

musicians began to play, and we were entertained with a brilliant exhibition of fire-works; about nine o'clock at night we returned to the camp.

During this feast I remarked that the *Amin-ad-douleh's* son, ABDALLAH KHA'N (عبد الله خان) a man seemingly above thirty years old, the possessor of considerable wealth and governor of *Ispahán*, but seldom appeared among the guests; and only seated himself, as one of the humblest, when invited by the words or encouraged by the looks of his father. This reserve, however, was not caused by any ill-will or deficiency of kindness subsisting on either side; but arose from the filial respect which, in every stage and condition of life; the Persians are thus taught to express. Many similar instances I had already witnessed and shall have occasion to notice others. This respect is not the right of parental authority alone; it is generally extended to seniority among brothers.

We visited on different occasions ABDALLAH KHA'N and his two uncles; who treated us with magnificent repasts. But at the house of ABU'L HASSAN KHA'N, we found rooms furnished in the English style with chairs, tables, sofas, beds, mirrors, clocks, and writing desks; besides framed prints among which were portraits of many distinguished personages, the Prince of Wales, Lord and Lady Arden, and others whose flattering attentions the *Khán* had experienced when in London; he too, feasted us with a variety of Persian dishes,

to which he took an opportunity of privately adding a few glasses of excellent wine, rendered mellow by age, and the voyage from Madeira to Bengal, whence he had brought it seven or eight years before.

Several of our gentlemen proceeded one morning to the house of KA'ZEM WA'LEH (كاظم, والہ) a celebrated poet whom they found composing an epitaph for his own tomb; as he was a person of remarkable countenance and of venerable age, (for he acknowledged eighty years) Colonel D'Arcy expressed a desire of sketching his portrait. WA'LEH at first objected; but some one present having ironically declared that many European monarchs were anxious to possess a resemblance of him, the vain old man called for different turbans; tried them all on his head, and when satisfied with one as sufficiently becoming, sat most complacently while Colonel D'Arcy finished an admirable likeness.

The months of August and September were pregnant with extraordinary rumours, and *Ispahán* was filled with alarm on the subject of those *Bakhtiáris*, whose attacks our guards had so much dreaded on the march from *Shiráz*. The *Amín ad douleh* sent an additional party of *Tufangjis* (تفنگچی) or musketeers for the protection of our camp, from which, indeed, he recommended, as a measure of security, that we should remove into the city. The *Tufangjis* discharged their fire-arms every hour of the night. The *burjes* (برج) or towers

of *Julfa* were repaired, and battlements of clay were hastily erected on the gate of *Suleimán Beg* (سلیمان بیک), (represented in Pl. LVI, S) which became the station of fifteen or twenty soldiers. One report seemed to excite much consternation among the citizens; for it threatened them with the approach of *Asad Kha'n* (اسد خان) or the "Lion Lord," and a numerous body of his fierce *Bakhtiáris* who had vowed to carry massacre and pillage into the very heart of *Ispahán*. What reasons there existed for apprehending this incursion I could not learn; but the inhabitants were probably convinced that their defences, if assaulted in a spirited manner by four or five hundred men, must soon have fallen; and it was not yet forgotten, by many living witnesses of the disgrace, that ninety desperate fellows had once surprised the governor and levied contributions on the merchants of *Ispahán*⁽¹²⁾.

(¹²) Yet the inhabitants of *Ispahán*, regarding their own city as equivalent to half the world, (See p. 25), and themselves as far superior to the people of other places, have long entertained a particular jealousy against the *Shirázians*. We learn from *HA'TIFI* (هاتفی) who died in 1520, that on occasion of the massacre to which I have alluded (p. 38) the men of *Ispahán* endeavoured to excite one another's courage by saying, "We are *Sipáhánians*, lions and tigers (or leopards); we are not *Shirázians* "dreading battle. We turn not away our faces from the blood shedding sword; we "feel not any inclination to demand quarter."

نه شیرازیانیم ترسان ز جنک

سپاهانیانیم شیر و پلنگ

بزهار خواهی نداریم خوی

نتابیم از تیغ خونریز روی

I have extracted these lines from the MS. *Taimúr Námeh* (تیمور نامه) or "History of *TAIMU'R*," also entitled the *Zaffar Námeh* (ظفر نامه) or "Book of Victory," comprised in about 4500 distichs. Like the four other poems of *HA'TIFI*, this is rare: indeed Sir William Jones could not procure (at least in Bengal) any besides the *Laili Majnún* (لیلی مجنون), of which he printed the Persian text; (See his preface to

Such an alarm was scarcely counterbalanced by news which soon after arrived announcing the surrender of *Herát* (هرات); this celebrated city, as a courier declared, had acknowledged the sovereignty of FATEH ALI SHA'H, and agreed to pay him an annual tribute; it was also whispered, but not very confidently, that the Russians had retired from some of their posts in Georgia; and that the Turkish government would allow the Persians to make an attack on ABDAR'RAHMAN (عبد الرحمن) *Páshá* of *Baghdád*; for this purpose, it was said, the prince of *Kirmán Sháh* had made great preparations; purchased all the wheat and barley in his capital; and was actually commencing his march, with thirty thousand armed men, besides followers of the camp; and that resolving to conquer or die, he had taken with him his *caffen* (كفن) or winding sheet. Being of all the kings sons reckoned most enterprising and warlike, described as *heily rashid* (حيلي رشيد) and *sáheb e shamshír* (صاحب شمشير), extremely brave and clever, and "lord of the scimitar," or expert in wielding the sword; some profound politicians of *Ispahán* were almost inclined to wish that he might not succeed in this design

.....

that publication). Of the *Isfahánians* it may be here remarked that if they despised the people of other places, they have quarrelled bitterly, during many centuries, among themselves, being divided into two parties or factions which, as the "blues and greens" formerly at Constantinople, have frequently rendered their city a scene of tumult and discord, and stained its publick places with blood. To these factions, originally proceeding from some slight difference of religious opinions, HAMDALLAH has alluded (See p. 9); they are noticed by Chardin and Tavernier; and Le Brun compares them to the two parties at Venice, the Nicototti and Castellani. (*Voyages*, p. 196, Amst. 1718).

against the *Páshá*, whose troops he could easily induce to unite with his own, and assist him in snatching the diadem from his father's brow; he was not, they said, the only prince who had determined to struggle for the empire; and a contest among four or five brothers would probably, on the death of FATEH ALI SHA'H, deluge the country with blood, although ABBA'S MI'RZA' who governed at *Tabriz*, was generally regarded as heir apparent. After a silence of some days we were surprised to hear that the Turkish forces had completely defeated the Prince of *Kirmánsháh*; but subsequent and more authentick rumours affirmed that no battle whatsoever had occurred. Of these affairs, however, all consideration was dissipated among us in camp, on the arrival of a *Tátár*, who brought more interesting intelligence from our European friends, transmitted by Mr. St. atford Canning, the British minister at Constantinople, in a packet with despatches to the Ambassador. We were four days delightfully occupied (I speak from the recollection of my own feelings) in answering the letters thus received, after which the *Tátár* set out on his return. Next morning, (August the 26th) our *Mehmándúr*, MI'RZA ZEKI, having made every necessary arrangement for his journey to *Tehrán* was dissuaded by the AMI'N AD DOULEH from commencing it at the hour appointed; for his astrologers had discovered that some aspects of the planets were not favourable to such an undertaking. The *Vazír* remained at *Ispahán* until a more auspicious moment two days after.

People now reported that the king would soon honour this city with his presence, and reside in it probably several months; he had been for some time with the army, but rumours were also circulated, representing him as dangerously ill and unable to travel. The *Amín ad'douleh* at length was favoured, on the 8th of September, with a letter from his royal master, who fixed on *Tehrán* to be, as usual, the place of his winter residence. It was therefore decided that the embassy should proceed to that capital through *Kum* and *Cáshán*, instead of going by way of *Hamadán* to *Tabríz*, as had been originally proposed.

Meanwhile sickness diffused itself at *Saadetábád*, not only among the Europeans, but their Asiatick attendants. Bilious disorders became frequent and violent; whilst many were affected by those complicated fevish agues which the Persians call (تب و لرز) *tab u larz*⁽¹³⁾. The nights had been, from the middle of August, so cool that some laid additional blankets on their beds; about the first of September the nocturnal warmth returned, and I found that one sheet was a sufficient covering. At two o'clock after noon, on the third,

(13) *Tab*, (تب pronounced *teb* by the Turks, and *tup*, as I understand, by the Indians who generally write it تب) signifies a "fever," and in this sense contributes to form the name of *Tabríz*, as we learn from geographical MSS. and many popular epigrams. One poet whom I shall quote more particularly in my account of *Tabríz*, playing on the name of his native city, declares "that its soil is amber, and its air *tab-ríz*" or fever-dispelling; که خاکش منبرست و باد تب ریز

Fahrenheit's Thermometer rose to 96 in the shade; on the nineteenth at the same hour it stood at 89; and on the thirtieth at 84.

A bilious fever, attended with delirious ravings, proved fatal to the Ambassador's English coachman; he died at the age of twenty three-years, and we all attended the interment of his body on the thirty-first of August, in the Armenian cemetery. Mr. Sharp, the Surgeon, early in September, was reduced to a very alarming state of weakness; and at the same time KHOJEH ARETU'N, a venerable Armenian, and treasurer of our Embassy, lay at the point of death. About the tenth, Sir Gore Ouseley felt symptoms of indisposition which, after some days, became extremely dangerous. Lieutenant Willock, also, was confined by such violent illness that his recovery could scarcely have been expected. During the last week of this month (September) a comet was visible every night⁽¹⁴⁾.

On the first or second of October the weather became cool at night and morning; this change, perhaps, was beneficial to the European invalids, but much annoyed the *palankin*-bearers, shivering Indians who had never before endured a

(14) Dr. Herschel, in the *Philosophical Transactions of the Royal Society*, (for 1812) mentions that this comet first became visible to the naked eye about the middle of August, 1811; and that the luminous phenomenon which we call the comet's tail was, on the 15th of October, upwards of one hundred millions of miles long, its greatest breadth being at that time about fifteen millions of miles.

sensation of cold. In the city, at this time, daily deaths were numerous beyond the usual average of mortality; many persons, young and vigorous, fell victims to the illness of a few hours⁽¹⁵⁾. The trees now began to shed their leaves; there were strong and frequent gusts of wind; and during the seventh and eighth soon after mid-day several clouds obscured the sky, and for some minutes it was impossible to ascertain the hour by a sun-dial; I had not before observed in Persia such a circumstance as this.

It had been determined that our journey towards *Tehrán* should commence about the middle of October; and on the twelfth Sir Gore Ouseley proceeded in a *Takht-raván*, (تخت روان described in Vol. I. p. 251) being still weak after his illness, to return the *Amín ad'doulah's* numerous visits (which were sometimes of unreasonable length, three or four hours) and to take leave; most of the gentlemen accompanied him. The minister presented a handsome sword and belt ornamented with jewels, on a silver tray, to the Ambassador,

.....

(15) Among these I must notice ABBA'S A'LI عباس علي who sometimes visited us in the camp; he was a remarkably handsome man and had acted with credit in the magisterial department. Feasting one day in perfect health with several companions, he heard that some of his intimate friends had suddenly died; this circumstance probably induced him to reflect on the precarious tenure by which life is held; he abruptly left the entertainment and proceeded to the nearest burial-ground, where he inquired the price of a grave suitable for himself. Being very tall he agreed to pay a few pence more than the two or three *rials*, usually charged on ordinary occasions; he then chose a particular spot for his own interment; saw the earth opened, went home, died the next day, and was buried according to the directions he had given.

who at the same time, received letters from the king, brought by a Persian courier, and despatches with English newspapers, by a *Tátár* from Constantinople.

On our return through the *Chárbágh*, an old blind man with a white beard, standing under the gate-way, solicited us for alms. I had often remarked him in the same place; and now learned, from another person, some particulars of his lamentable history. He had once been a chief or nobleman of high rank and considerable fortune, in one of the north-eastern provinces; where a hundred servants attended him whenever he rode forth from his princely mansion; but having incurred the envy or suspicion of *AKA MUHAMMED KHA'N*, (that tyrant who bequeathed the government of Persia to his nephew the present king), he was stripped of all his wealth by arbitrary confiscation, and deprived of sight, a greater blessing, by heated plates of metal drawn across or held close before his eyes. In blinding persons of mean condition, the point of a knife or dagger is frequently used.

We employed ourselves on the thirteenth in preparations for our journey; and I finished several views and ground-plans of the edifices that decorated or rather constituted the *Saadet-ábád* or "Residence of Felicity." Among these, the principal structure has been delineated in Pl. LVI; another in Pl. LVII; and the ichnographical sketches are given near the end of this volume, and explained in the Appendix.

Among several Manuscripts which I purchased soon after our arrival at *Ispahán*, was a poetical work composed during the full splendour of this palace; the original perfection of its water-works, and beauty of its shady avenues, and of the luxuriant flowers that embellished their variegated borders. It is entitled “The *Gulzár-e-Saadet* or Rose bed of Prosperity, a poem in praise of the gardens and edifices at *Saad-etábád*”^(*), composed about an hundred and ten years ago. Besides the poem written to celebrate these gardens, I procured during my residence under the shade of their noble *chinár*-trees, many other Manuscripts; among which some are only beautiful copies of Arabick or Persian works, already known in the great libraries of London or Oxford, Paris or Leyden; but three or four may be considered as extremely rare; it is doubtful, indeed whether any duplicates of them exist in Europe; they shall be noticed in another part of this work. But *Ispahán* did not furnish even one of those ancient Arabick and Persian Manuscripts, that the booksellers undertook, and probably endeavoured to procure, according to a list which I had given them immediately on my arrival. Some gems and a few medals (represented in Pl. LIX) were the chief result of my researches among *sarráfs* (صراف) or money changers, and *deláls* (دلال) or persons employed by shop-

(*) Its title is *مثنوی مسمی بکازار سعادت در تعریف باغات و عمارات سعد آباد* and it comprises about three hundred and fifty distichs. The same volume contains a poetical description of *Yezd* (یزد) and other compositions, occupying nearly one hundred and fifty octavo pages.

keepers to carry about specimens of their goods and to sell trifling articles of various kinds. From one *delûl* I procured a small parcel of the *hinmâ* and *rang*, used in giving to the beard a fine glossy black tinge; these substances shall be noticed in the Appendix.

At *Ispahân* the covers of books are ornamented in a style peculiarly rich; and they often exhibit miniatures painted with considerable neatness and admirably varnished. I purchased many loose covers of different sizes, containing representations of the finest Persian flowers delineated from nature in exquisite colours, and with minute accuracy.

Most provinces of the kingdom are supplied by this great city with pencases or *Kalmdâns* (کلمدان generally pronounced *Kalmdoon*) made, like the book-covers, of pasteboard, and sometimes equally beautiful in their decorations; of those cases may be seen, in one shop, parcels three or four feet high, comprising many hundred, of various patterns, and of all prices from a shilling or half-*riâl* to three or four guineas or *tûmâns*. Out of such heaps I selected thirty, some on account of their particular devices, and others as presents for my friends in England. The *Kalmdân* consists of two parts; one resembling a drawer, from five to nine or ten inches long; generally about one inch in depth and a little more in width. The other is a sheath or cover made to close upon and fit the drawer with great exactness. The last or Miscellaneous Plate shows, in fig. 1, the form of a *kalmdân* as stuck in the

girdle or carried in the pocket. Fig. 2 and 3 represent the parts separated⁽¹⁷⁾.

Of paper, also, many *Sandúkcheh* (صندوقچه) or small boxes, are manufactured at *Ispahán*; so tenacious and adhesive is the *serish* (سربش), a viscous substance used in their composition, that the pasteboard seems to possess all the strength and solidity of wood. Those boxes in general, are splendidly painted and varnished; some contain, in various compartments on the lids, ends and sides, very interesting pictures executed in the best style of Persian miniature. The common subjects are battles and hunting-parties; but they often exhibit scenes from popular romances, among which the favourite seems to be NIZA'MI's story, The loves of KHUSRAU and SHIRIN.

(¹⁷) A case properly furnished should contain, I. four or five pens called *kalm* (قلم the Greek and Latin *καλαμος* and *calamus*). In the Miscell. Plate (fig. 4), a *kalm* is delineated of the real size. The best of these pens are made of the dark brown or blackish *nei* or reed that grows near *Shúshter* (in the province of *Khúzistán* or *Susiana*) and thence denominated *nei Shúshteri* (نی شوشتری). II. The *marakkeb* (مرکب) or ink. III. The *duwát* (دوات) or ink holder (fig. 5) of brass, silver, mother of pearl or other materials, plain or ornamented; a small *kibleh numá* (قبله نما) or magnetick needle, (which enables the *Muselmán* while praying to direct his looks towards *Meccah*), is sometimes set under a glass in the *duwát* as fig. 5 expresses. IV. A *chákú* (چاقو); this name distinguishes a small knife used for mending pens, from the long-bladed knife called *káred* (کارند). V. A *Mákráz* (مقراض) or pair of scissors, for clipping paper. VI. The *sang sa* (سنگ سا) or whet-stone. Fig. 6 shows the exact form and size of one now before me. VII. The *katca zan* (قطع زن) fig. 7; a flat and thin piece of horn two or three inches long, on which the pen is laid when its point requires cutting. VIII. The *áb duwát kun* (اب دوات کن) fig. 8; with this little spoon, generally made of metal, water is dropped into the *duwát* for the purpose of diluting the ink when become dry or coagulated.

All the fanciful devices above mentioned combine to decorate one *Sandúkcheh* which I procured, but at a price not very moderate; for its cover is enriched with portraits of real and living personages; the king seated on his throne, attended by some of the princes and chief ministers. That a very strong resemblance appeared in the countenances, and that the attitudes, state-dresses and ornaments of the figures were most faithfully represented, was declared by several persons who had frequently been at court; and my own personal observation, soon after, confirmed the truth of their assertions. To illustrate another chapter, I shall lay before the reader an engraving traced from this picture. The box which it adorns is about fourteen inches long, the pasteboard being three quarters of an inch thick. Most *Sandúkchehs* whether larger or smaller are formed nearly on the same model, which is sufficiently described in the last or Miscellaneous Plate, No. 9, showing the form of mine.

The artists who make those boxes and pen-cases, very ingeniously mount small looking glasses also in frames of pasteboard; a traveller finds these extremely convenient as they lie flat and occupy but little space among his clothes. Some are opened like a book, and fastened by means of a hook and catch (Misc. Pl. No. 10). Of others the mirror is occasionally covered by a piece which fits exactly in the pasteboard frame, and is easily separated from it by a person's nail (Misc. Pl. No. 11). These looking glasses are of various

sizes and forms, square, oval or octagonal, from five to twelve or thirteen inches long and proportionably broad. The frames and covers are often neatly painted, and sometimes ornamented with *Khátembandi* (خاتمبندی).

This is a kind of mosaick-work, used also on boxes, small cabinets or chests of drawers, musical instruments and other articles. It consists in various patterns formed by laying minute pieces of ivory, brass, silver, hard wood, and bone stained of various colours, in a bed of such excellent glue or cement, that, as it has been said, the whole is often planed at once like a solid board, and thus no inequality remains among hundreds or thousands of the component particles; this I am almost induced to believe from the perfectly smooth and level surface of some specimens now on my table; one is copied in the Miscellaneous Plate No. 12.

To dispose such a multiplicity of those small diversified materials within a narrow compass, and in patterns of the utmost regularity, was not only an occupation that ensured considerable profit to many artists of *Shiráz* and *Ispahán*, but, served, some centuries ago, as an amusing exercise of ingenuity, to persons of illustrious rank. DOWLET SHA'H in his "Lives of the Poets," enumerating the accomplishments of SULTA'N AHMED BEN AVI'S (سلطان احمد بن اويس), who murdered and succeeded his brother HUSEIN (حسين) in the year 1382, informs us that his musical compositions were highly

esteemed ; and “this prince,” says the biographer, “being
 “himself acquainted with many sciences, encouraged them
 “in others; he was the author of excellent verses both in
 “Arabick and Persian; and considered a master in several
 “branches of art; such as in painting and gilding, in making
 “bows and arrows, and in *Khátumbandi*”⁽¹⁸⁾.

That chess, originally an Indian game, has been since the
 sixth, or perhaps the third century of Christ, a favourite among
 the Persians, Doctor Hyde of Oxford sufficiently demon-
 strates in his elaborate “*Historia Shahiludii*,” the plates of
 which render it unnecessary for me to describe the table and
 various pieces used in playing. But although the same
 learned writer has traced *nard* (نرد) or backgammon to ages
 of still higher antiquity, his account not being illustrated by
 any engraved representation, I have annexed the form of a
takhteh (تخته) made at *Isfahán* (Misc. Pl. fig. 13). This is of
chínár-wood, about twenty inches long and twelve or thirteen
 broad, enclosed within a frame or ledge that rises half an
 inch, and prevents the dice from falling over. It is not divi-

(18) پادشاهی هنرمند و هنرپرور بوده اشعار عربی و فارسی نیکو میگوید و در انواع
 هنر چون تصویر و تذهیب و قوامی و سهامی و خاتم بندی و غیر ذلک استاد بودی
 See the *Tezkerreh*, or History of the Persian Poets by DOWLET SHAH of Samarcand,
 in his account of HA'FIZ. Perhaps the finest pieces of *Khátumbandi* mosaick ever
 brought to Europe are those which Sir Gore Ouseley has caused to be inlaid in doors
 and tables, now forming some of the most rich and beautiful ornaments of his house in
 London.

ded into two valves, like our European tables; but exhibits a middle space either blank or ornamented with pictures of birds, flowers or human figures, between the right and left painted compartments which contain the marks represented by us as pyramids with acute points; here they are parallel lines filled up with colours alternately dark and light. On the intermediate space above-mentioned the dice are thrown, not from a box but from the player's hand. Such is the form of a *takhteh-i-nard* (تخته نرد) or backgammon table. The men or *muhreh* (مهره) are commonly pieces of wood about one inch and a half in height, sometimes very neatly turned or carved, fifteen being black, the other fifteen either red or white. Fig. 14 shows the real size and form of those that I brought to England. The dice are generally of bone and larger than those now used among us. A knowledge of backgammon acquired in Europe enabled me, almost immediately, to contend with Persians at *nard*; observing, however, that they did not allow to doublets, peculiarly, any advantage beyond their obvious numerical powers.

The Indian game *Pachís* (پچیس) is sometimes played at *Isfahán*, where I procured the *takhteh* or board, made in that city, and represented by fig. 15, (Misc. Plate). It is of *chintz-tree* wood, and in form resembles a cross; mine consists of four pieces, equal in size and so contrived that two by means of grooves may be united with the other two; each piece is ten inches and a half long and above three wide,

divided merely by painted lines, into twenty four compartments square, and one triangular at the end which joins it to the others; thus each piece contains twenty five houses, or *Khánehs* (خانه) as the Persians call these compartments; and that number is expressed by the name *pachís* given to this game in the language of *Hindústán*. Fig. 16 shows the form of one piece separated from the other three; on each, the compartments are filled with the same colours and exhibit the same ornaments, among which I know not whether we may class the Suns, having neglected to ascertain in what manner the game is played. Eight small shells however, are used, and as many wooden *muhreh* (مهره) or men, four red and four black, each above an inch high and of a conical form, as in fig. 17.

Cards did not seem to be much in use, at least publicly among the Persians, who call them *Ganjafah* (گنجفاه). Two or three packs which I examined in the *bázár* at *Ispahán* were of European manufacture, and had been brought from Russia.

Of pictures very neatly executed in water colours, on leaves of paper either separate, or collected into books, many hundreds were brought for inspection to our tents, and offered daily for sale in the shops of *Ispahán*. Among those I found several interesting, as portraits of remarkable personages; and others as they illustrated manners and customs, representing scenes of frequent occurrence in

domestick life; many were recommended as precious relics of the ancient school, if so we may describe works of two or perhaps three centuries; to me the oldest appeared the best; and such, indeed, the living artists did not hesitate to acknowledge them. Others were chiefly admired for the brilliancy of their colours; and a few, though exhibiting mere outlines, bore, as they deserved, a price comparatively high; for those outlines had been traced by the hand of some Persian Flaxman. There was yet another class of miniature paintings which evinced in the grouping of figures and general style of drawing, considerable skill and ingenuity wasted on subjects the most offensive to a modest eye. Of such painted and outline figures on paper, as may without scruple be presented to the reader, I annex specimens among the Plates of this volume, and an account in the Appendix; but of several offered for sale, those most highly finished were unfortunately of such a description as precludes any farther notice.

Some figures painted in oil-colours on canvass, and nearly of the natural human size, represented those modern beauties who grace the *Harems* of the wealthy and voluptuous. From all that I could learn the fair daughters of Circassia, respecting whom we Europeans have heard or read so much, are confounded by Persians with the lovely damsels of a neighbouring country under the name of *Gurji* (گرجی) or Georgians. These seem to be most generally admired and are conse-

quently sold at the highest prices; while the denomination *Çherkest* (چركسي) or Circassian is rarely mentioned. But this does not argue an inferiority of charms; taste among the Persians, as elsewhere, differs in individuals, and often appears depraved to a degree which we can scarcely comprehend. A *Khán* or nobleman of my acquaintance purchased, while we resided at *Tehrán*, a Calmuck girl whose broad flat nose, little angular eyes, and, in short, every feature, contributed to form what among us would be reckoned ugliness; yet this gratification of caprice cost the *Khán* as considerable a sum of money as he had paid, on former occasions, for the possession of young females who might have been considered pretty even in France or England.

The oil paintings are of various sizes; the best that I had an opportunity of seeing were from four to six feet long, and from two to three feet wide; the figures in Plate LXI are engraved from two in my own collection, and would sufficiently prove, what other pictures given in this volume serve to show, that female beauty is not much heightened by any elegance of Persian drapery.

I now return to the camp of *Saadetábád*, where we continued every night watching the comet, and listening to the melancholy yelping of a thousand jackals which prowled about the gardens till dawn of day in numerous packs, often rushing close by our tents, but running off with the utmost

speed whenever we attempted to surprise them; two or three, however, were shot by persons who guarded the *tavíleh* (طویلند) or place where our mules and horses stood at piquet.

That *Isfahán* abounded in fruit has already appeared from the testimony of ancient and modern writers, amply confirmed by the profusion of our daily desserts in the *Sufreh Kháneh* (سفره خانه) or dining-hall of the palace; while grapes, melons and peaches of exquisite flavour might have been found at all times on the respective tables of the English gentlemen. To this was added, most grateful when least to be expected, during days of excessive heat, the luxury afforded by snow and ice; of which, for a few *púl i sháh* (پول سیاه) or half-pence, enough might be purchased to preserve for two or three hours in its original freshness, a large quantity of fruit, and to cool some bottles of wine or bowls of sherbet.

I have mentioned that the thirteenth of October was spent in preparations for the journey to *Tehrán*. On the fourteenth we departed from the gardens of *Saadetábád* or “Mansion of Felicity,” passed over the bridge of *Khájú* through the adjoining *chárbağh*, *bázárs* and winding streets, and under the gate called *Dervázeh Túkchi*⁽¹⁹⁾, near which are two

(19) In the *Negáristán* of *Ghaffári* I find the name spelt توكچي (*Túkchi*); while it appears توكچي (*Túkchi*) in the pages of a work written during our residence at *Isfahán* by a Persian, whose accuracy, however, is questionable.

figures of lions rudely carved in stone, each seeming to have partly swallowed a human head, of which the face, at least, is visible between the extended jaws; from this gate we proceeded along the garden of the *Kúsh Kháneh* (توشخانه) or king

hawk-house," within half a mile from which we encamped on a plain northward of the city, and near the source or stream called *A'b i Sháh pesend* (اب شاه پسند) which serves to supply a multiplicity of *canáts* or aqueducts. Our whole march did not, probably, exceed five miles.

Here we remained one week, amused with receiving or paying visits, and furnishing ourselves with various articles for which *Isfahan* has been most distinguished. I explored the ruins of villages scattered over the plain in all directions near our camp; it is said that they once amounted to thirty; and some must have been considerable in size and respectable from the handsome houses which they contained. Although pillaged and depopulated by the *Afgháns* almost a century ago, many of their chambers yet remain, with vaults and stair-cases but little injured; yet no human being is ever seen within their walls except some traveller, who wonders at finding himself alone in places which might be easily rendered habitable, situate not much above a mile from the walls of a great metropolis. It must be confessed that these ruins, composed of sun-dried bricks and mud, appear, like many modern edifices of Persia, to much greater advantage in their outlines on paper than in reality; for the meanness of mate-

rials cannot well be expressed in a drawing, however accurately it may represent forms and proportions. Among the ruins nearest to our camp, I sketched a range of buildings, as they appear in Plate LX; and from my own tent, part of *Ispahán*; See the same Plate.

On the sixteenth several clouds passed along the sky, and a slight momentary shower surprised and pleased us; next day we were much annoyed by frequent whirlwinds extremely violent, which almost overwhelmed us in dust; many little *Jerboas* called by the Persians *músh-sahrái* (موش صحراي) “rats” “or mice of the desert,” were found alive, near our camp; and other creatures resembling ferrets⁽²⁰⁾.

It had been originally proposed that we should begin our march on the seventeenth or eighteenth. All the Ambassador's arrangements were made accordingly, and ABU'L

(20) These were, perhaps, the *Jird* which Dr. Shaw found in Barbary, and associates with the *Jerbóa* or *Yerbóa*; (Travels, p. 176, 2d. edit. 1757) as two little harmless animals that burrow in the ground. By Bruce, in the Appendix to his Travels, a good engraved representation of the *Jerboa* has been given; and he, like Dr. Shaw, is inclined to regard this creature (from the extraordinary length of its hind feet, and disproportionate shortness of its fore feet) as that among the three kinds of Libyan rats or mice, which Herodotus styled “two footed;” *Μυῦν δὲ γένεα τριχὰ αὐτοῦ ἐστὶ οἱ μὲν διποδὲς καλεῖνται*, (Lib. IV. c. 192). The learned Bochart has treated copiously of the *Jerbóa*, (*Al Yarbúa* or *Yarbúo* اليربوع of Arabian writers) and thinks it to be the *safan* or *saphan* (שפן) of the Bible (Psalm CIV, 18, Prov. XXX. 26) rendered in our translation “conies,” plurally *saphaním*, שפנים (Hierozoic. Lib. III. cap. 33, under the head “שפן *saphan* non est *cuniculus* sed *majoris Muris* genus”). Shaw and Bruce, however, are not willing to adopt this opinion.

HASSAN KHA'N had been appointed to act as our *Mehmán-dár*; but the great fast of the month RAMAZA'N (رمضان) during which the Mohammedans abstain from eating, drinking, or smoking between sunrise and sunset, was now almost terminated; and no Persian would willingly commence a journey or any other business until the new moon had been perceived. Early on the nineteenth it was publicly and joyfully proclaimed that this event had occurred; the day was therefore considered as an important *éid* (عید) or festival, and devoted by the true believers to gluttony, the delights of tobacco, and sensual gratifications of every kind. Presents were reciprocally given by relations, friends and equals; and offered by servants to their masters with the usual compliment and wish, *éid-i-shumá mubárek báshed* (عید شما مبارک باشد) "may this holyday be auspicious to you"⁽²¹⁾. On these occasions the gifts are not always of much intrinsick value; but a fruit, a flower, or a bit of sweet-meat, serves as a token of esteem or of respect. The twentieth day of October was the last of our residence here.

(21) Or "may your festival be blessed or fortunate." In the Persian sentence *báshed* appears to have superseded, within two or three centuries, the original, and perhaps more correct term, *bád* (باد). On this form of compliment I shall offer some remarks in the Appendix.

CHAPTER XV.

Journey from Ispahán to Tehrán.

ON the twenty-first day of October, at six o'clock in the morning we left our camp near the *Kúsh Kháneh* of *Ispahán*, and having marched ten miles and three quarters, arrived within three hours at *Gaz* (گاز). Our road was perfectly flat; with mountains both on the right and left; we passed by many of those ruined villages before-mentioned and, at the second mile, a running stream called *A'b-i-Fazlábad* (اب فضلآباد); after which we remarked several *canáts* or subterraneous conduits for the purposes of irrigation, but few symptoms of agriculture until we approached our halting-place, where some extensive plantations of melons, and of the castor and cotton plants were discovered. *Gaz*, it is said, comprises five hundred houses or families; but I think the number exaggerated by that statement; its caravansera is a handsome edifice externally, and constructed of brick, not sun-dried in.

the usual manner, but hardened by means of fire to the solidity and perhaps the durability of stone; yet its inner chambers were fallen to decay; our tents however rendered us independent of any accommodation that this building might have afforded. *Gaz*, of which the name is written by Arabian geographers *Jaz* (جز), was considered in the fourteenth century as chief of twelve villages belonging to the district of *Narkhu'rsi* (نرخوارسي); this we learn from *HAMDALLAH CAZVINI*, who adds, that "in this village of *Gaz* (or *Jaz*) a fire-temple had been constructed by *BAHMAN* the son of *IS-FENDYAR*"⁽¹⁾.

Some unfavourable aspect of the stars, (a ready, and to Persians a sufficient excuse for laziness or procrastination), detained our *Mehmándár*, *ABU'L HASSAN KHA'N*, until night in the city. Meanwhile his deputy on this occasion, *MUHAMMED BEG* (محمد بيگ) found much difficulty, through some neglect of previous arrangements, in procuring for us and for our horses, the necessary *si'ursút* or allowance of provisions. *Gaz* enjoys a temperate air; the natives reckon it cold; Fahrenheit's Thermometer rose, however, to 75 at half-past one o'clock.

We began our march on the twenty-second at a very early hour; the road was excellent, and with the exception

(¹) و درین ده جز بهمن بن اصفندیار آتشخانه ساخته بود (MS. *Nushat al Culáb*, Geogr. Sect. ch. 2, in the account of *Isfahán*.)

of one inconsiderable rise, uniformly level; and would have presented no other obstacles to wheel-carriages than two or three water-courses. We passed some ruined villages and neglected though handsome caravanseras; and at length after a journey of twenty one miles and a half, reached our tents near *Murcheh-Khúrt* (مورچه خورت), or as the name is softened in pronunciation, *Murcheh Khúrd*(²). Here is a mud-built castle with towers, and the whole place is supposed to contain about two hundred houses. To these belong some gardens which produce fruits of various kinds, and some fields where cotton and castor, wheat and barley were cultivated. Near the village we remarked a *Caravanserá*, which the *Amín ad doulch*'s workmen were, or seemed, engaged in repairing.

On the twenty-third, at five o'clock in the morning, we set out from *Murcheh Khúrt*, after a night so extremely cold that the water was frozen in some of our tents. At ten we alighted near the caravanserá of *Aká Kemál páiín* (آقا کمال پائین), or "the lower;" so called to distinguish it from another situate one stage farther towards the north(³). We travelled this day

(²) But in the MS. *Nuzhat al culúb* (Chap. of Roads and Stages) I find the name written *Murcheh Khúr* (مورچه خور). This place was the scene of a memorable battle fought on the twelfth and thirteenth of November in 1729, when NA'DER SHA'H defeated the Turks and Afgháns.

(³) The Persians seldom take much trouble in giving the true sound to Arabic letters of difficult pronunciation; but generally call آقا or آغا, *A'gá*, and often simply *Áá*, as in the well known and once formidable name of A'KA' MUHAMMED, the present monarch's uncle. I remarked that *páiín* (پائین) which distinguishes the first caravanserá as "the lower," was commonly pronounced *páius*.

fifteen miles and a half, over a flat and dreary waste; the road was good, but destitute of houses, of men, trees, and even of shrubs. We found, however, the solitary caravansera, which owes its foundation and its name to AGA' KEMA'L, (an officer of the *Harem* under one of the *Seferi* princes) a handsome structure; and here too we saw several masons employed. I was endeavouring to recollect some instance of a publick, or indeed a private edifice in Persia, besides this and the caravansera of *Múrcheh Khúrt*, being rescued from decay by timely reparation, when it was maliciously, and perhaps falsely whispered, that the labours of those workmen had commenced at our approach, and would terminate on our departure; as they were hired merely to excite in the Ambassador such an opinion of the *Amín ad'douleh's* zeal for the conveniency of travellers and the improvement of his country, as might be favourably reported to the king; this artifice, however, seems to me improbable, as it was contemptible and unnecessary; for we had already witnessed daily at *Ispahân* the numerous splendid and useful works devised by that minister and executed at his expense. This day the Thermometer at noon rose to 71; but the night was exceedingly cold.

Our march of the twenty-fourth commenced before six and ended about ten o'clock, when we halted at the caravansera of *Aká Kemál bálá* (آقا) or "the upper," having advanced in a northern direction thirteen miles. When nearly half-way we

saw on the left some villages which constitute *Júshghán* (جوشغان), a place celebrated for the manufactory of carpets. Our path was in many spots extremely rough and stony, and every where barren; it is therefore called, as a Persian informed me, the *ráh-e-bíábáni* (راه بیابانی) or "desert road." Its inequalities of surface were numerous, but the hills not very high; and I remarked that most of our ascents from the southern side exceeded by a few feet or yards the descents on the other; thus the general surface appeared to rise in our progress towards the north.

Our tents were placed near a caravansera recently constructed, indeed scarcely finished, by the *Amin ad'douleh*; the old caravansera, about a mile distant, being no longer frequented from an alleged scarcity of water. Yet I found on visiting it, a stream by no means scanty, murmuring near the back of this deserted edifice, which was still spacious and handsome; the stream flowed from an adjoining village where some houses were almost perfect, though none had been inhabited for many years. Here were two large willows, venerable in their decay; and near the new caravansera some younger trees of which I was induced to ascertain the number, a Persian having declared, in the usual mode of vague amplification, "that to him they seemed five hundred, or perhaps a thousand;" neither he nor I could reckon more than eighty. It was here discussed whether we should proceed to *Cáshán* by way of *Kuhrúd* or of *Sow*; the former was

preferred as affording shorter stages and more convenient halting places for the invalids⁽⁴⁾.

To a day of pleasant temperature (for the Thermometer did not rise above 60) succeeded a night so cold that we were scarcely enabled to defend ourselves by means of additional bed-clothes from the frost which converted into ice much of the water in our *matarrehs* or leathern bottles (described in Vol. I. p. 247; Misc. Pl. fig. 12). Of the large and handsome, but deserted *caravansera*, I made a sketch from which is engraved fig. 18 in the Miscellaneous or last Plate of this volume.

After a ride of fifteen miles we arrived on the twenty-fifth at *Kuhrúd* (كهرود); our path in various places bad and stony led us over many hills, and through one narrow mountain pass or *gardeneh* (گدنه) which would not admit two horses abreast. We saw several rats of an extraordinary size; the *Jerboas* were numerous, and some gentlemen of our party shot hares, partridges and wild ducks. Although the leaves were falling very fast at *Kuhrúd*, the multiplicity of its trees, (baffling my powers of enumeration) and its verdant fields, amply indemnified the eye for that naked and barren expanse over which it had so widely and hopelessly ranged during the last three



(4) *Sow* (of which I have never seen the name written in Persian) was said to be a large village with a handsome *caravansera*, about twenty-three miles Northward of *Mürcheh khúrt*, and seven or eight miles Eastward of the road that we took.

days. This place is justly celebrated as one of the pleasantest in Persia, and comprehends two villages; *Kuhrúd* giving the general denomination, though comprising but one hundred and fifty houses or families; while the other, *Júinán* (جوینان), is said to contain above two hundred; these are abundantly supplied with water by a beautiful stream which accompanied us during the last half hour of this morning's ride from a place where the roads of *Sow* and of *Agú Kemál* unite⁽⁵⁾. The houses situate on the steep sides of a hill, almost seem to stand one upon another. Below is the caravansera; and near it, on a rising ground, the remains of an old castle; between various eminences the valley appears, richly cultivated, and finely diversified with gardens, fertilized by the stream above mentioned, and yielding in great quantities most admirable fruit. We thought the walnuts and apples particularly excellent. From a spot near the ruined castle I sketched part of this village, as in Plate LVIII; but it appears to much greater advantage in a different point of view as accurately

(*) This "River of *Kuhrúd*" according to HAMDALLAH, "flows from the mountain of *Khánsár*; and having passed through the territories of *Jerbádekán*, *Luristán* and *Kum*, its waters in the spring season are lost subterraneously after a course of thirty five farsangs."

اب قهرود از كوه خانسار برآید بولایت جربادقان و لرستان و قم میگذرد و آبش بهرزه در بهار در مغاره منتهی میشود طولش سی و پنج فرسنگ باشد
(MS. *Nuzhat al culúb*, ch. of Rivers). I have here spelt *Khánsár* as in the Manuscript (خانسار); but in modern works the name is mostly written *Khúdsár* (خوانسار) and the southern Persians invariably pronounce it *Khoonsár*. This town is described as situate in one of the most fertile and beautiful parts of Persia; being about ninety miles north-eastward from *Isfahán*.

delineated by Colonel Johnson in the tenth plate of his very interesting "Journey from India to England," p. 133.

Here the Ambassador encamped as usual; but all the other English gentlemen, and ABU'L HASSAN KHA'N, found sufficient accommodation at the caravansera; where in my chamber or vaulted cell the Thermometer at two o'clock did not rise above 50. Near this is the green roofed tomb of an *Imâmzâdeh*, or holy personage whom the journal of MI'RZA' SA'LEH styles SHA'H ZA'DEH HUSEIN son of the illustrious *Imâm MU'SA CA'ZEM*; (شاهزاده حسین ولد جناب امام موسی کاظم) "and from the summit of an eminence here," as the same "journalist affirms, "may be seen, in one direction, the "great mountain *Damâvend* three stages beyond *Tehrân*; "and in another the city of *Isfahân* with its adjacent "territories and the neighbouring hills"(6). The village of *Kuhrûd* is a district considered as dependent on *Câshân*; and according to the "table of roads and stages," given in HAMDALLAH's Geography, is distant from that city eight farsangs(7); our actual measurement would scarcely

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(6) و کوه بلندی واقعست که چنانچه در بالای آن هرکس میروند کوه دماوند که سه منزل بعد از طهرانست و کوه و شهر و سواد اصفهانرا می بینند
(MS. Journal of MI'RZA' SA'LEH).

(7) See his Itinerary من کاشان الی اصفهان "from *Câshân* to *Isfahân*" which thus begins از کاشان تا ده قهروء هشت فرسنگ "From *Câshân* to the village of *Kuhrûd*, eight farsangs," (MS. *Nuzhat al Culûb*, ch. of roads and stages).

allow twenty six miles to the road by which we travelled perhaps another more circuitous was, from some local circumstance, preferred in the time of that author.

The ingenious Chardin thinks it not improbable that, as some European writers have asserted, the valley of *Kuhrúd* was the scene of Darius's last moments (Tome III, p. 88, Rouen, 1723). An examination of this opinion will find its place in a future work better adapted than the present to discussions on subjects connected with the history of Alexander.

On the twenty-sixth we did not leave our *manzil* before seven o'clock in the morning. The road during this day's march was in general bad, rugged and stony, and rendered uneven by numerous hills; but these, for the first three or four miles near *Kuhrúd* were beautifully wooded; and combined with the subjacent valley, its winding limpid streams, the well cultivated fields which they watered, and the thickly planted gardens, to constitute such scenery as even in Wales might be reckoned most "romantick and picturesque." Passing by the village cemetery I remarked the image of a lion very rudely carved in stone, like that before noticed at *Dirts*, (Vol. 1. p. 270); and on the slabs covering many graves were chiseled the figures of cypress-trees.

Between the fifth and sixth mile of our journey we came to that great *band* (بند) or dike which SHA'H ABBA'S constructed

for the purpose of restraining and collecting mountain torrents and the water of dissolved snow. This *band* is an immense wall, apparently from forty to fifty feet high between two precipices; a winding path has been cut on the left side, but so dangerous did it seem at one projecting corner of the rock, that Lady Ouseley was induced to leave her *palankin*; and most of us encountered its difficulties on foot. The reservoir or lake formed by this mound was nearly dry; but we heard that the water has sometimes risen so exceedingly as to overflow the wall. One arch, at the very bottom, suffices for the transmission of a moderate stream. As we approached this extraordinary object I sketched the view engraved in Plate LVIII.

We proceeded to *Gabrábád* (كبرآباد) where our tents were pitched; and alighted there after a march of almost four hours; yet the distance from *Kuhrúd* did not by many yards exceed ten miles. Our camp was situate close to the ruins of a mud-built village, once the "Abode of Fire-worshippers," and on that account styled *Gabrábád*; within three quarters of a mile was the handsome *caravansera* which *ABU'L HAS-SAN KHA'N* and his servants occupied; it had been built in the time of *SHA'H ABBA'S* by a person named *MI'R SA'BER* (میر صابر). During the course of this morning's ride, I perceived or imagined in the general surface of the country a gentle declination towards *Cáshún*, but not equivalent to the ascent of former stages; and though we were advancing in a

northern direction, and had arrived at the twenty-sixth of October, Fahrenheit's Thermometer on that day at two o'clock rose to 67; higher by seventeen degrees than it had risen at the same hour on the twenty-fifth.

I walked about our camp from breakfast until dinner time with my gun; but rather in search of antiquities than of game. The ruined village furnished no criterion by which the religion of its founders or inhabitants could be ascertained; it was easy, however, and not uninteresting to trace the gradual process of decay; some houses were yet but slightly affected by the weather or by time; of others the roofs and arches had fallen, and many were half filled with the rubbish of their own walls. Some scarcely rose above the level of their foundations; and several were moulded into hillocks of clay. Near this, the remains of a handsome and commodious bath attracted my observation; it had been well constructed of excellent brick and neatly ornamented with lackered tile-work. The pipes for conducting water and the stoves for heating it might still, without much trouble, have been rendered perfect. But my rambles, although extended four or five miles beyond this place, among the mountains and through the valley, were not recompensed by any thing that wore even the semblance of antiquity, except some vestiges of a stone building near the ruined village. They appear on the summit of a hill whence the whole road to *Cáshán* was distinctly seen, and that city with the long line of gardens behind it;

on days less hazy, mount *Damāvand* has often been discerned from this spot. If complete dilapidation be a proof of age those vestiges may boast of many centuries. Their situation would indicate a castle; but on the inconsiderable space which they cover may have once stood a Fire-temple; or, perhaps, one of those edifices wherein the *Gabrs* are accustomed to expose their dead.

We set out from *Gabrábád* about five o'clock on the twenty-seventh, and a little before ten in the morning reached our tents at *Cáshán* (كاشان), after a journey of fifteen miles and three quarters over a country in general flat; through which the road was in some places rugged and stony. On both sides at various distances were villages; but to me the greater number seemed deserted. As we approached *Cáshán* the Ambassador was welcomed by an *istikbál* very numerous and respectable, comprising the chief *tájers* (تاجر) or merchants, the *ked khudás* (كدخدا) or householders, with all the principal inhabitants of that city; and at their head the *Hákem* (حاكم) or governor himself, *MÍRZA' ABU'L KA'SEM* (میرزا ابو القاسم) accompanied by *AKA' MUHAMMED JAAFER* (انا محمد جعفر), brother of *MÍRZA' ZI'N ALA'BEDI'N* (میرزا زین العابدین) already mentioned as *Vazír* or minister to the Prince of *Shíráz*. Having been conducted by these great men quite through the *chárbágh-jedíd* (چار باغ جدید) or "new garden," (a work of the indefatigable *Amin ad'douleh*) we halted at our camp near the old "royal garden," denominated after one of the

Sefevi monarchs, *Bágh-i-Sháh* (باغ شاه), and adorned with many stately cypresses.

The oldest accounts of *Cáshán* that I have discovered were written in the tenth century; it appears from the MS. *Súr al beldán* that the city was then small but well supplied with the necessities and conveniences of life: and abounding in fruit; it was infested, however, by scorpions of a black and most venomous kind, that killed all persons whom they stung⁽⁸⁾. In the printed "Geography of EBN HAUKAL," (p. 171) those black scorpions are described as very numerous at *Cáshán*, "and another species called *heirarah* (حیراره)." From the MS. *Seir al belád* we learn that in the thirteenth century *Cáshán* was remarkable "for its manufacture of pottery; and the earthenware was, accordingly, sent into various provinces;" and "the apricots of that city," adds the MS. "are extremely delicious, and considered when dried as acceptable presents in distant countries where apricots so excellent cannot be found. But at *Cáshán* are also black scorpions larger than any produced elsewhere⁽⁹⁾.

(8) وقاشان شهری کوچک آسک باخصب و نعمت و میوهها بسیار و در آنها

MS. *Súr al beldán*.

صنعی از عقارب سیاه منکر هست که کرا بکزد بکشد

In another passage of the same page, the name of *Cáshán* is spelt as at present کاشان.

(9) ظروف سفالین و آنها را در عمل انظروف دستی است فراخ که بهیچ شهری مثل آن ظروف نسازند و از آنها ببلاد دیگر برند و بانجامست زردالو بغایت شیرین آنرا خشک سازند و برسم هدیه بسایر بلاد برند از آنچه چو آن زردالو بهیچ شهری دیگر نباشد و بانجامست از عقارب سیاه بکلانی انقدر که در جای دیگر نباشد

MS. *Seir al belád*. (Clim. IV.)

Cáshán (كاشان), says the geographer HAMDALLAH, is a city of the fourth climate; "founded by Zobeidah Kha'tu'n the "wife of HARU'N AR'RASHÍ'D, under the zodiacal sign of "the virgin. In its vicinity is a clay-built castle called *Fín*. "*Cáshán* enjoys a warm climate, and is watered by means of "channels from *Fín*, and by the river which flows from *Kuh-rúd* and *Níáser*; and in winter the cold is not so excessive "as to cover those streams with a great quantity of ice; "but there, as at *A'vah*, the water is preserved frozen in "pits or wells until the heats of summer. *Cáshán* is of mid- "dling elevation; among its fruits the melons and grapes are "particularly excellent"⁽¹⁰⁾. Among the reptiles there, HAMDALLAH adds that the "scorpions are very numerous "and of deadly sting, which, however, it is said, they seldom "employ against a stranger"⁽¹¹⁾.

AMÍ'N RA'ZÍ, author of the *Haft aklím* or "Seven Climates;" after a vague and hyperbolical encomium, wherein he compares and prefers the buildings and streets of *Cáshán* to the

⁽¹⁰⁾ زبیده خاتون منكرجه هارون الرشید ساخت بتالع سنبله و برظاهران شهر قلعه كلین است و انرا فین خوانند هوای ان شهر گرمسیرست و ابش از کاریز فین میروند و رودی که از قهرو و نیاسرست و بزمستان سرما چنان ندود که یخ بسیار بگیرند و انجا نیز همچو اوه آب در چاه یخ می بندد تا بهنگام گرما باز میدهد و ارتفاعش وسط بود از میوههاش خربزه و انکور نیکوست

(MS. *Núzhāt al Cúlúb*. Geog. Sect. ch. 2.)

⁽¹¹⁾ در انجا عقرب بسیار بود و قتال باشد، و گویند غریب را زخم کمتر زند
MS. *Naz. al Cúlúb*. *ibid.*)

cheeks of lovely damsels and *Houries* resplendent with beauty; condescends to inform us, in plainer language, that "it is a modern city having been founded under the celestial sign Virgo, by ZOBÉIDAH the queen of HA'RU'N AR'-RASHI'D; and in truth" adds he, "the purity and sweetness of this place cannot be equalled in all *Irán*, nor even in the whole world. And there is at *Fín*, issuing from one rock, a considerable fountain such as the most experienced travellers have rarely seen or described; the gardens and cultivated fields of *Cáshán* are chiefly watered by this stream; and destructive scorpions abound among the reptiles of the city, but do not sting foreigners" (12).

Notwithstanding the recent origin here ascribed to *Cáshán*, I am inclined to suppose that queen ZOBÉIDAH only enlarged or embellished a place already peopled; for the venerable EBN AASIM of *Cúfa* describing the great battle of *Cádesíah*, which in the year 636, destroyed the hopes of YEZDEJERD, the Persian monarch, informs us that "to join the royal army, SHI'RZA'D, *Váhy* or governor of *Kum* and *Cáshán*, marched, with twenty

(12) و کاشان از شهرهای جدید است و زبیده خاتون منکوحه هارون الرشید
فرا بطالع سنبله بنا نهاده الحق بشیرینی و پاکیزگی آن شهر در تمام ایران بلکه در
جهان شهری نیست و در فین چشمه ایست عظیم که از یک سنگ بر می آید
چنانچه سیاحان جهان مثل آن چشمه کمتر نشان داده اند و اکثر زراعت و باغات
کاشان برین آب است و از حشرات عقرب قتاله در شهر بسیار می باشد اما بر
غریب مضرب نمیرسانند
(MS. *Hafz Akkím*, Clim. IV).

“ five thousand troops, cavalry and infantry ”⁽¹³⁾. At the subsequent battle of *Nuhávend*, these cities contributed, according to the same historian, twenty thousand ; a circumstance which may be ‘dated’ above one hundred years before the existence of Queen Zobeidah. Indeed some have assigned the foundation of *Cáshán* to TAHMU’RAS, one of the earliest kings ; and an etymology for its name is offered by an old Persian writer who classes it among the ancient cities. On the subject of its antiquity I must refer to the last article of the Appendix.

Concerning the fruits and the warmth of *Cáshán*, our positive testimony can be offered in confirmation of the account above given. We found the pears, figs and grapes delicious, and some of the melons were equally large as exquisitely flavoured. Major Stone and I measured one nearly spherical, which in circumference was two feet and nine inches ; we divided between us and preserved its seed ; but this, from experiments lately made, seems to degenerate in our English climate. Although the mornings and nights were cool, the Thermometer rose between two and three o’clock, both on the twenty-seventh and *twenty-eighth (of October) to 72 degrees ; indeed without the vaulted chambers and cellars (or those subterraneous recesses called *sardábah* سردابه)

⁽¹³⁾ دیگر شهیر زاد ولی قم و کاشان با بیست و پنجهزار سوار و پیاده
(MS. *Tarikh i Aasim e Afsi*.)

attached to almost every house, people could scarcely endure the heats of summer in this place⁽¹⁴⁾.

With respect to the scorpions, I can give but a negative testimony in favour of their generosity towards strangers. None of our party suffered from those creatures; yet it was acknowledged by many of the inhabitants that five and twenty or thirty persons had, within the last year, perished by their envenomed stings; to avoid which, bedsteads raised from the floor on high feet were, as I heard, very generally used⁽¹⁵⁾.

Some of our gentlemen visited the fountain celebrated by AMI'N RA'ZI' in the passage extracted from his Manuscript work (See p. 89). They found the garden of *F'in* a very pleasant spot, and the water most admirably pure and clear; workmen were employed there in preparing a house for the king and his *Harem*. This edifice, originally designed as a summer residence for the king's brother (now dead) HUSEIN KULI' KHA'N (حسین قلی خان), rivalled, it was said, the new palace of *Fattehábád* at *Ispahán* in the glowing colours

(14) My Journal has thus marked the degrees to which the Thermometer ascended on the twenty-eighth of October. At 7 in the morning, 46; at a quarter past 8, 54; at noon, 69; and at half past 2, 72.

(15) From Pliny, (after Aristotle) we learn that the scorpions on Latmus, a mountain of Caria, while they killed the natives of that country, were harmless to strangers. "In Latmo Cariae monte Aristoteles tradit, a scorpionibus hospites non lædi, indigenas interimi;" (Nat. Hist. Lib. VIII. 59). The subject of scorpions must be resumed in the Appendix.

that enriched the glass of its windows; *Fín* is about three miles and a quarter from the city.

We remained at *Cáshán* from the twenty-seventh until the thirty-first day of October, and had ample leisure to explore the city, which, to me at least, appeared much larger than *Shíráz*, and superior in population and the lively stir of business. *Cáshán* is remarkable for the excellence of its weavers; for its various manufactures of silk and cotton stuffs⁽¹⁶⁾, velvets, and a sort of shawls worn and esteemed in the most remote provinces of the empire; and above all, for its copper-ware, generally tinned or whitened so as to resemble silver. As I rode through the *Bázár-e-misgarán* (بازار مسگران), or "quarter of the copper-smiths;" their ponderous hammers incessantly rising and falling, assailed my ears with a more violent noise than any thing since the first broadside fired from our ship at the Arabian pirates in the Persian gulf. Some of our attendants had, during the whole journey from *Búshehr*, dispensed, even at *Ispahán*, with many culinary utensils, that they might supply their wants at *Cáshán*. Here were several *dík bárs* (دیکبار) so ingeniously contrived and so neatly executed, that they would not injure the cookery whilst they might ornament the kitchen even of an English epicure. The *Díkbar* comprises various articles, from twelve to thirty,

(¹⁶) A man selling striped handkerchiefs at our tents, recommended his goods by declaring, in language familiar to a Persian, "that their colours were as unchangeable as the decrees of fate."

fitting one within another, the outer being a kettle or pot; the price is according to the size and number of those articles, from fifteen to fifty *riáls*, or from thirty shillings to five pounds.

Paying a visit one morning to ABU'L HASSAN KHA'N at the garden-house of the *Chárbágh*, I saw a quadruped, beautifully formed and spotted, which was described by the man who held it, as a young *palang* (پلنگ) or leopard, brought from some place on the road leading to *Hamadán*; but another declared that it was a *yúz* (یوز) or beast of the lynx kind, trained to assist in the chase, and carried, occasionally, on the huntsman's horse. This account I am inclined to believe, as from DOWLET SHA'H in his "History of the Persian Poets," we learn that a place between *Kum* and *Hamadán* was celebrated for the *yúzes* it produced⁽¹⁷⁾. At *Cáshán* were offered for sale, by the heirs of a person lately deceased, some Manuscripts, being, in general, fine copies of works not very rare. This city as a native informed me, contains thirty

(17) "*Ferúhán*," says the biographer, "is a district in the territories of *Kum*; situate between that city and *Hamadán*; and the author of the geographical work, entitled *Súr al ákálím*, relates, that the vicinity of *Ferúhán* affords very fine *Yúzes* for hunting; and that throughout the world no place furnishes such *yúzes* as *Ferúhán*, whence they are sent as gifts worthy of kings."

اما فراهان قصبه ایست من اعمال قم و در میان ولایت همدان و قم افتاده و صاحب صور الاقالیم می آورد که در نواحی فراهان یوز شکاری خوب بدست می آید که در اقالیم مثل آن یوز نیست و بجهت سلاطین آن یوزهارا بتحفه می بزند (MS. *Tezkirreh*; in the account of JELA'L BEN JAAFER FERA'HA'NI.)

mosques, twelve publick baths, and ten *madrassehs* or colleges, of which one is a new and very handsome building; the city has also six gates; and its circumference is reckoned equal to one farsaṅg.

During our residence here, a fellow was punished for some offence committed before we left *Ispahán*; where, being the servant of MUHAMMED BEG, (assistant on our march to the *Méhmándár*,) he had not only arrested and insulted an infirm old woman who was going for medical advice to the Surgeon's tent, but exceeded his authority by robbing her of two *riáls*; besides which, he beat the Surgeon's Persian attendant, who had interfered in the woman's behalf; and completed the measure of his guilt by condemning in the grossest terms, all *Farangkis* or Europeans to the infernal regions. These circumstances were represented to the Ambassador, who demanded satisfaction from MUHAMMED BEG; but he connived at the escape and concealment of his servant, swearing that he had taken refuge in a *masjed* or mosque, from which sacred asylum it was not possible to drag him. This excuse he employed while we remained at *Ispahán*, with hopes that in the bustle of a march all offences might be forgotten. But the Ambassador had declared that he would never admit the assistant to his presence unless the culprit should accompany him; many efforts were made, in vain, to soften this resolution; and MUHAMMED BEG perceiving that he must either relinquish the expectation of pre-

sents, usually bestowed to persons in his department, or resign the offender to justice, despatched a messenger who brought him nearly an hundred miles, by rapid marches, to our camp at *Cáshán*; where immediately on his arrival he was flogged by some stout *ferúshes*, and severely cudgelled by his own master, who indemnified himself by many hearty blows for the trouble which this servant had caused him. The Ambassador thought an example of unrelenting rigour necessary, as the punishment inflicted on a former occasion (See Vol. II. p. 225,) was not found sufficient to repress a spirit of insolence towards Europeans, which had lately become manifest.

After a ride of two hours and a half, we arrived on the thirty-first day of October, at *Nasrábád* (نصرا باد), a mud-walled town, containing about three hundred houses, with a çaravansera, some corn fields and cotton plantations; distant from *Cáshán* ten miles and a quarter; the road was flat and good. About the second mile we crossed a stream which waters the village and gardens of *Ghyath ábád* (غياث آباد) on the left; a little beyond this we saw on the right *Isa ábád* (عيسى آباد); and near it, on the same side, another village called *Hárún ábád* (هارون آباد) after the great *Khalifah*, to whose name is generally subjoined the Arabick epithet, *rashíd* (رشيد), prudent or sagacious, one who leads in the right way.

Half a mile farther, towards the left, and situate on a rising ground, were the trees and houses of *Kheirábád* (خير آباد); and,

nearly opposite, the village of *Núshábád* (نوشاباد). At eight miles from *Cáshán* we passed on the right *Alí ábád* (علياباد) with its gardens. Of all those villages which I have mentioned, and several others seen this day, *Alí ábád* appeared most flourishing, although the clay-built castle had fallen to decay. Here we saw the tomb of some venerable *Imám-zádeh* or saint, with its green-tiled roof; and a mud-walled place called *Múrchan* (مورچان) now uninhabited, but exhibiting many vestiges of former cultivation. We heard that within eleven years of the *Amín ad douleh's* government, this country had been improved by the construction of one hundred and fifty *canáts*, or subterraneous aqueducts; and that each cost three thousand *túmáns*; thus forming, altogether, a sum exceeding four hundred thousand pounds; which was gently levied by equitable assessments on the various districts in proportion as they benefited by the distribution of water.

Nasrábád proved still warmer than *Cáshán*, for at one o'clock the Thermometer rose to 79.

We proceeded early on the first of November to *Sinsin* (سندسین), and encamped there after a journey of ten miles, close to the handsome *caravansera*, another work of the *Amín ad douleh*; erected about three years before at his own expense. The road lay through a sandy waste, so flat that this building was in view during almost the whole march; some remains of villages appeared near the mountains on

our left, while the desert seemed equally boundless as barren towards the right. *Sinsin*, according to report was, in former ages a very extensive and populous village; but the houses are now in a state of ruin. Behind the *caravansera* runs a stream of water, and near it are a few hovels wherein some people reside who watch the cotton and barley fields. Here several partridges were shot; and the Thermometer about noon stood at 78.

From *Sinsin* we marched soon after five o'clock on the second, and arrived at our tents near the *caravansera* of *Pásengán* (پاسنگان) at half past eleven; this was a journey of twenty one miles and three quarters; the road in many places very hilly. At four miles we rode among the ruins of *Deh-i-nar* (ده نار), once a considerable village, but pillaged and depopulated by the *Turcománs*; some walls and even chambers of handsome houses yet remain; and near them on the right, a fine rivulet gushes from an eminence close to the road side. At seven miles we passed a new *caravansera*, denominated from a stream of "brackish water" that runs not far beyond it, the *Cáravanserá-i-áb-i-shúr* (کاروانسرا آب شور). This also, is a memorial of the *Amín ad douleh's* liberality, and here he has stationed guards for the protection of travellers.

Some inequalities of the road prevented us from seeing, until within a mile, either our tents or the *caravansera* at *Pásengán*; although not only *Kum*, the next stage, was visible,

nearly seventeen miles beyond this place, but even Mount *Damávand* (دماوند) had been all day in sight, at the distance of one hundred and forty or one hundred and fifty miles, rising far above the horizon, towards the north-east. The only building or habitation of any kind at *Pásengán*, is, I believe, the *caravansera*; which was founded by a merchant of *Cazvín*, named HA'JI MUHAMMED BA'KER (حاج محمد باقر); attached to it are two *barkeh* (بركه) or reservoirs of water. We found the weather here unpleasantly warm, the Thermometer at one o'clock rising to 84.

Our march on the third of November commenced at five o'clock in the morning, and ended at ten, when we entered *Kum* (قم), having travelled sixteen miles and three quarters; during most of which we had in view before us the gilded cupola of that city's chief mosque or sanctuary; at sunrise it appeared like a globe of fire. About seven miles from the last halting-place we passed a village called *Langrúd* (لنگرود) with a few trees, situate on the right; but more than half the houses had been long deserted and were mouldering to decay. As we advanced, the remains of habitations, gardens, and tombs, became so numerous as to evince a considerable degree of former population; and it was contrived to assemble, from different parts of the country, although now very thinly inhabited, a respectable *ptshwáz* or *istikbál*, composed of well-dressed horsemen, and a ragged pedestrian rabble in proportionate numbers; this crowd was led by HA'JI

HUSEIN B. 'BA' (حاجي حسين بابا) the deputy or *nâieb* (نایب) of MĪRZA' A'BU'L KA'SEM CA'SHI, (میرزا او القاسم کاشي) the governor, then absent. Many compliments having been offered as usual to the Ambassador, we all proceeded towards the city, and our tents beyond it, riding through extensive ruins; at least two thirds of the buildings seemed to have been untenanted for fifty or perhaps an hundred years; they covered a space of some miles, and confirmed the accounts left us by several writers concerning the magnitude of *Kum*.

Yet in the two most ancient geographical treatises that I have had an opportunity of consulting, this city is not described as remarkable for its size. On the contrary, having noticed, as in a passage before quoted (p. 87) that *Cáshán* was small, the MS. *Súr al beldán* adds "and all the cities of this province (*Kúhestán* the mountainous region, *Jebál; Irák A'jemi*, or Parthia,) are, except *Raï*, which is very considerable, nearly equal in littleness, one to another." "But *Kum*," as we read in the same work, "is a pleasant place with much verdure; and around it has been constructed a rampart; and it derives water from wells; the trees there are numerous, and the fruits abundant; such as pistachio nuts, filberds, and others; and the houses both at *Kum* and *Cáshán* are mostly built of clay"⁽¹⁸⁾.

(18) و در تمامت شهرها کوهستان بغیر از ري که شهری بزرگست باقي همه در کوچکی بیکدیگر نزدیک می باشد - اما قم شهر خوش و نزه و سبز است و حوالی

Although EBN HAUKAL's work agrees in general with the *Súr al beldán*, yet we here find a variation, caused probably by one of the thousand errors in that Manuscript from which I published several years ago my translation of the "Oriental Geography;" according to this, (p. 171) "*Kum* has not "any walls," and it adds that, at certain seasons a considerable stream runs by the city gate.

A passage already quoted from the chronicle of AASIM E CU'FI, expresses that the united contribution of troops furnished in the year 636, by *Kum* and *Cáshán*, amounted to twenty five thousand men.

We learn from the *Seir al belád* that "*Kum*, a city in the "land of *Cúhestán*, or the hilly region, is situate between "*Sáveh* and *Isfahán*. It is of considerable size, and abund-
"antly supplied with every thing necessary; but at present," adds this Manuscript," (a work of the thirteenth century)
"the city is mostly in ruins, and all the water used there is
"drawn from wells"⁽¹⁹⁾. We afterwards read that according

ان سوري برآورده و اب انجا از چاه مي باشد و در ان شهر درختان بسيار و منيه وانر
هست مثل فستق و بندق و غيره—و خانها قم و كاشان غالب از كل مي باشد
(*Súr al beldán*). In this old MS. *dirakhtán* is often used as a plural.

(¹⁹) قم شهر يست بزمين كوهستان ميان ساوه و اصفهان و ان شهر كلانست
همه چيز در ان فراوان بشهر گرفته شد—و اكنون بيشتر ان شهر خرابست و اباهي
انها همه از چاهها است
(MS. *Seir al belád*. Clim. IV.)

to some ingenious authors there is near *Kum* a certain mine of salt, from which, if any person who has not deposited there the price, take any salt away, the ass that carries it shall become lame; that there also, is a mine of gold and silver, which has not been indicated to the inhabitants lest they should neglect their agricultural labours; and a talisman is then noticed, made to guard the citizens from serpents and scorpions, and banishing these reptiles to a neighbouring mountain, where they so abound that no person is able to pass over it.

Kum, as we learn from the geographer, HAMDALLAH, is a city of the fourth climate; founded under the zodiacal sign *Gemini*; and "its ramparts in circumference exceed ten thousand paces, being by forty more, according to report, than the circuit of *Cazvin*. Its climate is temperate and it "is watered by a stream that flows from *Jerbadekán*"⁽²⁰⁾; and at *Kum* as at *A'vah*, adds HAMDALLAH, water frozen during winter is preserved for use in pits or wells until the heat of summer dissolves the ice. The water of *Kum* has a slight tendency towards brackishness. Among the chief productions of this place, says he, are wheat and cotton, which grow in great abundance; and of its fruits the best are

(20) دور بارش زیاده از ده هزار کام است گویند بچهل کام بر باروی قزوین
زیادست هوايش معتدل است و آبش از رودی که از جربادقان می آید
(MS. *Nuzhāt al Culūb*. ch. 2.)

pomegranates, pistachios, melons and red figs; the cypress trees are very beautiful. He then describes the people as bigots of a certain *Muselmán* sect; and adds that in his time (the fourteenth century) *Kum* was mostly fallen to ruin; although the ramparts continued for the greater part uninjured.

From the MS. *Haft al'ím* or "Seven Climates," we learn that the soil of *Kum* is enriched or sanctified by the remains of several *Muselmáns*, distinguished for their orthodox piety; four hundred and forty four *Imámzádehs* or descendants of the *Imáms* and other persons of religious celebrity, having there found repose; and among their tombs, one is resplendent with divine light, being the burial-place of (فاطمه) *FATIMAH*, sister of the *Imám ALI MU'SA AR'REZA'*, (امام علي موسي الرضا). The mild climate of *Kum*, and its excellent fruits are then noticed, "and it is reported," adds the Manuscript, "that aloes, there, does not yield any "odour." (و كويند در آن ولايت عود بوي ندهد).

It is unnecessary to quote some minor Persian geographers, since they merely repeat the words of those writers from whose works I have extracted the passages above given.

That *Kum* is considered as a place of remote antiquity, appears from the lines in *FIRDAUSI'S Sháhnámeh*, which represent *CAI KHUŠRAU* or *Cyrus* rewarding his favourite generals with the government of towns and provinces; he commanded, says the poet, that to *GU'DERZ*, should be

given a written assignment not only of *Kum* but of *Isfahán*; *بفرمود تا عهد قم و اصفهان* ⁽²¹⁾. A MS. Chronicle in my collection, anonymous perhaps because imperfect, assigns the foundation of *Kum* to CAI KOBÁ'D, the great grandfather of Cyrus, and supposed by Sir William Jones to have reigned about the year 610 before Christ. Some accounts indeed would allow to this city a much higher degree of antiquity; for they attribute the construction of it to TAHMURAS, who may be placed before CAI KOBÁ'D at least two hundred years ⁽²²⁾.

Whatever monuments of those early times existed prior to the fourteenth century, were probably destroyed during the horrible visitation of TAHMU'R; the ruins at present visible are extensive, and occupy a much more considerable space than the inhabited houses. These, however, in proportion to their numbers, contain more handsome females, if I may

(²¹) *Kum* is mentioned once again (and, I believe, not more often) in the *Sháh-námeh*, where we find it described as belonging, with *Isfahán*, to the second of those four portions which constituted the empire of NU'SHIRAVÁN, according to his division in the sixth century of our era; *ذكر بهر زو بد قم و اصفهان*

(²²) Many circumstances indicate CAI KOBÁ'D to be the Cyaxares of our historians, although Chronologers differ much in their opinions respecting this Median sovereign, (See Scaliger, Usher, Prideaux, Jackson, &c.) From a passage of Æschylus (*Μηδός γὰρ ἦν ὁ Κροῖσος*, &c. *Persæ*, 782), Sir William Jones declares it evident that the first king commemorated there by the Tragedian is Cai Kobad, "whom the Greeks call Cyaxares." (*Hist. of Pers.* prefixed to Nadir Shah). *Kum* seems to occupy the site of ancient *Chauon* (*Χαυών*) mentioned by Stephanus (*de Urbib.*) and probably is the same with Ptolemy's *Choana* (*Χοανα*), Lib VI. c. 2.

judge from those that appeared on the walls and in the streets, than either *Shiráz* or *Isfahan*⁽²³⁾.

That *Kum* has been fertile in religious excellence we learn from many MSS. besides the *Haft Aklīm*, before quoted, (p. 102) which notices, in general, *four hundred and forty-four* personages, who flourished here and died in the odour of sanctity, whilst other works very formally record their names and authenticate their miracles; but of these the reader must not expect from me a more particular account; even now, this place, according to report, abounds with men the most pious; although it is paradoxically asserted that their women are not by any means of a character corresponding⁽²⁴⁾.

(²³) The families resident at *Kum* do not amount to above two thousand, as a native of that place acknowledged, nor even to seventeen hundred, in the estimation of a well-informed traveller; yet when Chardin visited this city about one hundred and forty years ago, it boasted of *fifteen thousand* houses. Of the numerous *Madrasahs* or colleges which in former times embellished it, all, I believe, have fallen to decay; one has been lately built by the present king; this edifice is decorated with lackered tile-work, and contains in the inner court a *hawz* or reservoir of water, with a small garden at each of the four corners, and a bath, also a *khalwet* (خلوت) or private apartment to which the Monarch may retire after the performance of his *ziāret* or religious devotions at *FATIMAH'S* Holy Tomb. Of twenty handsome mosques once crowded by the pious *Kumites*, two or three only have been saved from ruin.

(²⁴) From a shrewd *Mazānderāni* who seemed to hold in contempt the reputed sanctity of *Kum*, I learned that the principal inhabitants, even the *Mollās* or priests of this city, entertain such an heretical fondness for spirituous liquors that they keep in their houses the strongest arrack, professing to use it merely as a remedy against the stings of scorpions. A scandal of the same import was whispered respecting the true-believers of *Cashan*.

Here we remained during the fourth day of November, when the morning was cold, dark, and cloudy; and the sun scarcely perceptible; a circumstance in Persia of very rare occurrence. The Thermometer at eight o'clock was down to 52; at ten it rose to 60, at noon to 63, and soon after three it stood at 78.

We discovered that the saints of *Kum* had not wholly composed those crowds which welcomed us on our approach towards this city. To the *istikbál* of inhabitants had been joined many *Iliáts* from a neighbouring *ordú* (اردو) or camp, and various travellers belonging to a numerous *Kofilah* (قافلة) or caravan, of which the mules and camels were reposing outside the walls; people also had been brought from distant villages to augment the multitude. We purchased here a thousand walnuts (*girdú*, گردو) for one *riál* or about two shillings; and for the same price were sold five large chickens or hens.

I sketched from a spot near our tents the holy tomb with its golden *gumbed* (گنبد) or cupola; (See plate LXII). This is the building which derives celestial splendour from the body of *FA'TIMAH* deposited within it, according to the *Haft ak'ám*, above quoted, (p. 102). At the sanctuary of this mosque, where the most atrocious criminal may screen himself even from royal authority, *ABU'L HASSAN KHA'N*, late Ambassador at the English court, took refuge several years

ago, and saved himself from the king's anger during four days; when, although it was forbidden to supply him with food, the women who came on *ziâret* or visits of devotion, to the consecrated shrine of FA'TIMAH, brought him clandestinely a little bread and water; meanwhile, by the intercession of a powerful friend, he was forgiven. It is natural to inquire what offence he had committed; his only crime was being the nephew of HA'JI IBRA'HIM (حاجي ابراهيم), whom the king had put to death.

From some ruins near a cotton plantation not much beyond our camp, I made a view of the *Kuh-e-Telesm* (کوه طلسم) or "Mountain of the Talisman;" distant in a north-western direction about eight or nine miles. To this spot the snakes and scorpions were by præternatural art banished from the city as a Manuscript already quoted has informed us; according to one story, however, for there are many traditions attached to the mountain, its talisman had not an object apparently so beneficial; but was constructed that those who might endeavour to ascend the eminence should never return; and no person has been found so adventurous as to attempt it since some fatal experiments made by order of SHA'H ABA'S. It is said that from whatsoever quarter this mountain may be viewed, the aspect presented is always the same; and if any opinion can be formed from three sketches which I made at various distances while passing it on the eastern side, this popular report is not altogether