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The RUINS of PERSEPOLIS

*"Is this your pyous City whose antiquity is of ancient days;  
They set up the towers thereof, they raised up the palaces thereof,  
and he brought it to ruin." Isaiah 23*



EPITOME  
OF  
THE ANCIENT HISTORY OF  
*PERSIA.*

EXTRACTED AND TRANSLATED FROM THE  
*JEHAN ARA*, A PERSIAN MANUSCRIPT,

By W. OUSELEY, Esq.

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“ Καλλιστη και μεγαιστη τῶν εν τη Ασια  
“ η τῃ Κυρου Βασιλεια.” ΞΕΝΟΦ.



London:  
PRINTED BY COOPER AND WILSON,  
FOR MESSRS. CADELL AND DAVIES, STRAND.

1799.



TO  
SIR ROBERT CHAMBERS,  
KNIGHT,  
LATE CHIEF JUSTICE OF THE  
SUPREME COURT OF JUDICATURE  
IN BENGAL,  
AND PRESIDENT OF THE  
ASIATICK SOCIETY,  
THIS WORK  
IS INSCRIBED  
BY  
HIS FAITHFUL FRIEND  
AND OBEDIENT SERVANT,  
WILLIAM OUSELEY.

21 1853



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## PREFACE.

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THIS little Work presents itself to the Publick without any affectation of intrinsick importance, and merely as the herald of another; yet the Orientalist and Antiquary may be pleased to see, for the first time, an Epitome of Persian Annals, in the original language of a native historian.

The want of such a Work induced me to seek, among my Manuscript Chronicles, the most concise and com-

prehensive account of the ancient *Iranian*\* Sovereigns; and the following pages are the result of my inquiry. To the Persian text and the English translation, I thought it necessary to subjoin some collateral illustrations from other manuscripts. This task, during the performance of it, became a regular examination of each King's reign: And although I studied to keep my Work within the compass of a single and a small volume, and resolved to derive my illustrations entirely from sources unexplored hitherto by Euro-

\* The Persian Empire, in general, is properly called *ایران* *Iràn*. The word *Persia* is derived from *Pars*, the name of a province, the most remarkable as being the usual residence of the Kings. This name, in modern compositions, is most frequently written *Fars*, after the Arabian manner.

pean writers ; yet, by an imperceptible accumulation of extracts, the superstructure became too vast for so slight a foundation as the original text.

I could not, however, prevail on myself to throw away what had been acquired by laborious perseverance, or to reduce that which seemed necessary to the illustration of obscure passages, I had collected a mass of extracts, which not only were, in a peculiar degree, useful and curious, on the Antiquities, Philology, and Geography of Persia, but threw such light on many important and interesting points of Sacred and of Profane History, as I had never expected to find in any post-Mohammedan authors.

To whatever degree the Reader's

curiosity may be excited by this declaration, I make it with the confidence of one who conceives, that eight or nine years spent in close application to the study of Eastern Languages and Literature, have enabled him to appreciate justly, after repeated perusals, the value of his own manuscripts; and I entertain not any apprehensions that the future publication of those extracts will disappoint the Reader's expectation.

As the original text of the *Fehan Ara* (which is here given with little more than the English translation) was found inadequate to the mass of notes and illustrations, I extended my plan, and chose, as a suitable ground-work,



that Section of the *Leb-al-towarikh*,\* which contains the ancient annals of *Iràn*. This work I selected from a multiplicity of other *Tarikhs*, both greater and smaller; because it comprises within a moderate compass, more useful and important historick information, less intermixed with fable and romance, than any other. The frequent mention in M. D'Herbelot's *Bibliothèque Orientale* of the *Leb-tarikh*, is a sufficient testimony of its excellence; and it is without doubt the same book which Pietro della Valle once intended to translate. †

\* لب التوارىخ

† “ Di tradur da Persiano in Toscano un libro  
 “ che chiamano *Midolla delle Historie*, & e un breve  
 “ compendio della historia di tutti i Re della Persia  
 “ da Adam infin'a Sciah Tahmasp.” *Lett.* 12. 1621.

Having given, from this Work, the original text of the Persian Annals, with a translation, I shall proceed to illustrate the reign of each King in regular succession, by examining the traditions recorded in various rare, ancient and authentick manuscripts—slightly noticing such as have been already printed or translated, and deriving my materials, as I before said, from sources hitherto unexplored by Europeans. It were, indeed, unpardonable in me to repeat a twice-told tale, or incroach upon the labours of another; since few libraries, either publick or private, afford a more ample stock of original matter than my own Manuscript Collection; acquired through the kindness of friends residing in the East—indefatigable

perseverance in transcribing, and diligence in inquiry—and, I must acknowledge, a degree of expense, far beyond that which sound prudence would have prescribed to one whose purse but seldom overflowed.

Of the Historical Works, or Manuscript *Tarikhs*, from which I have principally derived my materials, I shall here subjoin the titles—naturally beginning with mention of *Tabari's* “*Great Chronicle\**,” the most ancient

أبو جعفر محمد بن جرير by تاریخ کبیر \*  
*Abu Jaffer Mohammed ebn Jarir*, surnamed  
 الطبري *Altabari*, from *Taberistan* in Persia—  
 where he was born, Anno Hegiræ 224, (A. D. 838.)  
 His Work is frequently quoted in Persian manu-  
 scripts by the title of *Tarikh Jafferi*, or *Tarikh*  
*ebn Jarir*.

and most excellent of all. It is comprised in two large volumes, containing a general history of the Asiatick World from the Creation, the Persian and Arabian annals, with the Jewish records, interspersed with many curious traditions which must have descended to the venerable Historian through some other channel than that of the Koran. Tabari, though a native of Persia, composed this admirable Work in the Arabick language. Fortunately, however, it underwent a Persian translation within a few years after the author's death—for the original Arabick is no longer to be found.\*

\* Some scattered fragments of it still exist— See Ockley's History of the Saracens ; D'Herbelot ; and my catalogue of the Oriental Manuscripts in the British Museum, Oriental Collections, Vol. II. p. 185.

But the Antiquary may console himself for this loss, as the Persian translator has added to the text of *Tabari* much curious and important matter. From the original work, *Elmakin*, an Arabian writer, has principally compiled his Annals of the Saracens, beginning with that epoch at which my researches end, the age of Mohammed. I have used three copies of *Tabari*, all fine manuscripts; following, in general, one brought from India, and given to me by that most ingenious Orientalist, Jonathan Scott, Esq. This copy (in two folio volumes) was transcribed in Persia, A. Hegiræ 850, (A. D. 1446.)

Having dwelt so long on this article, I shall briefly mention the other *Tarikhs* which I have consulted;

not observing in this place any chronological order, as a more full and regular description of them shall be prefixed to my *Illustrations*.

*Tarikh Moagem*, تاريخ معجم, a very elegant and flowery composition, interspersed with poetry; containing the History of Persia till the time of Nushirvan.

*Tebkat Nafferi*, طبقات ناصري, "This precious work," says M. Anquetil du Perron,\* "is of the year of the Hegira 655, of Christ 1257;" yet my copy, the only one I have as yet seen, is dated 650, سنة خمسين (of Christ 1252.) It contains

\* *Mem. Acad. Inscip.* Vol. 31, p. 379.

the History of Asia, Jews, ancient Arabians and Persians, Khalifs, Mohammedan Kings of India, Persia, Khorassan, &c. to the descendants of Gengiz Khan.

*Tarikh Gozideh*, تاریخ گزیده, a most excellent compilation of Asiatick History, by *Hamdallah Mustoufi*, author of the *Nozbat al Coloub*. It concludes with an account of *Cazvin*, his native city.

*Rozet al Sefa*, روضة الصفا, a general History of the Eastern World; in seven (sometimes in nine, or twelve) volumes, by *Mirkbond*, who lived in the fifteenth century. A geographical index is subjoined to the last volume.

*Kbelassut al Akbbar*, خلاصة الاخبار, an abridgment of the *Rozet al Sefa*, by *Kbondemir*, the son of *Mirkbond* above mentioned. My copy of this abridgment consists of above 1200 pages, quarto.

*Habib-al-Seir*, حبيب السير a general History of Asia, by the same *Kbondemir*: a most valuable composition, in several volumes: the copy which I have used, consists of four volumes of unequal size.

*Zein-al-akbbar*, زين الاخبار, a very curious and extraordinary work; containing the ancient History of Persia, Jewish, Christian, Magian and Hindoo religious facts and ceremonies, annals of the Mohammedan Kings and Kha-



lifs, geographical anecdotes, and chronological tables, &c.

*Tarikh Kapchak Khani*, تاریخ قپچاق خانی so called after the author, *Kapchak Khan Kuli Beig*, of *Balkh*; who has most ingeniously written the History of Asia from the creation of Adam, of the Deluge, Moses, Christ; the Greeks and Romans, from the time of Alexander; Arabians, Copts, Chaldeans, &c. &c.; the Khalifs, Mohammedan Kings of Persia, Hindoostan, Tartary, &c. down to the year 1137 of the Hegira (of Christ 1724.) The latter part of this work affords many curious historical anecdotes concerning Balkh, Bokhara, the countries bordering on the river Jihoon (or Oxus), &c.

A very excellent *Tarikh*, the title or author of which I am not yet able to ascertain; it begins (after the usual *bismillabi*) with the words بعد از حمد الهي and contains an account of the Creation, the Prophets and Patriarchs, ancient Kings of Persia, the Khalifs, &c. to the year 951 of the Hegira, (of Christ 1544.) This manuscript bears the impress of *M. Le Gentil's* Persian seal.

Another very curious and valuable *Tarikh*, or History of the Patriarchs, Prophets, ancient Persians and Arabians, Mohammedan Princes of Persia, Arabia, Hindooftan, &c. to the year 773 of the Hegira, (A. D. 1371.) Of this work I cannot discover the title;

it is a large folio volume, and begins abruptly *أما بعد بدانکه حق تعالی*

*Tarikh Subah Saduk*, تاریخ صبح صادق a general History of the Asiatick World, ancient and modern, by *Mohammed Saduk*, of Isfahan; in four large volumes, folio: a very rare and valuable work.

A folio volume, imperfect both at the beginning and ending. It contains a variety of most curious historical anecdotes, some of which shall be translated in another work.

*Tarikh Alfi*, تاریخ الفی or *The Chronicle of a Thousand Years*, (i. e. after Mohammed;) a very excellent compilation of Asiatick history, in

three large folio volumes. The beginning of the first volume affords some anecdotes of *Yezdegerd*, and the invasion of Persia by the Musulmans.

The *Nizam al Towarikh*, نظام التواريخ a very curious epitome of Persian history, by *Abou Saïed Abdallah ben Almouelli*.

*Tarikh Nizam al Molk*, تاریخ نظام الملک or *Seiaset wa Seir al Molouk*, سیاست و سیر الملوک a celebrated work, composed about the year of the Hegira 485, (A. D. 1092.)

*Merat al Aulum*, مرآت العالم or *Tarikh Bakhtaver Khani*, تاریخ بختاور خانی a general history of the ancient and modern Sovereigns of Asia, by

*Bakhtaver Khan*; in two large quarto volumes.

The *Dabistan*, دابستان of which part has been translated in the *New Asiatick Miscellany* of Calcutta.

But few of these historical compositions in prose, afford more useful or curious information to the Persian Antiquary, than the great Heroick Poem of *Ferdousi*, فردوسی intitled شاه نامه *Shah Nameh*, or *Book of Kings*, composed in the tenth and eleventh centuries of the Christian Æra,\* from some original annals in the *Peblavi* language, which escaped the general destruction of Persian books when the

\* Ferdousi died, A. Hegiræ 411, (A. D. 1020.)

Musulmans invaded and conquered *Iran*. This celebrated work contains, in more than sixty thousand distichs, the ancient records of Persia, from *Caiumuras* to *Yezdegerd*, interspersed with astonishing fiction and delightful romance. But from the traces of real history, which frequently appear, I am induced to suspect that the Chronicle of *Tabari* was not unknown to our Persian Poet: this suspicion I may be allowed to entertain, without derogating from the authority of those *Pehlavi* annals above mentioned; since I am well persuaded, that even at this day, many valuable manuscripts, in the ancient language of *Iran*, still exist in that country, and may yet reward the labours of some inquisitive and ingenious traveller.

From three fine copies of this admirable work,\* I have derived much curious information. I have occasionally used, also, the two Persian abridgments of this work; the first of which M. Anquetil du Perron styles “*Tavarikh du Schah Namah*,” † an epitome, by *Tavakbol Hoffeini*; this is, however, the work usually denominated *Mun-*

\* One of these is peculiarly beautiful; a very large folio, written in Persia, and decorated with a variety of most splendid and extraordinary paintings: what it originally cost in *Iran*, I cannot ascertain; but it appears from a note, that one thousand rupees, (about 100l.) were paid for it in Bengal.

† “*Tavarikh du Schah Namah*, abregè rare et “*precieux*,” &c. *Zendavesta*, Tom. I. Appendix DXXXVI. The learned *Wabl*, in his “*Altes und Neues Vorder and Mittel Asien*,” &c. (p. 203, 204) has confounded this with the *Shah Nameh Nefr*, hereafter mentioned.

*tekhyb Shab Nameh*, منتخب شاه نامه, or *Muntekhyb Shemsbir-Khani*, شهبشير خاني composed by *Tavakol Beig*, and dedicated to *Shemsbir Khan*; it contains, in almost every page, some verses of the original *Shab Nameh*. The other abridgment is that quoted by the learned Hyde, in his *Relig. Veter. Persarum*, as “*rarissimus liber*,” intitled *Shab Nameh Nefr*, شاه نامه نثر. This work was composed for the use of Dr. Hyde, by desire of the English Agent at Surat. The Parfi, whom he employed, mentions this circumstance in the preface, and in some wretched verses which he has subjoined at the end: the abridgment, however, is very ingeniously executed, in the most pure and easy prose. Of this work, which is preserved in the British Museum,



there did not exist a second copy until I obtained permission to transcribe it.\*

Of *Nizami's* five poems, † three afford some curious matter: the *Sekander Nameh*, سکندر نامه or History of Alexander—the هفت پیشر *Heft Peigur* or *Seven Forms*, containing the romance of *Baharam Gour*—and *Khofru*

\* Some extracts from the *Shah Namah Nefr* have been published in the Oriental Collections—As I have nearly translated the whole work, it will probably be soon offered to the lovers of Persian Antiquity and Romance.

† A sixth poem is sometimes added to the پنج گنج *or Five Treasures of Nizami*, as his works are emphatically styled. Of these, I shall hereafter give a full account; following the most ancient of three fine copies in my own Collection, transcribed A. Heg. 767, (A. D. 1365.)

*Shireen*, خسرو شیرین or the story of *Khofru Parviz* and his celebrated mistress *Shireen*—the *Aineb Sekandery*, اینه سکندري or *Mirror of Alexander*, by *Emir Khofru*—and the *خرد نامہ سکندري* *Kberd Nameb Sekandery*, *Alexander's Book of Wisdom*, by the celebrated *Jami*, furnish some passages on the Macedonian Conqueror's history.

From the *Beharistan*, and other works of the voluminous *Jami*,\* I have

\* Besides copies of this author's works in distinct volumes, I am so fortunate as to possess the whole, consisting of forty different compositions in prose and verse, Arabick and Persian, all uniformly written, and bound in one large volume; transcribed with such exquisite accuracy and ele-

extracted many curious illustrations; some also I have found scattered through the various works of *Ferid-eddin Attar*, such as his *جواهر الذات* *Jouahir Alzat*—*خسرو گل* *Khofru Gul*—*لسان الغیب* *Lefan al Ghaib*—*منطق الطیر* *Mantuk al Tair*, and the others.

Besides the work of *Emir Khofru* above mentioned, his *نہ سپہر* *Neb Speber*—*ہشت بہشت* *Hesht Behisht*—*شیرین خسرو* *Shireen Khofru*, &c. afford historical matter; also the *Bostan*, *Gulistan*, *Risalehs*, and other compositions of *Sadi*—the *جام جم* *Faum-*

*gance*, and illuminated in such a splendid manner, that one of its late possessors paid for it, in the East, a sum nearly equivalent to 140 guineas.

*i-Jem*, or *Cup of Jemsbeid*, by *Aubedi*—  
 the *Hadiket of Senai*, حديقه سنای—  
 the *Mesnavi* of *Gelaledin Roumi*; and many other poetical works  
 which the limits of this Preface will  
 not allow me to enumerate.

The geographical treatises, from  
 which I have chiefly derived my illuf-  
 trations, are, that admirable work, the  
*Nozbat al Coloub*, نزهت القلوب by  
*Hamdallah Mustoufi*, whom M. D'Her-  
 belot ftyles “*Le Geographe Perfian.*”  
 مسالك و ممالك The *Mesalek à*  
*Memalek*\*—the عجایب البلدان

\* Of this moft valuable work I have given a  
 fhort defcription in the Appendix: my tranflation  
 of it will, I hope, be ready for publication in four  
 or five months.

*Ajaieb al buldan*—the شیراز نامه *Sbiraz Nameh*; a most curious and rare manuscript, quoted by Kæmpfer in his *Amœnit. Exot.*\*—the هفت اقلیم *Heft Aklim*—the تحقيق الاعراب *Tabkikk al Irab*, a geographical dictionary, by *Mohammed Saduk Isfabani*—the *Ajaieb al Makbloucat* عجایب المخلوقات—the تكفة العراقيين *Tokfut al Irakein*, by the celebrated *Kbacani*—the *Ajaieb al Gheraieb*, عجایب الغرایب—the geographical index at the end of *Mirkbond's Rozet al Sefa*, and many others.

In Philological explanations I have used a variety of manuscripts; to enumerate which, would extend this Work

(\* P. 301) I have reason to believe that this copy is the same which Kæmpfer brought from Persia.

beyond the limits prescribed: the principal of these, however, are the dictionaries or *Ferbungs*, intitled *Jebangeeri*, برهان قاطع—جهانگیری *Borhan Katea*—كشف اللغات *Kashf al Loghat*—رشیدی—سروری *Sururi*—لطائف اللغات *Lutayef al Loghat*—بحر الجواهر *Babr-al-Jouahir*, &c. Many curious Philological Remarks I have likewise found in miscellaneous works, such as the *Behari Sekbun*, بهار سخن—*Sherab Sekander Namab*, شرح سکندر نامه—the *Nefaias al Akbbar*, نغایس الاخبار—*Sherab Kbakani*—the شرح خاقانی—the *Zekbiret al Molouk*—ذخيرة الملوك—the *Abklak Nasserri*—اخلاق ناصري—the *Wakaat Matoul*—وقعات مطول—the *Negaristan of Fouini*—نکارستان of Fouini—a most excellent work of the same

title, by *Al Gbuffari* (author of the *Jeban Ara*); and a third *Negaristan*, by *Ali ben Taifour Bustami*. I must also acknowledge my frequent obligations to the Lyrick and *Soufi* Poets, for assistance in my Historical and Antiquarian Researches. The allusions of *Anvari*, *Hafiz*, *Saieb*, *Naziri*, *Oorfi*, *Helali*, *Firokbi*, *Sbems Tabrizi*, *Kemal addein Isfabani*, and a multiplicity of others, to anecdotes of ancient History and Mythology, have sometimes served to illustrate the most obscure passages of the prose writers; even the dull and voluminous commentaries on the Koran, and unwieldy *folios* of Mohammedan Law, have not been without their use; and something has been extracted from the numerous works of fiction and romance, which often ex-

hibit very pleasing representations of Asiatic manners ; I allude to such as the انوار سہیلی *Anvar Sobeily*—the خاور نامہ *Khawer Nameh*—the قصہ امیر حمزہ *Kisseh Emir Hamzeb*—چہار درویش *Chehar Derveish*, the *Four Dervishes*—the بختیار نامہ *Bakhtyar Nameh*—the بوستان خیال *Bostan-i-Khéal*—the نگار زیبا *Negar Ziba*, &c.

Many topographical notes, and incidental references to the ancient History of Persia, are scattered through some of those *Tarikhs* which contain the Annals of modern Mohammedan Princes ; among these are the *Aulum Arai*, علام آرای an History of the *Abassides*, in three large volumes—the تاریخ عاصم کونی *Tarikh*



*Aufim Cufi*—the اکبر نامه *Akber Nameh*—the تیمور نامه *Timour Nameh*—the طبقات تیموری *Tebcat Timouri*, &c. also in Biographical works and collections of Anecdotes, the various تذکرة الشعراء *Tuzkerreb al Shoara*, or Lives of the Poets—the *Tarikh ebn Kbalkan*, تاریخ ابن خلکان—the *Tarikh Barmekian*—تاریخ برمکیان—the *Mujalis al Momenin* مجالس المؤمنین, &c.

There is another class of Manuscripts which I have attentively perused, yet sparingly quoted; because, though numerous, they afford but little, and even that little is of questionable authority: I mean those feeble compositions in modern Persick, said to be translations from the

ancient *Zend* and *Pehlavi*, which European travellers procure from the *Parfis* of Surat, and of which the learned Dr. Hyde and M. Anquetil du Perron have given us sufficient specimens.

Had I not hopes of discovering some works of infinitely greater value than the *Sadder*, *Erdaviraf Nameh*, or the *Zend-a-vesta*, (as we have it in French) of *Zoroaster* himself, I should consider any further attention to the ancient dialects of Persia, as a misapplication of study, and a waste of time: these, however, have contributed, with the various manuscripts before mentioned, materials for my future work, of which the title will be nearly as follows: “ *Illustrations of Persian His-*

“ *tory and Antiquities—or an attempt*  
“ *to reconcile the Ancient History and*  
“ *Chronology of Persia (according to the*  
“ *dates and traditions, preserved in*  
“ *manuscripts of that country) with the*  
“ *Hebrew, Greek, and Latin Records.*”

This work will comprife,

I. An introductory essay on the study of Persian history, antiquities, and romance.

II. A descriptive catalogue of the manuscripts which have furnished materials for the work.

III. That section of the *Leb al Towarikh* which contains the ancient History of Persia, from *Caiumuras* to

*Yezdejerd*; given in the original Persian, with an English translation on the opposite pages.

IV. The Illustrations, &c.; in which are collected from all the manuscripts before enumerated, the various traditions and anecdotes of each king's reign; collated with those preserved in the Old Testament, and in the works of Greek and Latin writers; chronological, geographical, and philological observations, &c.

V. An Appendix, consisting of several miscellaneous articles, chronological tables, extracts from rare and ancient manuscripts, remarks on the antiquities of Persepolis, examination of *Zend* and *Peblavi* manuscripts, fu-

neral rites, fire worship, Manichean and Mazdakian heresies, archery and horsemanship of the Persians, musick, painting, sculpture, vestiges of Hebrew and Greek in the Persian language, &c.

Such are the outlines of my future Work, which, if I can judge by the materials already collected, will form two large quarto volumes, each containing at least 400 pages, besides maps and views, plates of inscriptions, medals and gems, engraved alphabets of ancient characters, and specimens of writing, *fac similes* from miniatures in manuscripts, &c.

I shall not here enumerate the Greek and Latin works which I have

examined and collated; but I must acknowledge my frequent obligations to the Authors of Hebrew Scripture, —obligations, indeed, more frequent than those can possibly imagine who have only skimmed the surface of Oriental Literature, or plucked its flowers without gathering the fruits: I was myself surpris'd to find the most ancient and authentick of the Persian historians, prove, unconsciously, no despicable commentators on the Bible.

Of these historians, many allude to, and describe as still visible in their days, various stupendous and interesting monuments of antiquity, unnoticed by Europeans. To ascertain whether they exist at present, and to satisfy some doubts on the subject of

those already described by travellers, I have resolved to visit Persia (if Providence continue to bless me with life and health) whenever some necessary domestick arrangements, and the Works on which I am now employed, shall have been completed.

London, August, 1799.

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The Tarikh *Jehan Ara*, تاریخ جهان آرا which has furnished materials for the following Work, is an octavo manuscript, purchased at Shiraz in the year 1787, by my ingenious friend, Captain William Francklin, author of the *Tour to Persia*, in which he has quoted it on the subject of Persepolis. During his residence in Bengal, it accidentally fell from a boat into the Ganges, and a few words have been rendered illegible by the wet; where such occur in the following extract, they are expressed by as-

terisks. On his return to England in 1797, Captain Francklin obligingly gave me this, with many other valuable manuscripts. The author is *Cazi Ahmed al Ghuffari*, قاضي احمد الغفاري of Cazin; who, according to the *Tarikh Bedaouni*, died on his return from the pilgrimage to Mecca, when setting out from *Daibul*, Anno Hegiræ 975, (A. D. 1567.)

He was also author of the *Negaristan*; a most excellent compilation of historical anecdotes, of which I am so fortunate as to possess a fine copy, written by his own hand, and replete with his marginal notes; it is a large octavo manuscript, and was brought to Europe by Jonathan Scott, Esq.

From the *Jehan Ara*, which contains a general History of Asia, Patriarchs, Prophets, Jews, Arabians, Persians, Kings of Tartary, Hindoostan, &c. from the earliest times till the year of the Hegira 972, (of Christ 1564), I shall have occasion to give various extracts in a future Work.







صحيفة اول  
از نسخهء ثاني تاريخ جهان آرا  
در احوال  
ملوك عجم قبل از اسلام

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THE FIRST CHAPTER OF THE  
SECOND SECTION OF THE  
**TARIKH JEHAN ARA,**  
CONTAINING THE HISTORY OF THE PERSIAN  
KINGS BEFORE MOHAMMEDANISM.

والی خاک\* سلطنت اوسی سال  
اصطخر فارس و دماوند و بلخ از  
منشآت اوست

هوشنگ بن سیامک بن  
کیومرث لقبش پیش داد شهر  
سوس و شوشتر خوزستان بدو  
منسوب است حکومتش چهل  
سال

طهورث بن هوشنگ لقبش  
نجیب و بعضی رساوند یعنی

\* The compound *Ghilsbah*, according to the Persian idiom, may also signify "the King formed of Clay." The Magians affirm that Caiumuras was the first man; and some have supposed him to be the King of Elam, mentioned in Genesis xiv. Thus, *Adam*, אדם from *red*

fies the “ *Lord, or King of Clay.*” He reigned thirty years. The cities of Istakhar in Fars, Damavand, and Balkh, were founded by him.

2. *Housheng*—the son of Siamek, the son of Caiumuras. He was furnished named *Peishdad*; and is said to have built the cities of Sùs and Shuster in Khuzistan. His reign was of forty years.

3. *Tabmuras*—the son of Housheng. His surname was *Nejcib*, and, according to some, *Resavend*, which

*clay* אדמה (Pagnin. Robertf. Clavis Pentat. &c.) Perhaps a resemblance may be found between *Caiumuras* and כדרלעמר *Chedorlasmer*.

تہام سلاح کفتمہ آما مشہور دیوبند  
است آمل مازندران و اصفہان  
و بابل از آثار او اشترہار دارد  
زمان حکومتش سی سال

جم بن ہوشنگ لقبش شید  
است یعنی نورانی ایام اقتدارش  
ہفتصد سال آثار او ہمدان و طوس  
و تہام اصطخر است\*

پیوراسپ بن مرداسب بن

\* Of this city, supposed to be the ancient *Persepolis*, it does not appear that any vestiges now remain, except the ruins of *Chehil minar*, چہل منار or the "Forty Pillars;" which the modern Persians generally call *Takht-i-Jemshaid*, تخت جہشید, "the throne of *Jemshaid*." See the frontispiece.

signifies “ *Armed at all points ;*” but he is generally known by the title of *Dive-bend*. The cities of Amol in Mazanderan, Isfahan, and Babylon, are monuments of his greatness. He reigned thirty years.

4. *Jem*—the son of Housheng ; was surnamed *Sheid*, the meaning of which is “ *brightness, or splendour.*” The years of his reign were seven hundred. The vestiges which remain of him, are the cities of Hamadan and Toos ; also Istakhar, the building of which he completed.

5. *Piurasp*—the son of Merdasp, the son of Rikavend, the son of Barf-

رکاوند بن بارسره بن ناح بن  
 فروال بن سیامک بن کیومرث  
 خواهرزادهٔ جهشید لقبش ضحاک  
 است معرب ده اک یعنی صاحب  
 از آثار او کنک بابل است اوان  
 استیلای او هزار سال است

فریدون بن آبتین بن ایقان\*  
 بن جهشید لقبش موید و بعضی  
 کی گفته اند یعنی منزله از الیش  
 و متصل بروحانیات و اول کسی  
 که ملقب شد بدین فریدون است

\* I beg to advise very critical readers (few others, I believe, will take much interest in the matter) that the pedigrees of those early Kings are differently recorded in various manuscripts, and extremely obscure in all.



ereh, the fon of Nah, the fon of Feraval, the fon of Siamek, the fon of Caiumuras ; he was the fon of Jemtheid's fifter, and called *Zobac*, which in the Arabick language is *Dobac*, and fignifies “ *Master, or Lord.*” Of his works, the *Kenek* or Tower of Babel is one. The time of his dominion was a thoufand years.

6. *Feridoun*—the fon of Abteen, the fon of Aican, the fon of Jemtheid ; he was furnamed *Mouid*, and fome ftyled him *Cai*, which fignifies “ *pure,*” free from blemifh, and approaching to fpiritual perfection. *Feridoun* was the firft who received fo honourable a title. The ramparts and

از آثار او بارو و خندق  
شهرهاست ملکش پانصد سال

منوچهر بن میشخور بن دیرک  
بن سردسک بن ایرک بن سک  
بن فرکورک بن ایرج بن فریدون  
لقبش فیروز ملکش صد و بیست  
سال

نودر\* بن منوچهر لقبش آزاده  
حکومتش هفت سال

افراسیاب یعنی جناح الطاحونه  
بن پیشنگ بن رادشم† بن تور

\* Or *Nudar*, نودر according to the *Tarikh Gozideh*, and other manuscripts.

† In my copy of the *Tebkat Nafferi* it is written *دادشم Dadshem*; in some *Tarikh*s, also, *Zadshem*.

ditches of towns were devised by him. He reigned five hundred years.

7. *Manucheber*—the son of Meishkhour, the son of Deiruk, the son of Serdfuk, the son of Irek, the son of Sek, the son of Refek, the son of Ferkourak, the son of Iretch, the son of Feridoun. His surname was *Firouz*; and his reign of one hundred and twenty years.

8. *Nuzer*—the son of Manucher; was surnamed *Azadeh*. He reigned seven years.

9. *Afrasiab*—(this name signifies the wings or sails of a mill); was the son of Peshunk, the son of Rad-

بن فریدون استیلایش بر ایران  
دوازده سال

زو بن طهباسپ بن منوچهر  
آثار او در\* رودخانه است در  
دیاربکر مشهور باب زاب ملکش  
پنج سال

گرشاسف بن زو بعد از فوت  
پدرش شش سال بهر اسم سلطنت  
قیام نهوده دولت پیشدادیان باو  
منسبی شد

\* More correctly *Do*, دو *two*; alluding to those streams or branches of the river Tigris which the Arabians call *Zabein*, زابین or the *Two Zabs*.

them, the son of Tour, the son of Feridoun. His reign over Persia lasted twelve years.

10. *Zav*—the son of Tahmasp, the son of Manucheher. Of his works, is that canal in the province of Diarbekir known by the name of *Aub-i-Zab*, or “*the waters of Zav.*” He reigned five years.

11. *Gurshasp*\*—the son of *Zav*. After the death of his father, exercised for six years the imperial functions. With him the honours of the Peishdadian race became extinct.

\* Or *Gurshasp*. گرشاسپ The Arabians not having in their alphabet the Persian P, substitute for that letter an F, or B; and sometimes a T,

## سطر ثاني

در ذکر کیانیان ده تن زمان  
تسلطت ایشان هفتصد و سی و  
چهار سال

---

کیقباد بن زاب بن زو بن  
طهباسپ لقبش کی یعنی جبار  
و در زمان او چون میان ایران  
و توران حد شد و رستم بن  
زال جهان\* پهلوان شد دار  
السلطنت اش اصفهان ایام حکمش  
صد سال

\* *Jehan Pehlavan* became a title of distinction : it was equivalent (says the *Leb al touarikh*) to the modern title *Emir al omrah*, or Chief of the Nobles.

## SECOND DYNASTY.

*Of the ten Caianian Kings, whose Empire lasted seven hundred and thirty-four Years.*

---

1. *Cai Kobad*—the son of Zab, the son of Zav, the son of Tahmasp ; he was furnamed *Cai* (or Ky), which signifies “ *mighty*.” In his time the river Jihon (the Oxus) was the boundary between Iran and Touran (Persia and Tartary) ; and Rustam the son of Zal flourished ; the most illustrious hero of the world. Isfahan was the seat of his empire ; and he reigned one hundred years.

کیکاوس بن کیقباد لقبش  
 نمرود یعنی لم یمت و آن بکثرت  
 استعمال نمرود † شد و از کمال  
 ضلال در صندوقی در آمده  
 ببال کرکسان میل آسمان کرد  
 و ازین غافل \* \* \* \* \* بر آسمان  
 \* یزد \* \* چه پر \* آرد مور از  
 آثار او عفر ‡ دیار بکر است مدت  
 حکومتش یکصد و پنجاه سال

کیخسرو بن سیاوش بن

† *Ferdousi* alludes to an ancient tradition that *Nimrod* and *Kaus* were the same.

شنیدم که نمرود کاوس بود

‡ Called also *Tel-i-afferkoun*, according to the *Tarikh-moagem*: it was a lofty pile or heap erected at Babel, for the purpose of astronomical observations, by this *Kaus*, or *Nimrod*.



2. *Cai-Kaus*—the son of *Cai-Kobad*; his surname was *Nimurd*, which, in the Arabick language, is *lam yemat*, or *immortal*, corruptly altered into *Nimrod*. Having, from the excess of foolish pride, endeavoured to ascend into the heavens, borne aloft in an ark (or throne) on the wings of eagles,† from this he vainly \* \* \* \* One memorial of him is *Affar*, in *Mesopotamia*. His reign was of an hundred and fifty years.

3. *Cai-Khosru*—the son of *Sia-*

† In the manuscript, *Kergus*, a fabulous bird of immense size, resembling in many respects the *Phoenix*. (See *Oriental Collections*, Vol.

کیکائوس لقبش هبایون مادرش  
 فرنکیس دختر افراسیاب آخر  
 بامداد پیران ویسه بایران آمده  
 بانتقام پدر افراسیاب را بکشت  
 مدت ملکش شصت سال

لهراسف بن اروندشاه بن  
 کی نشین بن کیقباد چون در  
 بلخ نشین داشت لقبش بلخی  
 است از موثر او تعیین مواجب

II. No. I. p. 96.) According to *Ferdousi* in the *Shah-Nameh*, the birds which *Kaus* employed, were عقاب پچه young Eagles. The whole fable originated, probably, in the fondness of this King for astronomical studies; as he declared that he would explore the secrets of the spheres, "and reckon one by one the stars of Heaven." *Ferdousi*.

همان اختران سر بسر بشمرم

veſh, the ſon of Cai-Kaus ; he was furnamed *Humaioun* ; and his mother was Ferankis, the daughter of Afrafiab. Having at laſt, with the aſſiſtance of Piran Veifeh, penetrated into Perſia, he flew Afrafiab, in revenge for the death of his father. He governed during ſixty years.

4. *Lobraſf*, \* (or *Lobraſp*)—ſon of Arvend-ſhah, ſon of Cai-Niſheen, the ſon of Cai-Kobad : from his original reſidence in the city of Balkh, he was furnamed *Balkhi*. Of his inſtitution, is the eſtabliſhment of

\* Our author in this name, and in *Gufhtaſp*, affects the Arabian mode of writing, by which the Perſian P is changed into F.

لشکر است مدت ملکش صد و  
بیست سال

کشتاسف بن لهراسف لقبش  
هربد یعنی عابد النار در زمان  
او زردشت که نام اصلی او\*  
دعداست و دعوی پیغمبری کرد  
از آثار او قلعه سبرقند است  
سلطنتش صد و بیست سال

کي اردشير المشهور به بهمن

\* According to the *Zertusht Nameh*, Zoro-  
after was of the race of Feridoun ; his father's  
name *Poursbasf*, پورشاسف and his mother's  
*Doghdu* or *Doghdoui*.

که زرشت فرخنده را مام بود  
مران سعدرا دغدوي نام بود

military stipends. His reign lasted an hundred and twenty years.

5. *Gushtasp*, (or *Kishtasp*)—the son of *Lohrasp*, was styled *Hirbed*, or the *Minister of Fire*. In his time *Zerdust*, whose family name was *Daada*, pretended to the gift of prophecy. The castle of *Samarcand* is one of the works which remain of *Gushtasp*, who reigned an hundred and twenty years.

6. *Cai-Ardesbir*\*—generally called

\* *Artaxerxes Longimanus*, or *Μακροχειρ*.—From some curious passages in *Tabari*, he appears to be the *Ahasuerus* of Scripture, who “reigned from India even unto Ethiopia, over  
“an hundred and seven and twenty provinces.”

بن اسفندیار بن کشتاسف  
لقبش دراز دست از آثار او  
بندکوار فارس است مدت حکمیش  
صد و دوازده سال

هبای بنت بهمن لقبش  
آزادچهر از آثار او هزارستون  
اصطخر و شهر جربادقان است  
مدت ملکش سی و دو سال

داراب پدرش بهمن و مادرش  
هبای\* بنت بهمن از آثار او

\* Perfia is not, I fear, the only country whose ancient annals are stained by the registry of imperial incest. Those who, in defiance of chronology, suppose Queen *Homai* to be *Semiramis*, may here find an additional argument in favour of their identity.

*Babman*, the son of *Asfendiar*, the son of *Gufhtasp*; he was surnamed *Dirazdest*. One of the remaining memorials of him is *Bandukvar*, in *Fars*. He reigned an hundred and twelve years.

7. *Homai*—the daughter of *Bahman*; was surnamed *Azadcheber*. The vestiges of her are the *thousand columns* at *Istakbar*, and the city of *Jerbadoan*. Her reign lasted thirty-two years.

8. *Darab*—his father was *Bahman*, and his mother *Homai*, the daughter of *Bahman*. The memorials of him are the institution of

اسب پیام و برید است مدت ملکش  
دوازده سال لقبش اکبر است

دارا بن داراب لقبش اصغر  
است آثار او شهر ابهر است  
ملکش چهارده سال

سکندر بن داراب بن بهمن  
لقبش ذوالقرنین مادرش دختر  
فیلقوس پادشاه روم در حکمت  
شاکرد ارسطو از آثار او هرات و  
بردع\* اران و اسکندریه است

\* *Berdaa*, according to some romances, was the *Shehrizenan* شهر زنان or *City of Women*, the capital of *Nushabah*, Queen of the Amazons. This place is described as a terrestrial paradise by *Nizami*, in his *Secander Nameh*.



post-horses and couriers. The length of his reign was twelve years; and his title was *Akber*.

9. *Dara*, (*Darius*)—the son of Darab; he was surnamed *Afgber*. The city of *Ebber* was founded by him; and he reigned fourteen years.

10. *Secander*—the son of Darab, the son of Bahman; he was called *Zu'l'Karnein*. His mother was the daughter of Philip the King of Greece. In philosophy he was the pupil of Aristotle. The vestiges remaining of him, are the cities of Herat, Berdaa in Aran, and Alexandria. He reigned over Persia four-

استیلایش بر ایران چہارده سال  
وفاتش در شہرزور\* مدفنش  
اسکندریہ †

\* *Shehr-zour*. Between *Holwan* and *Moful*:  
it is called by the modern Turks *Shehrzoul*.

† It is not surprising that the Persian traditions on the life of Alexander should be vague and discordant, since the Greek historians acknowledge the obscurity of this subject. “ Of Alexander,” (says Arrian, *Præm.*) “ various persons have recorded various things; nor is there any one of whose history there have been more writers, or writers more disagreeing one with another.” *αλλοι μὴν δὴ ἀλλὰ ὑπερ Ἀλεξάνδρου ἀνεγράψαν, εἰδ' ἔστιν ὑπερ ὅτι πλείονες ἢ ἀξυμφωνότεροι ἐς ἀλλήλους.* Our Persian author has followed Ferdoufi in describing Alexander as the son of Darab, by a daughter of Philip; but the more ancient and authentick *Tabari*, declares him the Macedonian monarch's son;

teen years. His death happened at the city of Zour; and the place of his interment was Alexandria.

and *Nizami* adopts this tradition, rejecting two others on the subject, “ tales which want confirmation, in the vanity of whose story there “ is no truth.”

در این هردو گفتار چستی نبود

کز آن سخن را درستی نبود

(See Persian Miscellanies, p. 79.) All the Eastern traditions, compared with those of the Greek and Latin writers, I shall offer to the publick in a “ *History of Alexander.*”

سطر سیوم

در بیان ملوک الطوائف\* مبین  
در دو حرف

---

حرف اول

در اشکانیان دوازده تن ملکشان  
صد و شصت و پنج سال

اشک بن دارا الاصغر در وقعه  
پدر در ری طفل بود بر انطخس  
رومی خروج کرده اورا بعد از  
حرب بکشت و بر قسطنطین رومی

\* The kings of the various provinces, among whom Alexander divided the Persian Empire. Of these were the *Arfacides*, or Parthian Kings.

## THIRD DYNASTY.

*Account of the Kings called Molouk  
al towayuf, divided into two Sec-  
tions.*

---

### SECTION I.

*Of the twelve Ashkanian Kings, who  
reigned an hundred and sixty-five  
Years.*

1. *Ashbek*—the son of Dara, sur-  
named *Ashgher*. During the trans-  
actions of his father's reign he was a  
child at Rey. Having taken up arms  
against Antakhash\* the Grecian,  
he slew him after a battle; and de-

\* Antiochus.

که باننقام آمده بود \* \* \* \*  
\* \* سایر ملوک الطوائف فایف  
آمده ملکش پانزده سال

اشک بن اشک بن دارا در  
عهد او بنی اسراہیل زکریا پینغمبر را  
علیه السلام بکشتند و او از  
ایشان انتقام کشیده ملکش شش  
سال †

بهرام بن شاپور یازده سال

پلاش بن بهرام هم یازده سال

† Our author, or more probably the transcriber of the manuscript, has omitted in this place *Shapour*, شاپور Sapores, who succeeded Ashek, and reigned, according to the *Leb al towarikh*, six years ; or sixty, according to others, who place the birth of Christ in his time.

feated Constantine the Grecian, who had come to seek revenge. \* \* \* \*  
And Afhek made himself pre-eminent among the other kings ; and reigned fifteen years.

2. *Afhek*—the son of Afhek, the son of Dara. In his time the children of Israel put to death the prophet Zachariah, to whom be peace ! for which he punished them. He was king six years. (*Succeeded by Shapour, the third king.*)

4. *Baharam*—the son of Shapour, reigned eleven years.

5. *Palash*— the son of Baharam, likewise reigned eleven years.

هرمزد بن پلاش شانزده سال

نرسی بن پلاش چهارده سال

فیروز بن هرمزد هفده سال

پلاش بن فیروز دوازده سال

خسرو بن ملاد بن نرسی  
هشت سال

\* Sir William Jones, in his "Short History of Persia," (the object of which was merely to prepare the reader for that of Nadir Shah,) has not thought it necessary to mention the names of more than the first and last monarch of the Ashkanian Dynasty. The annals of this period are, indeed, very obscure, yet not uninteresting; their obscurity seems to demand illustration.



6. *Hormuzd*—the son of Palash, reigned sixteen years.

7. *Narfi*—the son of Palash, fourteen years.

8. *Firouz*—the son of Hormuzd, seventeen years.

9. *Palash*—the son of Firouz, reigned twelve years.\*

10. *Khofru*—the son of Molad, the son of Narfi, eight years.

\* According to a very curious manuscript *Tarikh* (of which I have not yet been able to ascertain the title or the author) موضوع لار از آثار او است “The city of Lar (in Laristan) was founded by him.”

پلاشان بن پلاش بن فیروز  
بیست و دو سال

اردوان بن پلاشان سیزده  
سال

خرفثانی در اشغانیان از  
دزیه\* فرهرز بن کاوس هشت نفر  
ملکشان صد و پنجاه و سه سال

اردوان بن اشغ بر اشکانیان  
خروج کرده سلطنت از دست  
ایشان بدر برد ملکش بیست و  
سه سال

\* This son of Kaus, according to that excellent dictionary, the *Cashf-al-loghat*, and other works, was properly called *فربرز* *Fa-riborz*.

11. *Palafhan*—the son of Palafh, the son of Firouz, twenty-two years.

12. *Ardavan*—the son of Palafhan, reigned thirteen years.

## SECTION II.

*Of the eight Afghanian Kings (or second Race of the third Dynasty) proceeding from Dezieb Ferberz, the son of Kaus. Their empire lasted an hundred and fifty-three years.*

1. *Ardavan*—the son of Afhegh ; having revolted against the Afhkans, snatched the sovereignty from their hands, and reigned twenty-three years.

خسرو بن اشغ شانزده سال

پلاش بن اشغ دوازده سال  
حضرت عیسی در عهد او بوجود  
آمد

کودرز بن پلاش بن اشغ  
سی سال بغضی کوبند که واقعه  
زکریا علیه السلام در ایام او بوده

نرسی بن کودرز بیست سال

کودرز بن نرسی \* ده سال

\* In the manuscript *هری Heri*; an error which I have corrected on the authority of *Kapchak Khan*, the *Leb-al-touarikh*, &c.

2. *Khofru*—the son of Afhegh, was king sixteen years.

3. *Palash*—the son of Afhegh, reigned twelve years. In his time the holy personage Jesus was born.

4. *Gudarz*—the son of Palash, the son of Afhegh ; his reign lasted thirty years. Some say that Zachariah, on whom be peace ! existed in his days.

5. *Narfi*—the son of Gudarz, reigned twenty years.

6. *Gudarz*—the son of Narfi, ten years.

ترسي بن نرسي يازده سال\*

اردوان بن نرسي بعد از  
سي و يك سال سلطنت در  
جنگ اردشير بابکان كشته شد  
و آن طايفه بدو منقرض كشتند

\* Narfi reigned fifteen years, according to  
the *Habib al seir*; and در زمان حكومتش  
“ during his  
“ روميان قصد ايران کرده  
“ reign the Greeks attempted to invade Persia.”

7. *Narfi*, the son of *Narfi*, reigned eleven years.

8. *Ardavan*—the son of *Narfi*, after a reign of thirty-one years, was slain in a battle with *Ardeshir-Babegan*; and the third Dynasty of Persian Kings became extinct with him.\*

\* I must acknowledge, in the words of D'Herbelôt, “ que cet endroit est le plus embarrassé & le plus obscur de toute l'histoire de Perse.” (*Art. Aschganian.*) Yet I think it possible, by a minute examination of the Greek, Latin, and Persian writers, to reconcile the various traditions with historical and chronological truth.

## سطر چهارم

در ذکر آل ساسان که ایشانرا  
اکاسره نیز خوانند سي و یک تن  
ملکشان پانصد و بیست و هفت  
سال

---

اردشیر بابکان بن ساسان  
تا هفده تن همه ساسان نام  
داشتند بهمن ابن اسفندیار و  
اوبابکان جد مادري که باني  
شهر\* بابک کرمانست منسوب شد  
و چهل سال سلطنت کرد و از

\* There are several towns, according to the *Mesalek-ù-Memalek*, which some reckon as belonging to Fars; others to Kirman. The learned *Wabl*, in his excellent map of Persia, places Babek at the *Fars* side of the line which divides these provinces.



## FOURTH DYNASTY.

*Account of the Race of Saffan, called also Akafreh\*. Thirty-one Kings, who reigned five hundred and twenty-seven Years.*

---

1. *Ardešhir Babegan*—the son of Saffan. The name of Saffan continued for seventeen generations, from Bahmen the son of Asfendiar. He was surnamed *Babegan* from his maternal grandfather, who built the city of Babec in Kerman: he reigned forty years. Among the memorials

\* Or the *Kesfris*; an Arabick plural (corrupt) from کسري

آثار او اردشیر خوزه\* فارس و  
کواشیر کرمان و اهواز خوزستان  
است †

شاپور بن اردشیر لقبش تیرده  
ملکش سی و یک سال از آثار  
او کوره شاپور فارس و نیشاپور  
خراسان و شادشاپور قزوین و  
جند شاپور خوزستان

هرمز بن شاپور لقبش بطل

\* *Ardesbir Khuzeh*, or *Khureh*, called also  
*Jawr*, and *Firuzabad*.

† This king, whom we call *Artaxares*,  
“came forth,” (says *Tabari*) “and dwelt in  
“*Istakbar*, when, after the reign of Alexander,  
“four hundred years had elapsed; or, according  
“to the Christians, five hundred and twenty;  
“or, according to the Magians, two hundred  
“and sixty-six.

which remain of him, are the cities of Ardeshir Khouzeh in Fars, and Guafhir in Kerman, and Ahwaz in Khuzistan.

2. *Shapour*—the son of Ardeshir ; his surname was *Tirdeb* ; he reigned thirty-one years. Of his works are Koureh-Shapour in Fars, Nishapour in Khorassan, Shad-i-Shapour in Casvin, and Jond-i-Shapour in Khuzistan.\*

3. *Hormuz*—son of Shapour ; he was surnamed *Batel*, and reigned

\* *Texeira*, whose Spanish epitome of *Mirkhoud* is particularly erroneous and defective in the *Sassanian* history, places Shapour (*Xapur*) before Ardeshir. (*Relaciones, &c.* p. 117.)

ملکش دو سال از آثار او رام هرمز  
خوزستانست

بهرام\* بن هرمز لقبش درگار  
ایامش سه سال و سه ماه است

بهرام بن بهرام لقبش شاهنده  
یعنی صالح ملکش بیست سال

بهرام بن بهرام لقبش سیستان  
شاه ایامش چهارده ماه

نرسی بن بهرام بن بهرام  
لقبش نخجرکان سلطنتش نه  
سال

\* *Baharam*—called *Varanes* and *Vararanes*  
by the Greek and Latin writers.

two years. Ram-Hormuz, in Khuzistan, was built by him.

4. *Baharam*—the son of Hormuz ; his surname was *Dergar* ; and he reigned three years and three months.

5. *Baharam*—the son of Baharam ; he was styled *Shabendeh*, i. e. upright, just ; and reigned twenty years.

6. *Baharam*—the son of Baharam ; his surname was *Seistan-Shah* ; and his reign lasted fourteen months.

7. *Narfi*—the son of Baharam, the son of Baharam ; his title was *Nakhjerkān*. He reigned nine years.

شاپور\* بن هرمز لقبش هوبه  
 سینا یعنی شانه سوراخ کن و  
 عرب اورا ذوالاکتاف گفتند چه  
 شانه † ایشانرا سوراخ کردی مانی  
 نقاش در زمان او بود او دعوی  
 نبوت کرده تخته که آنرا ارژنگ  
 گفتندی و تہامی نقاشان روی  
 زمین از تتبع آن عاجز بودند  
 بمعجزه آورد و از بدایع صنایع  
 او پیراہنی بود کہ چون

\* *Tabari's* very curious account of the battles and treaties between *Sapores*, and *Julian* (the apostate) and his successor *Jovian*, throws considerable light on the Greek and Latin histories of those emperors—(See *Zosimus*, *Ammian. Marcellinus*, &c.)

† *Mani*, *Manes*; founder of the Manichean

8. *Shapour*—the son of Hormuz ; his surname was *Hubeb Sina*, that is, *the breaker, or piercer of shoulders* ; and the Arabians style him *Dbu-l'eſtaf*, because he cauſed their ſhoulder blades to be pierced and broken. Mani the painter exiſted in his time, and, aſſuming the character of a prophet, exhibited as miraculous the tablets called *Arzenk*, ſo admirably painted, that all the faireſt objects on the face of the earth, in compariſon with theſe representations of them, ſeemed to fade away. Alſo, among

heresy ; the hiſtory of which has been ably inveſtigated by the learned *Beaufebre*. Some curious anecdotes, however, of this hereſiarch and impoſtor, ſtill lurk in Perſian manuſcripts.

پوشیدندی نهاییان شدی و چون  
از تن بدر آوردندی ناپیدا  
بودی آخر بر دست شاپور کشته  
گشت از آثار شاپور شهر قزوین  
و تورج شاپور که آنرا عسکر مکرّم  
گویند در خوزستان مدت  
سلطنت او هفتاد و دو سال\*

اردشیر برادر شاپور لقبش  
جهیل ملکش ده سال

\* Having been born after his father's death, the years of his reign correspond to those of his life. This is noticed by *Bizarus*, in his excellent compilation "*Rerum Persicarum Historia*," (p. 112.) "cum tot annos regnasset, quot etiam vixerit," (seventy years, according to this historian.) Our writers place the death of Saporcs in the year of Christ 380.



the rare productions of his ingenuity, was a certain shirt, which whilst he wore he was visible; having taken it off, he became invisible: he was at last put to death by the hand of Shapour. The memorials of this King are the city of Cazvin, and *Toureb Shapour*,\* which is also called *Osfermekerrum*. He reigned seventy-two years.

9. *Ardesbir*—the brother of Shapour, was surnamed *Jemil*, and reigned ten years.

\* My copies of the *Heft-aklim* and *Nozhat al Goloub*, write it differently. The former says, that this city was called *Teshker* (or *Neshker*)

شاپور بن شاپور ذوالکتاب  
لقبش کرمانشاه ملکش سیزده سال

یزدجرد که بقول اکثر ارباب  
خبر پس بهرام است لقبش  
بفارسی زفت و بزه کرد بعربی  
اثیم و مجرم ملکش بیست و یک  
سال و نیم

بهرام\* بن یزدجرد لقبش گور

after a son of *Tahmuras*, but that having fallen to decay, شاپور ذوالکتاب بتجدید عمارت، "Shapour Dhu' فرمود و مورج شاپور خواند " *lectaf* caused it to be rebuilt, and called it " *Mourage Shapour*.

\* The reign of *Baharam* has furnished subjects for a variety of entertaining and curious romances, both in prose and verse; such as the

10. *Shapour*—the son of Shapour Zu'lectaf; his title was *Kerman-shah*; and his reign of thirteen years.

11. *Yezdejerd*—who, according to the greater number of historians, succeeded Baharam; was surnamed, in the Persian language, *Zefet*, and *Bezokurd*; in the Arabick, *Atchim* and *Mejerum*. He reigned twenty-one years and a half.

12. *Baharam*—the son of Yezdejerd; his surname was *Gour*. He

هفت پیگور *Heft peigur* of *Nizami*, the هشت بهشت *Hesht Behisht* of *Emir Khostru*, the هفت منصور *Heft Munsur* of *Hatifi*, the *Kiffeh Baharam Gour*, قصه بهرام گور and others; besides his history in the *Shah Nameh*.

بنگایت پهلوان و عادل و عیش  
دوست سلطنت او شصت و سه  
سال

یزدجرد\* بن بهرام لقبش  
سپاهدوست ایامش هیزده سال

هرمز بن یزدجرد لقبش  
فرزانه ملکش یک سال

فیروز بن یزدجرد لقبش  
مردانه از آثار او فیروز بهرام ری  
است ایامش ده سال

\* The *Isdigertes* of the Greek and Latin writers, who change the names of his successors into *Hormisdas*, *Perozes*, *Bleses*, *Baluses*, or

was a valiant warrior, a just man, and a lover of festivity and sport. His reign lasted sixty-three years.

13. *Yezdejerd*—the son of Baharam ; he was styled *Sipah-dost* ; and the years of his reign were eighteen.

14. *Hormuz*—the son of Yezdejerd ; his surname was *Firzaneb* ; and his reign of one year.

15. *Firouz*—the son of Yezdejerd ; he was styled *Murdaneb*. One of his works is *Firouz Baharam*, in Rey. He reigned ten years.

*Hobalas ; Cabades, or Cavades ; Zamaspes, Chosroes, &c.* (Vide Procop. Agath. Bizar. &c.)

پلاش بن فیروز لقبش کرانهایه  
ملک او پنج سال

قباد بن فیروز لقبش نیک راي  
سلطنت او شصت و چهار سال  
مزدک پیشوای ملاحده در زمان  
او خروج کرد آثار او ارجان کوره  
کیلویه و حلوان است

جاماسب بن فیروز لقبش  
نکارین

کسری بن قباد لقبش  
انوشروان\* و ملک العدل سلطنت

\* Written also نوشیروان *Nushirvan*. The ruins of his magnificent palace, the *Aivan* ایوان or *Tauk-i-Kesri*, کسری طاق are still to be seen near *Madaien* (the ancient *Ctesiphon*) on the banks of the Tigris.

16. *Palash*—the son of Firouz ; his title was *Kerannaieb* ; and his reign lasted five years.

17. *Kobad*—the son of Firouz ; was surnamed *Neekrai*, and reigned sixty-four years. Mazdak, the rebellious founder of an heretical sect, existed in his time. The place called *Arjan Goureb* in Gilouieh, and *Hulwan*, are remains of his works.

18. *Jamasp*—the son of Firouz ; was surnamed *Nekarein*.

19. *Kefri*—the son of Kobad ; his surnames were *Anushirvan*, and *Molk al adel*, or the just king. He

او چهل و هشت سال و پیغمبر  
 ما صلوات الله علیه در عهد او  
 متولد شد در سال هشتم از  
 میلاد آن حضرت آن پادشاه  
 عادل فوت شد از آثار او رومیه  
 مداین است\*

هرمز بن انوشروان مادرش  
 قائم دختر خاقانست لاجرم لقبش  
 ترک زاده گفته اند ریشک و زورمند  
 و سفاک بوده چنانچه در ایام  
 حکومت که دوازده سال و کسری  
 است سیزده هزار و شصت کس

\* According to the *Zein al akhbar*, he caused *Mazdak* the heresiarch to be flead alive; and in the course of one day put to death eighty thousand of his followers.



reigned forty-eight years ; and our prophet (Mohammed) on whom be the blessing of God ! was born in his time. In the eighth year after the birth of that holy personage, this upright monarch died : and vestiges of his works are at Roumieh in Madaïen.

20. *Hormuz*—the son of Anushirvan ; his mother was Kakim, the daughter of the Khakan, from which circumstance he was called *Turkzad* ; he was so wicked, tyrannical, and blood-thirsty, that in the twelve years of his reign, thirteen thousand six hundred persons of il-

از اشراف عجم بحکم او کشته  
گشتند قتلش در سال بیستم  
از میلاد

خسرو\* بن هرمز لقبش پرویز  
یعنی مظفر رسول علیه السلام  
در زمان او مبعوث گشت و آنرا  
حضرت اورا بدین مبین دعوت  
فرموده نکردید بلکه مکتوبات  
اعجا\* برا درید و بفر\* \* \*  
\* \* در عظم شان و کثرت اسباب

\* The reign of *Khofru Parviz*, like that of his predecessor *Baharam Gour*, affords many curious subjects of Romance. See "the *Loves of Khofru and Shireen*," translated by me from the *Shah Nameh Nefr*, in the *Oriental Collections*, Vol. I. p. 218, &c.

lustrious rank, among the Persians, were put to death by his command. He was, himself, slain in the twentieth year after *the birth* (of Mohammed).

21. *Kbofru*—the son of Hormuz ; he was surnamed *Parviz*, or *the Victorious*. In his time the prophet, to whom be peace ! entered on his divine mission ; that holy personage invited the king to the true faith, which he rejected, tearing in pieces the letter (of Mohammed.) \* \* \* \*  
 And Persia, from his magnificence, and the superabundance of all necessaries, arrived at the summit of its glory. It is said, among other

افراط کرده از جمله کویند هبوازه  
 پانزده هزار کنیز مطربه و شش  
 هزار خواجه سرا و بیست هزار و  
 پانصد اسپ بارکیر و استر زیني  
 و نه صد و شصت فیل در سرکار  
 او حاضر بود و چون سوار کشتي  
 دو بیست کس با مچرها در حوالی  
 او رفتندی و هزار سقا بر ره گذار  
 او آب باشیدندي و از ظرایف  
 که او\* داشت کاسه بود که  
 هر چند آب از آن خوردندي  
 کم نشدي و پنجه از عاج که

\* Tabari, whose chronicle contains a chapter on the subject of this King's treasures, describes his celebrated horse, *Shebdiz*, the *Bucephalus* of Persian romance, which he says was brought originally from Greece; and he adds, that his figure was carved in stone, by order of Khofrù, at *Kirmanshaban* (*Beisutoun*.)

matters, that he constantly kept in his palace fifteen thousand female musicians, six thousand household officers, twenty thousand five hundred horses and mules for the saddle and for baggage; also, nine hundred and sixty elephants. Whenever he rode forth, two hundred persons attended him, scattering perfumes on every side, whilst a thousand *sekabers* (water carriers) sprinkled with water the roads which he was to pass. Among the works of ingenuity which he possessed, was a certain cup, in which the quantity of water was never diminished, how much soever a person drank of it; also, an (*expanded*) hand of ivory, which, whenever a

هرگاه اورا فرزندی شدی آنرا  
در آب نهادندی مقارن ولادت  
آن پنجه در هم آمیدی و طالع  
معلوم شدی و پاره طلا داشت  
که بطریق موم نرم بودی و  
دست مالی که چون جرکین  
شدی بر آتش انداجتی پاک  
شدی و در عهد او فیل سفید  
در ایران بچه آورد و مثل باربد  
مطربی که سخن او \*\* شد است  
و محبوبه همچو شیرین که بخوبی  
مثل است اورا بود آخر در  
هفتم ساعت شب سه شنبه دهم  
جہادی الاول † سال هفتم از هجرت  
بر دست پسرش شیرویه کشته شد

child was born to him, being immersed in water, closed, and exhibited the conjunction of stars presiding at the infant's birth, and thus the horoscope was known: he had likewise a piece of pure gold, pliable and soft as wax; also a napkin, which, when soiled, and thrown into the fire, became clean. In his time, white elephants brought forth young ones in Persia. What person, in harmonious powers, resembles his musician Barbud? or, who in beauty is equal to his mistress Shireen? At last, in the seventh hour of the night, on Tuesday the tenth of Jemad-al-awul, the seventh year of the Hegira, he was slain by the hand of his son, Shirouieh.

قباد بن خسرو لقبش شیرویه  
بعد از پدرش شش ماه زندگانی  
کرد

اردشیر بن شیرویه لقبش  
کوچک ملکش یک سال و نیم

کسری بن قباد بن هرمز  
بن انوشروان لقبش کوتاه است

پوران دخت دختر خسرو پرویز  
لقبش سعیده طعام\* پورانی بدو

\* This explains a passage in *Mirkhond*,  
the obscurity of which is acknowledged by the  
learned *De Sacy*, in his *Histoire des Sassanides*,  
“ Je n'ai trouvé aucuns renseignements sur le  
“ mot *Pourani*.”

Mem. Sur diverses Antiq. de la Perse, p. 412.



22. *Kobad*—the son of *Khofru*; he was surnamed *Shirouieh*,\* and lived six months after his father.

23. *Ardešbir*—the son of *Shirouieh*; his surname was *Koucbek*; his reign of one year and a half.

24. *Kefri*—the son of *Kobad*, the son of *Hormuz*, the son of *Anušhivan*, was surnamed *Goutab*.

25. *Pouran-dokht*—the daughter of *Khofru Parviz*, was styled *Saiedeh*. Meat cooked in a particular manner

\* The *Ferhung Sururi*, *Borhan Kattea*, and other dictionaries, inform us that he was also called *شارویه Sharouieh*.

منسوب است و حضرت رسول  
در عهد او رحلت فرمودند  
پادشاهي او شش ماه\*

آزرمي دخت خواهرش لقب  
او عادلہ ملکش چهار ماه

فرخ زاد بن خسرو پرويز لقبش  
بختيار ملکش یک ماه

يزدجرد بن شهربار بن خسرو  
پرويز لقبش ملک الخیر در صفر  
سال يازدهم هجري بر تخت

\* Our author has totally omitted the name of *Jashbende*, جشننده who, by Mirkhond, and a few others, is said to have reigned a short time after *Pouran dokht*. Some further omission or error appears likewise in this place, as at the beginning of the fourth Dynasty he mentions 31 kings, yet enumerates but 28.

is called *Pourani*, after her. And the holy prophet in her time departed this life. Her reign lasted six months.

26. *Azermi-dokht*—sister to *Pou-ran-dokht*, was furnamed *Adeleh*; and reigned four months.

27. *Ferokh-zad*—the son of *Khofru Parviz*, was furnamed *Bakhtyar*; and reigned one month.

28. *Yezdejerd*—the son of *Shahryar*, the son of *Khofru Parviz*; he is called *Molk al akbir*, or the *last King*. He ascended the throne of the Persian monarchs, in the month

کاسره نشسته مبداء تاریخ  
 یزدجردی آن سال است چون  
 اسلام قوت گرفته بود مسلمانان  
 مرتبه مرتبه الکاهی اورا مسخر  
 کردند از دست ایشان بهرو  
 گریخته و در آنجا در شهر سینه  
 اثنی و ثلاثین کشته شد و آن  
 طبقه قدیم بدو انقراض یافت\*

\* Here properly ends the ancient history of Persia—as the death of Yezdegerd was followed by the surrender of *Istakbar*, and the other chief cities, to the Mufulmans.

Sefer of the eleventh year of the Hegira,\* which is the beginning of the Yezdejerdean æra. As the true religion had prevailed, and the Mufulmans by degrees reduced the power of Yezdejerd, he fled from their hands to Merou; and there, in the month † Shehur, of the thirty-second year of the Hegira, he was put to death: and with him the ancient race of the Persian kings became extinct.

\* A. D. 632.

† A. D. 652—According to the *Subah Saduk*, the *Tarikh Aifec*, and other works, this King's death happened in the 31st year of the Hegira.

*CHRONOLOGICAL REMARKS.*

Of the number of years assigned to the reigns of particular kings, the Persian historians so considerably disagree in their accounts, that any attempt to reconcile them, at present, would exceed the limits which I have prescribed to this Epitome. Much confusion may have arisen from mistaking the years of a king's life for those of his reign; to what extent it has prevailed, will appear from the following general statements of each Dynasty's duration, according to various records, differing in their calculations from the *Tarikh Jehan Ara*.

*The first Dynasty, or the Peishdadian, lasted,*

According to an anonymous Tarikh,  
2441 years.

Tarikh Hamzeh ben Hosein Isfahani, 2470 years.

According to a manuscript catalogue of Persian kings, annexed to a fine copy of the Shah-Nameh, British Museum (No. 5600) 2481 years.

Tarikh Behram Shah ben Murdan Shah, 2734 years.

*The Second Dynasty, or the Caianian,*

According to the manuscript catalogue above mentioned, 534 years, six months.

Anonymous Tarikh, 684 years, four months.

Tarikh Kapchak Khani, 752 years.

Anonymous, 770 years.

*Third Dynasty, or Afhcanian, with the Afghhanian, lasted,*

According to the Jehan Ara, 318 years.

According to the manuscript catalogue before mentioned, 200 years.

Anonymous Tarikh, 217 years.

A *Ravaiet*, or book of Parfi traditions, 265 years.

*Tarikh Moagem*, from different chronicles, 430 years.—Another calculation, 268 years.

The Leb al Touarikh, 350 years.



Tarikh Gozideh, 380 years.

Hamzeh Isfahani, 394 years.

Tarikh Moagem, from different  
chronicles, 430.

9. Baharam ben Murdan Shah, 469  
years.

*Fourth Dynasty, or Saffanian,*

According to Baharam ben Murdan  
Shah, 456 years, one month,  
twenty-two days.

Hamzeh Isfahani, 457 years, three  
months, seven days.

Anonymous Tarikh, 484 years, six  
months.

Leb al Touarikh, 521 years.

Tarikh Kapchak Khani, 521 years.

Merat al Aulum, 521 years.

Manuscript catalogue, 542 years.

I reserve for my future work, a more minute calculation of each particular King's reign, taken from the *Tarikh Tabari*, the *Tarikh Moagem*, the *Subab Saduk*, the *Rouzet al Sefa*, the *Khelasset al Akbbar*, the *Zein al Akbbar*, the *Nizam al Towarikh*, and many other records, which I shall endeavour to reconcile with the dates of European chronologers.



## APPENDIX.

No. I. *Account of the Plates in this  
Volume.*

The frontispiece represents those ruins at *Istakbar*, which are generally called *چهل منار* *Chebel Minar*, “the Forty Pillars,” or *تخت جهشید* *Takht-i-Jemsheid*, “the Throne of Jem-

*sheid.*” Most travellers and antiquaries suppose *Istakbar* to have been the ancient *Persepolis*, and these columns the remains of Darius’s palace: the natives sometimes call them *Khaneh Dara* خانه دارا “*the House of Darius*,” as Kæmpfer informs us. Of the view given by that most ingenious traveller, in his *Amœnitates Exoticæ*, p. 325, the frontispiece is a reduced copy.

The *Pehlavi* gem, represented in the vignette of the title page, is supposed to be placed (without any regard to proportion) on a *fire altar*, of which the idea is taken from medals of the *Sassanides*. As even a *vignette* may be rendered instructive, I have given, on the upper part of the altar, some of the

*arrow-headed* or *Persepolitan* letters, from *Niebuhr*, *Kæmpfer*, &c. ; so that the young student of *Persian* antiquities may have before him, at one view, specimens of the two most ancient characters of *Iràn*. I have placed, as guardians of the altar, an *Azhdeba*, اژدها or *Dragon*, and the *Simorgh*, سيمرغ a bird of immense bulk and strength, both imaginary creatures, whose names are well known to the readers of *Persian* romance ; their figures are taken from paintings in the *Shah Namah* and other manuscripts.

The gem (of the real size) is from a paste in Mr. Tassie's collection ; and thus described in his *Catalogue*, Vol. I. p. 67, No. 679: "*Sardonyx*—a figure

“ in a long robe, with a globe or  
 “ lotus on the forehead, holding a  
 “ small cup in the right hand : In the  
 “ field are the sun and moon, with an  
 “ inscription,” &c. An engraving of  
 the gem, enlarged, is also given in the  
 second Vol. pl. XIII, but the characters  
 are inaccurately imitated; they appear  
 on the paste to form two words, which  
 I would read thus, using Hebrew let-  
 ters to describe the Pehlavi :

אתון שחפוחרי in modern Persick  
 اتون شہپوہری *Atoun Shabpoubri*,  
 signifying “ *The fire-genius of Shapour.*”

*Atoun*, in Pehlavi, according to M.  
 Anquetil du Perron,\* was synonymous  
 with *Ader*, or *Atere*; “ the several

\* *Zend a Vesta*, Vol. I. Disc. Prelim. ccccxcī.

“ fires which have appeared to men  
 “ under particular forms, and the  
 “ *Genii* themselves, who preside over  
 “ those fires.”\* Thus the *Atoun Bour-*  
*zin*, in two passages of the *Boun debeşb*, †  
 is styled *Ader Bourzin*, in the *Iescbts*  
*Sades*, ‡ where, and in other parts of the  
*Zendavesta*, we find the *Ader* of *Beb-*  
*ram*, of *Gosbasp*, &c. The figure seems  
 to be that of a female: in the *Vendidad*  
*Sadè* we find an address to female  
 spirits: “ *Je prie ces femelles, assen-*  
 “ *bleé toujours vivante,*” &c. §

\* “ Plusieurs feux qui se sont montrés aux hommes  
 “ sous des formes particulieres, & des Genies mêmes  
 “ qui president a ces feux,” &c. *Zendavesta*,  
 Vol. II. p. 24.

† *Zendav.* Vol. I. Part II. p. 41.

‡ *Zendav.* Vol. II. p. 24.

§ *Zendav.* Vol. I. Part II. p. 91.

From the *Ferbung Borhan Katee* (which, like the *Ferbung Fehangeeri*, has a very long and curious article on fire-worship) it also appears that the same word signified a *fire-temple*, and the angel or *Genius* that presided over it. Thus we find, that اذر کشسپ *Azer Gusbasp* was the name of a fire temple erected by *Gusbtasp* at *Balkb*, &c. ونام فرشته است موکل براتش  
 “ and it is the name of the angel that  
 “ superintended, or presided over, the  
 “ fire.”

If the authority of M. Anquetil du Perron be admitted, my explanation of this gem will, probably, be found satisfactory : I offer it, however, (as every conjecture on doubtful matters) with extreme diffidence, and shall



most readily adopt any well-founded emendation.

The MAP, though small, will serve to shew the relative situations of the provinces and chief cities of Persia. I have devoted some months to the construction of another, comprehending the same extent of country, but so enlarged in scale as to occupy a space of six feet by five. This will contain many hundred names of towns, rivers, mountains, ruins, *rebats* and *caravanferais*, wells, monuments, &c.; inserted from original manuscripts, which are not to be found in Mr. *Wabl's* very excellent map,\* nor in any other hitherto published.

\* Prefixed to his “*Altes und Neues Vorder und Mittel Asien*,” &c.

Vol. I. *Leipzig*, 1795, (octavo.)

In the *head-piece*, prefixed to this Appendix, are representations of three gems, of the real size, taken from impressions in paste. Of the two uppermost, the original cornelians are preserved in the British Museum—one represents a female with a child on her lap; some of the letters are defaced, but the name of **חרמזדי** *Hormisdi*, **هرمزدي** appears sufficiently legible in Pehlavi; the other characters seem to form **אפסתאן** *apistan*, **اپستان** alluding, perhaps, to the infant state of *Hormisdi*, at the breast\* of his nurse or mother, whose name may probably be added. Not having yet had leisure to study the inscription attentively, I

\* *Pistan*, **پستان** the nipple, breast, &c.  
*Abisten*, **ابستن** to bring forth, to lie in, &c.

shall not, in this place, offer any further conjectures on the subject.

For the same reason I present to the reader, without any observation, the figure of a winged Lion, with a Pehlavi inscription.

The third gem, is described in Tafie's Catalogue (Vol. I. p. 74) as an Oriental garnet, containing "The  
" portrait of an *Indian* chief—with  
" *Indian* characters, something like  
" the *Sanscrit*." As I suspect the characters to partake more of *Pehlavi* than *Sanscrit*, they are here submitted to the inspection of Antiquarian Orientalists.

The rude outlines, which the reader

will perceive in this head-piece, represent the combat of *Rustam* with the *Dive Sefeed*, or white giant; reduced from a painting in my *Shah Nameh*, of which a large engraving will be found in the *Oriental Collections*, Vol. II. p. 53; and another combat of some warrior with a monster, winged and horned, from a Persepolitan seal in cornelian, preserved, with many others of the same kind, in the British Museum. Similar combats are sculptured on the marbles at Persepolis; and it is possible that the ancient heroes celebrated in the *Shah Nameh*, and represented in these sculptures, may be the same.\*

\* This opinion I before offered in some remarks  
“ *On the antiquities of Persepolis, Istakbar, or Chelminar.*” *Oriental Collections*, Vol. I. p. 167.

No. II. The following passage was by accident omitted in printing the foregoing pages: it concludes the account of *Ardesbir Babegan*, p. 43.

و نرد از مخترعات اوست و لهذا  
عرب آنرا نرد شیر میگویند

“ And NERD is of his invention; “ for this reason the Arabs call it “ *Nerdsbir.*” The word *Nard* or *Nerd*, according to the dictionaries *Luttayef al Loghat*, *Jebangeeri*, *Kashf-al-loghat*, &c. signifies a well known game, (draughts, perhaps *backgammon*), and the pith of a tree.

The invention of draughts is generally ascribed to *Buzurjember*, the vizier of *Nusbirvan*, who did not reign

until three centuries after *Ardesbir*: this vizier introduced *chefs*, an Indian game, into Persia; and the *Ferhung Borhan Kattee* informs us, that Buzurjemher devised *Nerd*, on the plan or in imitation of *chefs*; but that *Nerd* was played with two dice, and, according to some, was of a more ancient origin.

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III. It appears from the *Tarikh Moagem*, and the *Nozbat al Coloub*, that the *Bandukvar*, (or more properly *Band-kouar*) mentioned in p. 23, was a mound or dyke, erected by *Ardesbir Bahman*, to raise or convey water, for the little but pleasant town of *Kouar*, كوار in the province of Fars.

*Account of the Geographical Persian  
Manuscript, intituled Mefalek ù  
Memalek.*

Having mentioned in the preface, (p. xxiv) my future translation of the *Mefalek ù Memalek*, I shall here give a short description of that manuscript, which is equally ancient as it is rare and curious. Although I have not yet been able to ascertain the author's name, it is evident, from two passages in the work itself, that he must have existed before the year 424 of the Hegira, (of Christ 1032); for, in his account of Spain, he describes the *Ommiad* Dynasty as still governing in that country; and adds, that "The  
" Abbassides have not yet snatched it

“ from them ;” he must, therefore, have written before the year above mentioned, when the reign of the *Ommiades* ceased.

In another part of his work, describing *Maẗveralnabr*, or Transoxania, he informs us that he conversed with a respectable personage who had attended *Nasser Ahmed* in his battles.

This Prince, of the *Samanian Dynasty*, was invested with the government of *Maẗveralnabr*, by the Khalif *Motamed*, Anno Hegiræ 261, (A. D. 874) ; and if our author could have spoken with a contemporary of *Nasser Ahmed*, we may reasonably date the composition of his work early in the fourth century of the Mohammedan



æra, between the year 900 and 1000 of Christ.

It appears that he visited, himself, many of the places he describes : confining his work to the limits of *Ijlam* (the Mohammedan world), he begins with a general description of its seas, the western regions of Africa, Spain, Egypt, Syria, Palestine, Arabia, Mesopotamia, Irak Arabi, Khufistan or Sufiana, Pars or Farfistan, its five *Kou-rehs* or districts, fire-temples, ancient castles, rivers, cities, roads, and distances from various towns to others ; the air, water, soil, &c. of Farfistan ; inhabitants ancient and modern, manners, dialects, religions, &c. ; extraordinary buildings and monuments of antiquity ; Istakhar, &c., produce,

taxes, revenue, &c. ; description of Kirman, cities, mountains, roads, &c. ; part of Sind and Hind ; Armenia, Arran and Azerbaijan, rivers, roads, hills, &c. ; Kouheftan, Irak Ajemi, Taberifstan, Khorafan, Dilem, Mazanderan, *Khozr*, or the regions bordering on the Caspian Sea ; Maweralnahr, or Tranfoxania ; deserts between Fars and Khorafan ; Sejestan, its lakes, rivers, roads, cities, &c. ; Ferghanah, Samarcand, Bokhara, Balkh, &c.

Thus he describes the route from *Shiraz*, شیراز to *Kattab*, کتّه on the road of *Khorafan* :

- “ From *Shiraz* to *Dukak*, دوقاق  
 “ 6 farfangs—from *Dukak* to *Istakbar*,  
 “ 6 f.—from *Istakbar* to *Pir-*

“ *Kurieh*, پیرقریه 4 f.—from *Pir-*  
 “ *Kurieh* to *Kobendiz*, کهندز 6 f.—  
 “ and from *Kobendiz* to *Dbey-bend*,  
 “ *Dbey-bend* to *Aber-koub*, ابرقوه 8 f.—from *Dbey-bend* to  
 “ *Aber-koub*, ابرقوه 12 f.—from *Aber-*  
 “ *kou* to *Dbey-sbir*, دبه شیر 13 f.—  
 “ from *Dbey-sbir* to *Harwr*, حور 6 f.—  
 “ from *Harwr* to *Kelaa Majious*,  
 “ *Majious*, (*the Castle of the Magi*),  
 “ which is now in ruins, 6 f.—and  
 “ from *Kelaa Majious* to the town of  
 “ *Kattab*, کته 5 f. &c.” The city  
 of *Istakbar* still existed when our author  
 wrote ; for he says,

اصطخر شهریست نه خواره  
 و نه بزرگ قدیمتر از چه شهرها  
 پارس است فراخی آن قدر یک  
 میل بود و پادشاهان پارس انجا

مقام داشتند و اردشیر انجا  
 بوده است و در خبر می آید که

“ Iftakhar is a city, neither small  
 “ nor great; more ancient than any  
 “ city, whatsoever, of *Pars*; in extent  
 “ about one mile; and the Kings of  
 “ *Pars* had their dwellings there; and  
 “ *Ardesbir* resided in that place; and  
 “ there is a tradition that, &c.”

In another chapter he classes the statues, inscriptions, and buildings at Iftakhar, amongst the wonders of Persia,

But any farther notice of the *Mesalek û Memalek* would be here unnecessary, as my translation of the whole work, in one volume quarto, will, I hope, be ready for publication at the close of the present year.











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