

Map of Persia.

2.	Maga . . .	Salt well.
3.	Chashma Sufid . . .	" "
4.	{ Khudafrin . . .	Sweet spring.
	{ Pir Moral . . .	Salt well.
5.	God Hashtaki . . .	" "
6.	Rezu . . .	" "

"These details are drawn from different authorities, but are in excellent agreement. That the total distances are different in the first two columns is because Fahanunch lies nearer than Tebbes to Bahabad. Two or three discrepancies in the names are of no importance. Burch denotes a castle or fort; Belucha is evidently Cha-i-beluch or the well of the Baluchi, and it is very probable that a small fort was built some time or other at this well which was visited by raiders from Baluchistan. Ser-i-julge and Kheirabad may be two distinct camping grounds very near each other. The Chasma Sufid or 'white spring' of the English map is evidently the same place as Sefid-ab, or 'white water.' Its God Hashtaki is a corruption of the Persian God-i-shah-taghi, or the 'hollow of the royal saxaul.' Khudafrin, on the other hand, is very apocryphal. It is no doubt Khuda-aferin or 'God be praised!'—an ejaculation very appropriate in the mouth of a man who comes upon a sweet spring in the midst of the desert. If an Englishman travelled this way he might have mistaken this ejaculation for the name of the place. But then 'Unsurveyed' would hardly be placed just in this part of the Bahabad Desert.

"The information I obtained about the road from Tebbes to Bahabad was certainly very scanty, but also of great interest. Immediately beyond Kurit the road crosses a strip of the Kevir, 2 farsakh broad, and containing a river-bed which is said to be filled with water at the end of February. Sefid-ab is situated among hillocks and Burch in an upland district; to the south of it follows Kevir barely a farsakh broad, which may be avoided by a circuitous path. At God-i-shah-taghi, as the name implies, saxaul grows (*Haloxylon Ammodendron*). The last three halting-places before Bahabad all lie among small hills.

"This desert route runs, then, through comparatively hilly country, crosses two small Kevir depressions, or offshoots of one and the same Kevir, has pasturage at at least one place, and presents no difficulties of any account. The distance in a direct line is 113 miles, corresponding to 51 Persian farsakh—the farsakh in this district being only about 2.2 miles long against 2.9 in the great Kevir. The caravans which go through the