

šāh), and translated by Pedro TEIXEIRA in 1593-1597 probably into Portuguese, and thence in 1605-1609 into Spanish, more or less completely and accurately, and with many digressions (cf. W. F. SINCLAIR, *The Travels of Pedro Teixeira*, Hakluyt society, 1902, XVI, xci). There we read (*ibid.*, 160-162) : « But in the year 700 of the Moors, which fell in 1302 A. D., there came out of Turkestan great hordes of Turks, and conquered many lands in Persia. They attacked the kingdom of Kermon (= Kirmān), and next that of Harmuz (= Hormuz), and wasted it all... The Harmuzis, unable to withstand such troubles, made up their minds to abandon their lands, and so they did... » According to TEIXEIRA's translation, the king of Hormuz was then « Mir Bahadin Ayaz Seifin »; he moved his people first to the island of « Queixome » (= Kišm), and soon after to that of « Gerun » (= Ĵārūn). BARROS (Dec. II, liv. II, ch. II) in 1553 had already made use of what seems to have been an earlier translation from the same Chronicle, and ascribes the migration from the mainland to the island to « Gordunxá » in 1273 (cf. SINCLAIR, *loc. cit.*, xcvii, 162, 169. BARROS has A. H. 680 = 1273; in fact 1273 = 671, 680 = 1281). Still before TEIXEIRA, an abridged translation of Tūrān-šāh's Chronicle had been published in 1570 as an Appendix to Gaspar DA CRUZ' *Tractado... da China* (but I see no reason to ascribe this translation, as SINCLAIR surmises, p. xcvii, to Gaspar DA CRUZ himself), and there it is said, without any date (SINCLAIR's translation, 260) : « ... The king of Cremam (= Kirmān)... came with many men... against Hormuz to destroy it. King Cabadim (? read « Bahadim »), who at the time reigned in Hormuz, ...embarked with all the people that could go... and betook himself to the island called Queixome... After he had been there a few months..., he... crossed over with his people to the island that is now called Hormuz. » Although both translations are from the same chronicle, the one added to DA CRUZ' *Tractado* says that « Jarum » means « jungle », while TEIXEIRA makes « Gerun » to be the name of an old man. On the whole, neither translation seems to be very strict; even for the reign of Tūrān-šāh himself, editors have to suppose either an error of date of nearly a century, or the omission of several reigns (cf. SINCLAIR, 188-189), which shakes to a serious extent our faith in TEIXEIRA's accuracy. A late Mussulman author, Muhammed Maĵdī, says that Old Hormuz was abandoned by the king Šamsu-'d-Dīn in A. H. 715, *i. e.* 1315 A. D. (cf. BARBIER DE MEYNARD, *loc. cit.*, 595). Other sources give Faĥru-'d-Dīn Aĥmad as the prince who moved from Old Hormuz to the island of Ĵārūn (cf. Y, I, 121). Abū-'l-Fidā († 1331) says of Hormuz (REINAUD and GUYARD transl., II, II, 104) : « Some one who visited it recently told me that Old Hormuz had been mined by the incursions of the Tatar, and that the inhabitants had migrated to an island called Zarūn... ».

STÜBE (*EI*, s. v. « Hormuz ») has taken exception to Abū-'l-Fidā's text, because « the Mongols hardly reached the shores of Kirmān ». According to SINCLAIR (*loc. cit.*, 161), the invaders must have been subjects of the Mongol Ilkhans of Persia, but probably of Turkish stock, in agreement with TEIXEIRA. SINCLAIR adds that their encroachments must have been progressive along the coast, and have spread over several years « previous to A. H. 700, A. D. 1302 », the latter date being that of the settlement on the island.

Neither opinion seems to me to take full account of the real facts, I shall not lay too much stress on the statement of Stephan Orbelian, who, writing towards the end of the 13th cent., says that the conquests of the Mongols, already before the middle of the century, had extended