlís. The amount of its revenues must depend, in a great measure, upon the value of rice and corn, its staple articles of produce; but in years of plenty, when the price of these commodities is at the lowest possible rate, a considerable surplus will still remain in the hands of the lessee. The revenue system in this district is simple, and more favourable to the cultivators than in most parts of Persia. It is thought derogatory to the chief to take any part of the cultivation into his own immediate hands. He distributes grain to his dependents, and at the harvest receives as his share of the produce—of rice, two-thirds; of corn, one-half. A greater share is always demanded from the cultivators of rice than of corn, in consequence of the water consumed in its irrigation, which is the property of the landlord or of government, and is rarely to be obtained without considerable expense and labour.

* More commonly Kirmán Sháhán.

Immediately overhanging the town of Zoháb to the east is the fortress of *Bán Zardah*,* or, as it is sometimes called, *Kalahi-Yezdijird*. This is the stronghold of *Holwán*, to which *Yezdijird*, the last of the Sasanian kings, retreated after the capture of *Ctesiphon* by the Arabs, and it is a noble specimen of the labour which the monarchs of those ages bestowed upon their royal buildings. It is formed by a shoulder projecting westward from the mountain of *Dáláhú*, girt upon three sides by an inaccessible scarp, and defended upon the other, where alone it admits of attack, by a wall and dry ditch of colossal dimensions, drawn right across from one scarp to the other, a distance of above 2 miles: the wall is now in ruins, and the debris have fallen down into the ditch at its foot, but it still presents a line of defence of no ordinary description. The wall is flanked by bastions at regular intervals, and if an estimate may be formed from a part of it, which still preserves something of its original character, it would seem to have been about 50 feet in height and 20 in thickness; the edge of the scarp has also been faced all round with a wall of less dimensions. The hill itself is elevated very considerably above the plain of *Zoháb*, perhaps 2000 feet; the slope from the plain is most abrupt, and it is everywhere crowned by a scarp varying from 300 to 500 feet: the northern side of the hill is higher than the southern, and the table-land therefore of the fort, containing about 10 square miles, presents an inclined surface throughout. At the N.E. angle, where the scarp rises in a rocky ridge to its highest point and joins the mountain of *Dáláhú*, there is a pass which conducts into the fort, the ascent rising gradually along the shoulder; the whole way from the town of *Zoháb* is easy enough, but the descent on the other side into the table-land of the fort is by a most precipitous and difficult gorge. A wall has been thrown across the jaws of the pass; towers have been erected on either side to support it, and somewhat lower down the defile, where the jutting rocks nearly meet, two strong castles have been built opposite each other, which command the narrow entrance, and render it quite secure against attack. Altogether, this fortress may be considered to have been perfectly impregnable in an age when artillery was unknown. In the midst of the gorge is the tomb of *Bábá Yádgár*, the most holy

* *Bán*, in Kurdish, signifies "above," and is very commonly applied to hills; it is, perhaps, the same word as the Scotch *Ben*.

place among the Kurd mountains, to which I shall presently have again occasion to allude. Lower down there is a natural double cave in the rock, very difficult of access, which is called the *Harem-khánah* of *Shahr-bánú*, the daughter of *Yezdijird*, who afterwards became the wife of the *Imám Hasan*: it is a curious place, and looks like the grotto of a hermit. At the foot of the pass, where it opens upon the fort, is the little village of *Zardah*, surrounded by gardens which are watered by a delicious stream descending from the gorge. Near this there are the remains of two contiguous palaces, named the *Díwán-khánah* and *Harem khánah** of *Yezdijird*: the one is a quadrangular building of about 100 yards square, of which the foundations alone remain, and these are now nearly hidden by the gardens of the village of *Zardah*; the other is an enclosure of 350 paces in length by 150 in breadth; it contains the remains of numerous buildings, the principal of which is a low circular tower of solid masonry, which would seem as though intended for the base of a pavilion or some other temporary superstructure. The architecture of these buildings is in the same rude though massive style which has been described by *Rich* in his account of the ruins of *Kasri-Shírín* and *Haúsh Kerek*,† and which, indeed, characterises all the *Sásánian* edifices in this part of *Persia*. The wall of *Bán-Zardah* seems alone to have had more than ordinary pains bestowed on it.

To the W. of *Zoháb*, and intervening between that plain and the *A'bi-Shírwán*, there is no inhabited place but the little hamlet of *Kasri-Shírín*. The country is broken into a sea of sand-hills, and there is very little ground that would admit of cultivation; it affords winter pasturage, however, to the *Gúrán* and *Sinjábí* tribes, and the *I'liyát* from *Suléimáníyah*, and *Kurdistán* also, bring down their cattle to graze here. *Bín-kudrah*, although on the left bank of the *Shírwán*, and thus properly belonging to *Zoháb*, is considered a Turkish town, and pays its revenue to *Baghdád*. To the E., between *Zoháb* and the mountains, the country is more fertile. The *Holwán* river rises in the gorge of *Ríjáb*, on the western face of *Zagros*, about 20 miles E. of the town of *Zoháb*. It bursts in a full stream from its source, and is swollen by many copious springs as it pursues its way for 8 miles down this romantic glen. The defile of *Ríjáb* is one of the most beautiful spots that I have seen in the East; it is in general very narrow, scarcely 60 yards in width, closed in on either side by a line of tremendous precipices, and filled from one end to the other with gardens and orchards, through which the

* The *Diván-khánah* is the outer palace or hall of audience; the *Harem-khánah* is the seraglio.

† *Rich's Kurdistan*, vol. ii. p. 264.

stream tears its foaming way with the most impetuous force until it emerges into the plain below at the foot of the fort of Bán Zardah; the village of Ríjáb, containing about 100 houses, is situated in a little nook above the stream, where the glen widens into something like a bay: the inhabitants are all Sunnis, and they have a very holy and ancient mosque, supposed to have been built by 'Abdullah, the son of 'Omar. Ríjáb is, from its situation, a place of great strength; it formerly was included in Zoháb, but now belongs, as private property, to the Gúrán chief. The peaches and figs which the gardens of Ríjáb produce are celebrated throughout Persia; and it is to the latter that Yá-kút* alludes when he says, "the figs of Holwán are not to be equalled in the whole world."† The Holwán river, after it reaches the plain, is only fordable in the autumn months. On its right bank is the plain of Zoháb, upon its left the rich district of Bíshíwah, which stretches about 2 farsakhs in extent to the foot of the gates of Zagros, and is also the private property of the Gúrán chief. There are three roads conducting from Zoháb to Kirmánsháh, the one across the plain of Bíshíwah to the gates of Zagros, where it joins the high road from Baghdád, and ascends the pass of Tákí-Girráh to the plain of Kirrind. This pass, the great thoroughfare of communication in all ages between Media and Babylonia, is named in the maps Tac Ayacgui, or Lesotver. I am quite ignorant from whence such titles have been borrowed, for they are certainly neither known in the country nor have I met with them in any oriental author. By the geographers the pass is called 'Akabah-i-Holwán (the defile of Holwán), and among the Kurds, Gardanahi-Tákí-Girráh (the pass of Tákí-Girráh). The Tákí-Girráh, which signifies "the arch holding the road," is a solitary arch of solid masonry, built of immense blocks of white marble which is met with on the ascent of the mountain; it is apparently very ancient, and the name and position suggest the idea of a toll-house for the transit-duty upon merchandise crossing the Median frontier; it nearly assimilates, however, in situation to Mádaristán, which is described by the orientals as one of the palaces of Bahrám Gúr,‡ and it may possibly therefore have formed a part of it: it would also seem to denote the spot where Antiochus erected the body of the rebel Molon upon a cross.§

The second road from Zoháb conducts across the hill of

* But Yá-kút is not the author of the *Murásidu-l-ittílá'*.

† See *Murásidu-l-ittílá'*.—Arab MS.

‡ See *Murásidu-l-ittílá'* and *A'tháru-l-Balád*.—Arab MSS. This is the name that is given in the '*Geographia Nubiensis*,' p. 205, Madar and Asian (by an error of transcription for Máderástan, *i* being put for *t*).

§ Polyb. lib, v. c. 5.

Zardah to Ríjáb, up the defile to Bíwaníj, a plain on the high table-land of Zagros, and from thence by Gahwárah, the residence of the Gúrán chief, and Máyidasht, to Kirmánsháh. The third, more northerly, crosses the mountains behind Dáláhú, and descends into the plain of Máyidasht by Bíyama, Shámár, and Takhti-Gáh. I have travelled all the three routes, and laid them down accordingly in my map—the two last, however, are very difficult, and could never have been lines of general communication.

The climate of Zoháb is most unhealthy, particularly in the autumn, after the rice-crops have been gathered in, and the noxious gases, which were exhausted in the vegetation, diffuse themselves in the surrounding atmosphere. The soil is everywhere volcanic, and, as in the case of all the districts lying along the foot of this whole range of mountains, the waters appear to be either sulphureous or chalybeate. A spring in the gorge of Zardah affords the only good water in the neighbourhood, and whilst resident at Zoháb I always had a load of this water brought daily for my use.

The town of Zoháb has been usually considered the representative of the city of Holwán—but this is incorrect. The real site of Holwán, one of the eight primeval cities of the world, was at Sar-Púli-Zoháb, distant about 8 miles south of the modern town, and situated on the high road conducting from Baghdád to Kirmánsháh. This is the Calah of Asshur,* and the Halah of the Israelitish captivity.† It gave to the surrounding district the name of Chalonitis, which we meet with in most of the ancient geographers.‡ Isidore of Charax particularises the city, under the name of Chala,§ and the Emperor Heraclius appears to allude to the same place as Kalchas.||

By the Syrians, who established a metropolitan see at this place soon after the institution of the Nestorian hierarchy of Assyria, in the third century of Christ, it was named indifferently Calah—Halah—and Holwán;¶ to the Arabs and Persians it was alone known under the latter title. The etymological identity is, I believe, the best claim which Holwán possesses to be considered the representative of the Calah of Asshur; but, for its verification as the scene of the Samaritan captivity, there are many other curious and powerful reasons. We find in Strabo that this region along the skirts of Zagros was sometimes adjudged

* Gen. x. 11.

† 2 Kings xviii. 6; 1 Chron. v. 26.

‡ Strabo, lib. xvi. c. 1; Plin, lib. vi. c. 27; Polyb. lib. v. c. 5; Dionys. Per. v. 1014.

§ Geograph. Vet. Min. p. 5.

|| Pasch. Chron. ed. Dindorf., vol. i. p. 730; Tacitus (Ann. lib. vi. c. 41) alludes to the same place under the name of *Halus*.

¶ See Asseman, Bib. Orient. tom. iii. p. 346; tom. iv. p. 753.

to Media, and sometimes to Assyria,* and we are thus able to explain the dominion of Shalmaneser, the Assyrian king, over the cities of Media. Some of the Christian Arabs, in their histories, directly translate the Halah of the captivity by Ḥolwán.† Jewish traditions abound in this part of the country, and David is still regarded by the tribes as their great tutelar prophet. If the Samaritan captives can be supposed to have retained to the present day any distinct individuality of character, perhaps the Kalhur tribe has the best claim to be regarded as their descendants. The Kalhurs, who are believed to have inhabited, from the remotest antiquity, these regions around Mount Zagros, preserve in their name the title of Calah. They state themselves to be descended from Rohám,‡ or Nebuchadnezzar, the conqueror of the Jews; perhaps an obscure tradition of their real origin. They have many Jewish names amongst them, and, above all, their general physiognomy is strongly indicative of an Israelitish descent. The Iliyát of this tribe now mostly profess Mohammedanism; but a part of them, together with the Gúrás, who acknowledge themselves to be an offset of the Kalhurs, and most of the other tribes of the neighbourhood, are still of the 'Alí-Iláhí persuasion—a faith which bears evident marks of Judaism, singularly amalgamated with Sabæan, Christian, and Mohammedan legends. The tomb of Bábá Yádgár, in the pass of Zardah, is their holy place; and this, at the time of the Arab invasion of Persia, was regarded as the abode of Elias.§ The 'Alí-Iláhís believe in a series of successive incarnations of the godhead, amounting to a thousand and one—Benjamin, Moses, Elias, David, Jesus Christ, 'Alí, and his tutor Salmán, a joint development, the Imám Husein, and the Haft-tan (the seven bodies), are considered the chief of these incarnations: the Haft-tan were seven Pírs, or spiritual guides, who lived in the early ages of Islám, and each, worshipped as the Deity, is an object of adoration in some particular part of Kurdistán—Bábá Yádgár was one of these. The whole of the incarnations are thus regarded as one and the same person, the bodily form of the Divine manifestation being alone changed; but the most perfect development is supposed to have taken place in the persons of Benjamin, David, and 'Alí.

The Spanish Jew, Benjamin of Tudela, seems to have considered the whole of these 'Alí-Iláhís as Jews, and it is possible that in his time their faith may have been less corrupted. His

* Strabo, pp. 524, 736, 745.

† See Chron. Orient. translated by Abr. Echell, p. 25.

‡ Rohám, who is considered by most oriental writers identical with Bukhtun-Naṣr, was the son of Gudarz, and brother of Giv. He is sometimes, however, confounded with Gudarz himself. See D'Herbelot in the titles Rohám and Gudarz.

§ See D'Herbelot in the titles Ḥolwán and Zerib Bar Elia.

mountains of Hhuphthon, where he places a hundred synagogues, are evidently Zagros; the name being borrowed from the Haft-tan of the 'Alí-Iláhís; and he states himself to have found some 50,000 families of Jews in the neighbourhood. Amaria, also, where the false Messiah, David Elroi, appeared, with whose story the English reader is now familiar, was certainly in the district of Holwán. I am not quite sure from whence Benjamin derived this name Amaria; but there are some circumstances which lead me to believe the district of Holwán to have been called at one time 'Amráníyah; and the geographical indications will suit no other place. I must suppress, however, any further remarks on this very interesting subject of the identification of Holwán with the Halah of the captivity, and proceed to give some account of the antiquities which still exist there.

A long, narrow, rocky ridge extends from the mountain of Zagros westerly into the plain, bounding the district of Bíshíwah to the S. Towards its western extremity, and 10 miles distant from the foot of Zagros, it is cleft by two narrow gorges about 2 miles asunder; the most westerly of these, through which flows the river of Holwán, forms a sort of gigantic portal to the city. Here, upon either side of the river, are tablets sculptured on the rock, two on the right bank and one on the left; the execution is most rude, and they are now nearly obliterated, yet sufficient is still visible of their design to denote with certainty a Sásánian origin. Upon rounding the gorge to the left, two other tablets are discovered, sculptured one over the other upon the face of the rock, which has been smoothed with the chisel for the purpose, to the height of about 50 feet. The lower is of the rudest possible description, and represents two figures, one on horseback and the other on foot, with a few lines of inscription on either side, in a character which is certainly Pehleví, but which is so different from any of the other various alphabets of that language that I am acquainted with, and is, at the same time, so very nearly obliterated, that I have failed to decipher the name of the king in whose honour it doubtless was executed.

The bas-relief above this Sásánian tablet is in a bold and well-executed style, and is immediately recognised, by one conversant with Persian antiquities, as a work of the Kayánian monarchs. It represents a figure in a short tunic and round cap, armed, with a shield upon his left arm, and a club resting upon the ground in his right, who tramples with his left foot upon a prostrate enemy; a prisoner with his hands bound behind him, equal in stature to the victor king, stands in front of him, and in the background are four naked figures kneeling in a suppliant posture, and of a less size, to represent the followers of the captive monarch; the platform upon which this group is disposed is sup-

ported on the heads and hands of a row of pigmy figures, in the same manner as we see at the royal tombs of Persepolis. The face of the tablet has been much injured by the oozing of water from the rock, but the execution is good, and evidently of the same age as the sculptures of Bísutún and Persepolis.

The river issuing from the gorge appears to have bisected the town. On the right bank, at the distance of $1\frac{1}{2}$ mile from the gorge, a wall has been thrown across to the rocky ridge, which on the northern side of the town forms a natural barrier of stupendous strength. This wall appears now only as a line of broken mounds, like the buildings of Nineveh and Babylon, and I conclude it, therefore, to have been a work of the Chaldean ages. Just beyond the wall, at the north-western angle of the city, and situated above a fountain which issues from the foot of the rocky ridge, are the remains of a Sásánian building, which may have been a palace, or a fire-temple: the place is called *Kará Bolák** (the black spring), from the sulphureous spring issuing at its foot. On the left bank of the river the wall is not to be traced; but there are a vast assemblage of mounds which appear to mark the site of the principal edifices of the city. One of these is full 50 feet in height, and in several places around it brickwork is exposed to view, of the peculiar character of the Babylonian building. About 1 mile to the S.E. of this *tapah*,† and apparently beyond the limits of the city, are the remains of an edifice which I believe to have been a fire-temple of the Magi: the place is called *Bághi-Míníjah*,‡ and a hot spring issues from the foot of a mound adjoining it. But the most curious monument of *Hólwán* is found at the corner of the upper gorge, about 2 miles distant from the sculptures that I have already described—this is a royal sepulchre excavated in the rock, precisely similar in character to the tombs of Persepolis. The face of the rock has been artificially scarped to the height of 70 feet, and at that elevation has been excavated a quadrangular recess, 6 feet deep, 8 feet high, and 30 wide; in the centre of the recess is the opening into the tomb, which, as in the case of the sepulchres of Persepolis, appears to have been forcibly broken in;—the interior is rude, containing on the left-hand side the place for the deposit of the dead, being a section of the cave divided off by a low partition about 2 feet high;—there are niches, as usual, for lights, but no sculpture nor ornament of any kind. Outside are the remains

* *Bolák* (thus spelt for *Búlák*, as in the name of Old Caïro, is probably the right spelling), though not in *Meninski*, is a Turkí or Chaghatái word, as appears from *Eversmann's Tátár Vocabulary*, p. 12. F.S.

† A Turkish word, "a mound or tumulus," written *deph* and pronounced *tepeh* at Constantinople. F.S.

‡ The garden of *Míníjah*. *Míníjah* is one of the fabulous heroines of the *Sháh-námah*.

of two broken pillars, which have been formed out of the solid rock on either side of the entrance; the base and a small piece of either shaft appear below, and the capitals adhere to the roof of the recess, the centre part of each column having been destroyed. Upon the smooth face of the rock, below the cave, is an unfinished tablet. The figure of a Múbid, or high-priest of the Magi, appears standing with one hand raised, in the act of benediction, and the other grasping a scroll, which I conclude to represent the sacred leaves of the Zand-A'vestá; he is clothed in his pontifical robes, and wears the square pointed cap, and lappets covering his mouth, which are described by Hyde as the most ancient dress of the priests of Zoroaster.* There is a vacant space in the tablet, apparently intended for the fire-altar, which we usually see sculptured, before the priest. This tomb is named the Dukkáni-Dáúd, or David's shop; for the Jewish monarch is believed by the 'Alí-Iláhís to follow the calling of a smith: the broken shafts are called his anvils, and the part of the tomb which is divided off, as I have mentioned, by the low partition, is supposed to be a reservoir to contain the water which he uses to temper his metal. David is really believed by the 'Alí-Iláhís to dwell here, although invisible, and the smithy is consequently regarded by them as a place of extreme sanctity. I never passed by the tomb without seeing the remains of a bleeding sacrifice, and the 'Alí-Iláhís, who come here on pilgrimage from all parts of Kurdistán, will prostrate themselves on the ground, and make the most profound reverence immediately that they come in sight of the holy spot. In connexion with the Samaritan captivity, I regard this superstitious veneration for David, and the offering of Kurbáns, or sacrifices, at his supposed shrine, as a very curious subject.

There are several other Sásánian ruins in this neighbourhood, but they do not merit particular attention. The Kal'ahi-Kuhnah, or old fort, about 2 miles S.E. of the Dukkáni-Dáúd, resembles a large caravanserai, with a fortalice in the centre; and about a farsakh beyond this, in the same direction, is a high mound called Tapahi Anúshiraván, where the Kalhur chiefs have erected a modern fort, named Kal'ah Sháhín,† which has now given its title to the entire district.

The high-road from Baghdád to Kirmánsháh passes through the gorge which contains the sculptured tablets, and subsequently traverses the whole extent of the ruins—so that they must have already been subjected to the observation of many travellers; and it is thus most extraordinary that Zoháb should have been allowed to the present day to disfigure our maps as the representative of Holwán. The bridge across the river, and the two caravanserais,

* See Hyde de Rel. Vet. Pers. p. 369.

† The royal fort.

which form the halting-place for travellers by this route, are in the middle of the ruins. The river is now generally named by the ignorant Kurds A'bi-Elwand, the Elwan of Rich; but this is a mere corruption from Ḥolwán, and I have ventured, therefore, to restore the true orthography. There can be no question, I must observe, at the same time, about Sar-Púli-Zoháb being the real site of Ḥolwán. The oriental itineraries and geographical notices are quite decisive upon this point, the ruins themselves bear certain evidence, and the spot is still known to some of the Kurds by the very title of Shahri-Ḥolwán.* Ḥolwán continued a great and populous town long after the Arab invasion of Persia. It was often partially destroyed in the conflicts of the Abbaside Khaliphate; but it again rose from its ruins, and it was not until the visit of the desolating hordes of Hulákú, in their descent upon Baghdád in A.D. 1258, that it received its final blow, and sank before the exterminating hand of war, never to be again inhabited.

Having now given a description of Zoháb, and the adjacent district, I proceed with a journal of my route from that place to Susiana.

Feb. 14th, 1836.—I left the caravanserai of Sar-Púli-Zoháb, or simply Sar-Púl, as it is often called, and marched with the Gúrán regiment 10 miles to Deirá, in a general direction of due S. Leaving the plain of Ḥolwán, the road winds round the foot of a range of hills called Danáwish, into a little valley watered by the Deirá river, and from thence follows the right bank of the stream into the Şahrái-Deirá (plain of Deirá). This stream, in general a mere brawling rivulet, had been swollen by the recent rains to a furious and rapid torrent. The bridges of woven boughs, which had been thrown across in several places, from bank to bank, to afford a passage in case the fords should be impracticable, had been all swept away by the rise of the waters, and I was obliged, therefore, to encamp the troops on the right bank of the river. The A'bi-Deirá joins the Ḥolwán river at a place called Mullá Ya'kúb, about midway between Sar-Púl and Kaşri-Shírín, and it is said to be spanned near this spot by a natural arch of rock, which is called Púli-Khudá, or God's bridge. In the narrow valley which opens into the plain of Deirá are the winter pasture-grounds of the Kirmánsháh stud. The spot was selected by Moḥammed 'Alí Mírzá, as well on account of its excellent herbage as for the security of the position shut in between the hills on one side, and the river on the other. In his time there were 500 brood mares kept in the Deirá valley; and the Kirmánsháh horses were renowned through Persia. When I passed there were scarcely a hundred mares, and they were all of a very inferior description. The plain of

* The city of Ḥolwán.

Deirá is about 4 miles in length, and 2 in breadth. It was formerly included in the páshálik of Zoháb; but after the conquest of that district by the Persians it was purchased, together with the rich territory of Kál'ah Sháhín by the Kalhur chiefs, from the Turkish owners, for a sum scarcely exceeding a single year's produce of the lands. There are 150 resident Kalhúr families at Deirá, Dih-Nishíns (sitters in villages), as they are called; and it also affords kishlak, or winter quarters for 400 more, who are nomadic. Near the place of our encampment, along the skirts of the range of Danáwish, were the ruins of an ancient town of considerable extent. The style of building, as far as it was visible in the foundations of the walls, appeared superior to the rude architecture of the Sásánian ages. Indeed there was so much of regularity in the construction of the buildings that I could not help fancying the ruins might possibly represent one of the towns which Alexander built in this vicinity, to command the passes, after he had succeeded in reducing the Cossæan mountaineers; especially as Deirá stands upon one of the great lines of migration of the I'liyát; and in the hands of a conqueror must therefore have held them in complete subjection.* I am not aware, however, that it has been thought worthy of a place either in classical or oriental geography.