

bitants attribute it to *ZOHÁ'K*. They consider also, as of most remote antiquity, a tall *mináreh* or spire, and some *gumbeds* or cupólas and vaulted buildings, which, however, to me appeared the works of *Muselmán* ages. The great *masjed* or mosque and other publick edifices have been spacious, and richly ornamented with coloured tile-work; but the city is much decayed, and retains very little of the beauty, extent and population for which it was once celebrated. As we rode along the streets, several dogs of a large and peculiarly ferocious breed, attacked us from the low walls and flat roofs of various houses, attempting to snap at our heads; and we found it difficult to hinder some of them from seizing our horses by the heels. I was politely received at the handsome house of *ASHRAF KHÁ'N*, the *Hákem* (حاكم) or governor, whose sons had visited me at *Keilún*, as before related. The *Khán* was himself absent at *I'ráván*; after an excellent breakfast of sweetmeats, eggs, rice, pickles, fruit and sherbet, I perambulated the town and observed many remains of large and commodious mansions, ruined, as my guides declared, during the wars of *NA'DIR SHA'H*. That *Damávand* had once extended over a considerable tract of ground was evident; and the inhabitants report, that its edifices covered nearly four farsangs, as still marked by the ruins of its original gates; and that the *Nak-káreh Kháneh*, above mentioned, was not formerly, as now, outside the city, but skirted with houses to the distance of at least a mile, in the direction of *Aien e' werzán*. I remarked several rooms, ceiled, as at *Firúzkúh*, with split or whole trunks of poplar-trees, laid close together. It was reckoned among the chief wonders of this place, that the great mountain of *Damávand* cannot be seen from the city which bears its name, although distant (its base at least) only four farsangs, or about fifteen miles; whilst its snow-crowned summit is visible, according to local belief, in the farthest regions of the earth. However exaggerated this latter part of the description may be, I can testify that the former is true; a view of it taken from the roof of our house at *Tehrán* is given in Pl. LXIII. That stupendous mountain, as many persons informed me, contains vast quantities of sulphur; and the water of a fountain issuing from it, is sufficiently hot to boil an egg thoroughly without the intermediate assistance of fire.

No one, they positively declared, had ever succeeded in ascending to the top, which is at all seasons covered with snow; but many adventurous men have perished in the attempt; they sunk, it is supposed, into sulphur-pits, concealed by the snow. Few endanger their lives by climbing higher than the medicinal baths; which, during summer, numerous invalids frequent; and so far, it appears, our ingenious countryman Sir Thomas Herbert, was attracted by curiosity, early in the seventeenth century⁽¹²³⁾. Concerning this mountain and the city to which, probably, it has given a name, I shall now extract some passages from the works of Eastern writers. Whilst in the printed version of EBN HAUKAL'S geography (p. 172), we read that Mount *Damāvand* was discernible at a distance of *fifty* farsangs around; that no man was ever said to have ascended to its summit, and that according to Persian romances, *Zohāk* was confined within it; that (p. 178) it is the most Eastern of all the mountains in *Tabristān*, and did not abound with trees; the MS. *Sūr al beldān* thus more fully describes it—" *Damāvand* is a mountain of such considerable height that some persons have discerned it at the distance of one hundred farsangs, or still farther; and it is said to be visible even from *Shīrāz* in *Pārs*; and the humble author of this work has seen it himself from the neighbourhood of *Isfahān*; but he never heard that any man had been exalted by ascending to its highest point; and amongst the frivolous and erroneous traditions of the (Fire-worshipping) Persians, there is one which represents *Zohāk* as continuing immortal in a quadrangular place high up on this mountain, where all the sorcerers and magicians have assembled, from various quarters of the world, and constructed their habitations"⁽¹²⁴⁾. The

(123) "Higher up into the air is the high peak of *Damoan*, by Strabo in his 11. lib. " called *Japonia*; whose top (shaped like a pyramid) surmounts as some think all other parts of *Taurus*; up which defatigating hill, nevertheless, we scrambled, but with difficulty." "The reason why we rode up was out of curiosity to see the baths, so generally resorted to." *Travels*, p. 209, Third Edition, 1665.

(124) کوه دماوند—وان کوهی عظیم بلند می باشد چنانکه کسانرا آن کوه صد فرسنگ دورتر مشاهده می افتد و می گویند که آن کوه چندان بلندست که از شیراز باوس آنرا می بینند و این ضعیف را آن کوه از نزدیک اسفهان مشاهده شده

next page informs us, that in Mount *Damávand* are mines of copperas (زاج), and of (سرمه) a kind of antimony; and (five pages after), the author declares that he had seen it from the city of *Rai*; "and heard that it had been discerned by several persons from a spot near *Sáveh*; and it extends itself in the midst of other mountains, and its summit resembles a lofty conical dome, and from its base to the highest part is a distance of four farsangs" (125). He then repeats the story of *Zohák* and the magicians under the mountain, from which a vast body of smoke (دودي عظیم) perpetually ascends. *FIRDAUSI*, who preserves so many old traditions of the Persians, has not omitted the story of *Zohák*, but particularly describes his imprisonment in a dark and narrow pit on Mount *Damávand* (126); and this circumstance is noticed by many other poets and romance writers, whom it is unnecessary to quote. *EBN KHALCÁ'N*, whose original Arabick work I have not seen, informs us, (according to the MS. Persian translation of it) that "*Dumbávand* (*Dunbávand* دمنبوند) is a territory in the district of *Rai* in *Jebál* (or *Irák Agem*), and by some called *Damávand*" (دماوند); but, adds he, "the former mode of pronunciation (or of writing) is more accurate" (والاول اصح). In the MS. *Tárikh-i-Tabristán*, an account of Mount *Damávand* is given, chiefly on the authority of *ALI EBN ZEIN AL CA'TEB*, who, in his book entitled the "*Paradise of Philosophy*," (کتاب فردوس الحکمت) mentions that from the village of *Asek* (اسک) to the summit, is a journey of two days; and this, (the summit) resembles a conical tower or pointed dome

است و هرگز شنیده نشد که هیچ یک در شاهق ان کوه مرتفع و مرتقی شده است و از هدیانات و مرخرفات اهل فرس یکی انست که دعوی می کند و می گویند که ضحاک حی قایم در بالا ان کوه مربع نشسته است و جمله ساحران از اطراف و اکفاف افق در آنجا مای می سازند و مجتمع می شوند (MS. *Sur al beldán*).

(125) و چنان شنوده شد که از نزدیک ساوه کسان ان کوه را دیده اند و ان کوهی است در میانه کوهها مغترش و در بالا ان مانند قبه بلند برآورده و از زیر کوه تا شاهق ان چهار فرسنگ است

بکوه دماوند گردش به بند
که بود از سیهی بنش نا پدید

(126) بسنگاه ضحاک! چون نوند
بکوه اندرون چای تنگی کزید

of a building; and it is on every side perpetually covered with snow; but, on the very highest part, there is a space of thirty acres (سی جریب) on which the snow never rests at any season. This space, he says, is sandy, and yields to a person's foot; and from it the other mountains appear like inconsiderable hillocks. On the top of *Damávand*, he adds, are thirty fissures or apertures (سی سوراخ), from which the smoke of sulphur issues with loud and terrific sounds; all these volcanick symptoms indicating, that "a fire certainly exists in the interior cavities of this mountain; and so violent is the wind which blows at this place, that no animal can endure it" (127).

In his extraordinary MS. work, the *Ajáreh al Makhlúkát*, or "Wonders of Creation," ZACARÍ'A CAZVÍ'NÍ has celebrated the great mountain *Damávand*, situate in the vicinity of *Rai*; its height, he informs, is such, that, on the back of the whole earth (بر پشت زمین), there is not any mountain more lofty. From his prolix account we learn, (besides most of the circumstances above noticed by other writers) that between this place and *Hamadán* is a distance of eight *merhilleh* (مرحله) or days stages; and that King Solomon imprisoned one of the most formidable dæmons in a cavern here; he multiplies the thirty volcanick craters or openings, mentioned in the *Tárikh-i-Tabristán* to seventy; and adds, that between this mountain and the sea is a space of twenty farsangs (بیست فرسنگ); his account closes with stories of a talisman. "*Damávand*," says the geographer HAMDALLAH, "is a celebrated and very lofty mountain, which may be seen at the distance of an hundred farsangs; it is situate east-ward of the territory of *Rai*. Its summit is never free from snow; in circumference it is equal to twenty farsangs, and exceeds five in height" (128). He

(127) که حقیقت شود در جزوف و میان کوه آتشی است و هیچ حیوان قرار نتواند گرفت از سختی باد که جهید
MS. *Tarikh i Tabristán*,

(128) کوه دماوند مشهورست و سخت بلند از عد فرسنگ باز توان دید بر شرقی ملک ری افتاده است قله اش هرگز از برف خالی نبود دورش بیست فرسنگ است و بلندی پنج فرسنگ زیادت بود
MS. *Nuzh. Culub*,

then mentions the flat ground of *one hundred acres*, on its highest part, and the sliding sand; also the ice, which falling down the mountain, sometimes overwhelms persons and destroys them. We learn also from HAMDALLAH, that the chief town of *Damávand* "was formerly called *Meishán*; belongs to the "fourth climate, and is situate in longitude, (from the Fortune Islands) 87-20; and latitude, (from the Equinoctial "line) 36-10. It was founded by CAIUMERATH, and the air "of this place is cold; and among the fruits which it produces, "the *Abbasis* are so excellent that they yield a *dúsháb* or paste "of which syrop is made"⁽¹²⁹⁾. Another geographer, SA'DEK ISFAHA'NI, says that "by day a smoke issues from this "mountain on which are several cultivated and inhabited "places; these are denominated *Damávand*, and the chief town "of them *Dímeh* or *Daimeh*"⁽¹³⁰⁾. This name is so written in the MS. *Tárikh-i-Tabristán*; and seems to form part of *Daimávand* or *Dímávand*, as the mountain has been sometimes denominated, according to the dictionary *Burhán Katea*, (ایماوند—نام کوه دماوند است). But from the resemblance of *d* and *v* in various Manuscripts, it appears *Weimeh* or *Wimeh*; and the printed tables of ULUGH BEIG describe *Wímah* (ویمه) as the emporium of *Donbawand*; assigning to it the same longitude and latitude as HAMDALLAH above quoted; although this geographer entitles the emporium *Meishán*. The variation

⁽¹²⁹⁾ دماوند قصبه ایست انرا میشان خوانده اند از اقلیم چهارمست طولش از جزایر خالداات فزک و عرض از خط استوا او-ی کیومرث ساخت هوای سرد دارد و از میوهاش عباسی نیکوست چنانکه از آن دوشاب گیرند MS. *Nuzhat al Culúb*, (ch. xix).

⁽¹³⁰⁾ و روز از آن دود متصاعد شود—و بر آن کوه مواضع بسیار آباد است و انرا دماوند خوانند و قصبه آن را دیمه گویند See the MS. *Tahakik al Irab*, in voce. The volcanic appearances have been noticed by writers before quoted; and their accounts are partly confirmed by Sir Thomas Herbert, who having ascended to view the medicinal baths, says, "we could discover thence the Caspian Sea, albeit eight score miles distant;—above it is composed of sulphur which causes it to sparkle each "night like *Ætna*: a pleasant object to the eye, but so offensive to the smell that it "requires a nosegay of garlick in the ascending." *Travels*, p. 209, edition of 1635. According to the celebrated historians MÍRKHOND and KHONDEMI'R, this phenomenon is ascribed by the Magians to CAIUMERATH, who having found the body of his son or grandson SIÁ'MEK, murdered by the *dæmons* or savages, buried it in a pit of this mountain, and on the mouth of the pit kindled a great fire; since which time, as the Magians relate, a flame issues frequently every day from the pit, and sinks into it again. See the MSS. *Rauzat as' Safá* and *Habib As'seir*.

in these accounts may arise from the great extent of that city which comprehended, under the general name of *Damávand*, several different villages and districts. I have already mentioned the reports of inhabitants who affirmed that the gates and walls had inclosed a space of four farsangs; and *Gílúrd* at the distance of two miles, seemed to me but a continuation of the town. But the mountain has more attracted the notice of Eastern writers than the city, however extensive; and my account of it would be imperfect without mention of an extraordinary circumstance to which the poets frequently allude; while grave historians have recorded it, and some philosophers endeavoured to explain, and reconcile it with probability or rather possibility. In describing the ten years siege of *Amul*, (p. 301), I reserved for the present occasion those terms on which peace was concluded between the Persian king *MINU'CHEHR* and the *Turánian* or Scythian invader *AFRA'SIAB*. Having informed us that hostilities ceased, *TABRI* thus proceeds with his narrative: "and the peace between them was made on these conditions, that a boundary should be established, separating the Scythian from the Persian territories. All beyond this line was to become the dominion of *AFRA'SIAB*, and all on this side was to be *MINU'CHEHR*'s; and neither was to encroach on the other's property; and they agreed that the strongest man should be chosen from *MINU'CHEHR*'s army, and that he should shoot an arrow, which, when fallen on the ground, was to mark the boundary. These terms having been mutually accepted, the treaty of peace was written. Then *MINU'CHEHR* from all his troops, selected a certain hero named *A'RESH*, than whom, throughout the world, there was no man of greater strength, nor one more skilled in archery. The king commanded him to ascend *Damávand*, which is not exceeded in loftiness by any mountain, and thence to shoot an arrow with all his might. *A'RESH* having ascended *Damávand* shot the arrow with such force that it passed from the land of *Tabristán* and fell on the bank of the river *Jaihún* or *Oxus*; and *AFRA'SIAB* was much afflicted, as it thus became necessary that he should resign to *MINU'CHEHR* his dominions situate between *Sarkhes* and the *Jaihún*; for the terms had been made and the treaty signed so that he could not

"recede from the conditions. He therefore withdrew his "army beyond the river *Jaihún*, thus established as the boundary, and MINU'CHEHR came forth from the castle of "A'mul and retired to the land of *Rai*"⁽¹³¹⁾. MI'RKHOND allows that this story is incomprehensible; yet relates the circumstances as preceding authors had transmitted them; the wonderful arrow, he says, was flying from sunrise till mid-day⁽¹³²⁾. This tale is repeated in the MS. *Farhang Jehángíri*, where we read, that to commemorate this event, the thirteenth day of the month *Tír* (October, or "the arrow") is celebrated as a festival, and considered auspicious by the (Fire-worshipping) Persians, like the *Nawrúz* or *Mihrgún*, and called *T'irgán* or the "arrow-festival"⁽¹³³⁾; and in this dictionary the river *Jaihún*, near which the arrow fell, is styled *A'mú*; and in the *Burhán Katea*, more accurately (as it appears) *Amún*⁽¹³⁴⁾. As that golden arrow, of such classical celebrity, which wafted *Abaris* through the air, has been a subject of much learned conjectural explanation, so we find that some have

(¹³¹) See the MS. *Tárikh i Tabri*, history of MINU'CHEHR. In this account we further read that the king appointed A'RESH (ارش) to be commander of all his archers. But a rare work (of which I have never seen a second copy) declares that A'RESH devoted himself for the advantage of his sovereign and the honour of his country, and that, as he had foretold, the exertion of his utmost strength in shooting the arrow cost him his life, and he was torn to pieces (پاره پاره شد). See the MS. *Naufúz Námeš* in the account of ancient Persian festivals, celebrated during (*تیرماه*) *Tír máh*, or October.

(¹³²) و این تیر از وقت طلوع آفتاب تا نیمروز حرکت میکرد
MS. *Rauzet al Sefá*. Hist. of MINU'CHEHR.

(¹³³) در این روز ازین ماء عید کنند و جشن نمایند و مانند نوروز و مهرگان مبارک گیرند و این روز را تیرگان نامند.
The learned Hyde of Oxford, who laments that his copy of the *Jehangíri* was defective and inaccurately written, seems, however, to have chiefly borrowed from it the account of this festival; and says that MINU'CHEHR was besieged "in castello *Tiristan*," (i. e. *Sagittarum regio*). (See the "Histor. Relig. Veterum Persarum," edit. 1700, p. 243 and 422). My copy of the Persian Dictionary for *Tiristán* تیرستان reads *Tabristán*, (تبرستان) more consistently with the word *A'mul* immediately following, thus,—

منوچهر که در قنعه تبرستان امل مستقیم شده بود
The usual manner of writing *Tabristán* with the initial ط is Arabick not Persian.

(¹³⁴) *Amú*, according to this Dictionary (in voce) is the abridgement of *A'mún*, celebrated river separating *Túran* (Scythia) from *Irán* or Persia, &c.

امو—مخفف امون است

attributed the exploit of A'RESH to magick, or to the assistance of an angel; whilst other ingenious commentators divest the story of its most marvellous circumstances, and suppose the arrow to express figuratively, that the Persians invaded and by their skill in archery, obtained possession of the enemy's country; that A'RESH was the successful general; that he determined the boundaries; and that by the magick characters inscribed on his wonderful arrow, nothing more is understood than the written orders which he despatched with the utmost expedition to the farthest borders of Persia. Others, however, are willing to interpret the story more literally; and, on the authority of different chronicles, DOWLET SHA'H informs us that the arrow was so contrived as to contain a chymical mixture of quick-silver and other substances, which, when heated by the sun, augmented the original force of projection in such a manner, that it reached to *Marv*. It appears incredible, says DOWLET SHA'H, that an arrow could be impelled at one shot to the distance of forty *merhillehs* or days journey; yet we are assured by the illustrious SHEIKH A'ZERI in his work entitled "Jewels of Secrets," that the great ABI ALI SI'NA (Avicenna) did not consider it as beyond the compass of human ingenuity. But if, according to the poet NIZA'MI ARU'ZI, the arrow flew from *A'mul*, and not from *Damávand*, the wonder may be reduced comparatively almost to nothing; for DOWLET SHA'H informs us that within one farsang of *Marv* is a place called *A'mul*, as we find near *Samarkand* the village of *Shíráz*; and in *Khuárezm* a village which bears the name of *Baghdád*. But on the authority of TABRI and other historians, we must suppose *Damávand* to be the scene of A'RESH's exploit; and it is not improbable that the poet ARU'ZI, like other writers, used *A'mul* for *Tabristán*.

After a halt of some hours at *Damávand* we proceeded nearly two miles to *Gílárd* (گیلارد), a beautiful village which the king had lately given to his son, the Prince of *Sári*, and he had consigned to the jurisdiction of his *Vazír*, the father of my *Mehmándár*. Here this young man was received by the inhabitants with every demonstration of a cordial welcome; and as his guest, I partook of their hospitality. *Gílárd* (گیلارد),

sometimes written after the Arabick fashion *Jilárd* (جیلارد), is said to have been a part of *Damávand* in former times; this seems highly probable from the vestiges of buildings in the intermediate space; and I should almost suspect that Pietro della Valle had confounded one with the other, when he mentions his "passing, (on the journey between *Firúzkúh* and *Tehrán*) several villages, and among others a large one called "*Ghilas* or *Ghilard*"⁽¹³⁵⁾; but that travelling in haste, he probably chose the road which leads to this place from *A'ien e werzán*, in a direction shorter by two or three miles than that through *Damávand*. My desire of visiting the ancient city had induced me to prefer the more circuitous way; but our muleteers with the baggage and spare horses came by the other.

On the seventeenth of March, we left *Gilárd* before six o'clock; at three miles a road to *Damávand* turned off on our right; at eight miles we crossed a small river running towards the south; and two miles farther we passed by the village of *Bú-mehen*, five or six hundred yards distant on our right. This is reckoned three farsangs from *Damávand*; three from *Gilárd* and as many from *Jájerúd*⁽¹³⁶⁾. At fourteen miles we crossed a brook, and about the twentieth or twenty-first mile halted near the river *Jájerúd*, and having breakfasted, rode through its stream; this, though not half full, was very wide and rapid, and lifted off their feet some of our mules, and others belonging to a *kofilah* from *Tehrán*; two or three of which were carried down by the current and almost drowned. Near this ford we saw, but did not enter, a handsome brick-built *caravanserá*, erected by the present king. The village of *Jájerúd*, though situate among the adjacent hills, was not visible from the spot where we halted. According to HAM-DALLAH, "this river *Jájerúd* flows from Mount *Damávand* to "the territory of *Rai*;" he adds that it is easily and copiously distributed in irrigation, supplying nearly forty drains or

⁽¹³⁵⁾ "Cavalcai dunque in fretta, e passai diverse ville: ma trà le altre una grossa, "chiamata *Ghilas* ó *Ghilard*." Viaggi. Lettera 4. da Cazvin, 1618.

⁽¹³⁶⁾ Sir Thomas Herbert, in his *Travels*, (third edition, p. 213) through some mistake (probably of *Damávand* for *Tehrán*) has described "*Bomaheem*, five and twenty "miles from *Damoan*."

channels; that *Rai* is chiefly watered by its stream, which in the spring season is subterraneously absorbed. "This river," he adds, abounds with the fish called *Kizl-áleh*, and in the "extent of its course runs five and twenty farsangs"⁽¹³⁷⁾.

Having crossed the *Jájerúd* we winded among hills for two hours and a half; then entered the great plain of *Rai* and saw before us, five or six miles distant, the city of *Tehrán*, where we alighted at five o'clock, after a journey (from *Gílárd*) of about thirty seven miles.

.....
(137) اب جاجرود از کوه دماوند بر منخیزد و بولایت ری میریزد—و ماهی قزل

آن درین رود بسیارست طولش بیست و پنج فرسنگ باشد
MS. *Nuzhat al Culúb*, Chapter of Rivers.

CHAPTER XVIII.

Second Residence at Tehrán, and Journey to Tabriz.

AMONG the circumstances which occurred at *Tehrán* within a space of ten weeks, (the duration of my second residence there), I shall first notice the celebration of a festival instituted, according to the Persians, at a very early period of their monarchy; and observed, though with different degrees of splendour, through all the religious and political revolutions that have happened during the course of two thousand six hundred years. This festival is styled *Nawrúz* (نوروز), a name signifying the "New Day," first of the Persian solar year, and season of the vernal equinox; it commenced at *Tehrán* a little before midnight on the twentieth of March, when a gun was fired from the *Areg* or citadel, and the supposed entrance of the sun, at that moment, into the zodiacal sign of the ram, was announced by the royal drums and trumpets, of which obstreperous instruments the sounds did not cease for many hours. Next morning, at ten o'clock, the king sent some trays, containing *Khelaats* or dresses of honour, to be distributed by the Ambassador among the English gentlemen; a *kabá* or coat of rich gold brocade, an outer garment or *bálá púsh*, and two shawls for each, with a specimen of the latest coinage, chiefly small pieces of gold and silver money, struck rather to serve for private gifts on this occasion, than for publick currency. About noon, and almost constantly throughout the day, pistols and muskets were discharged in various quarters of the city; there was a general appearance of rejoicing: the people interchanged little presents of oranges, flowers and other trifles, and on every side was heard the usual compliment "*Ide-i-shumá mubârek bâshed!*" "may your festival be auspicious!" At four o'clock we accompanied the

Ambassador to court, clothed in our Persian dresses. On entering the *A'reg* we were received by the master of ceremonies and other officers of the palace, who conducted us to a very handsome room, ceiled and almost lined with mirrors; the walls, to above four feet from the floor, being composed of a fine yellowish-green marble. In the middle was a square basin or fountain, wherein clear water constantly circulated by means of subterraneous tubes; near this the king sat, after our European fashion, on an arm-chair, of very antique appearance; its legs being so high that his feet scarcely reached to the carpet. He asked me several questions respecting *Mázenderán*, and seemed much pleased at my favourable report of that province, for which he has always entertained a strong predilection as the country of his tribe, the *Kajars*. There were present three of the king's sons, and one of his sons in law. After our audience, his Majesty presented to the Ambassador a star composed of diamonds and emeralds, surrounding the arms of Persia, (a lion with the sun rising over his back) enamelled in gold⁽¹⁾. This festival of the *Naurúz* lasted several days, during which there were frequent discharges of artillery and musketry, and displays of fire-works; particularly on the 27th, when the king invited Sir Gore Ouseley and his party to a grand exhibition at the *Areg*. Although this invitation was not generally accepted, I contrived, with the assistance of a Persian friend, to witness, privately, the chief entertainments. The king sat in that small chamber over the gate-way of the *Maidán*, which he had occupied at the *Muharrem* ceremonies, described in a former chapter, (p. 165). Here he reviewed a long line of mules (one hundred, as it was said) each carrying on its back a beautiful Indian shawl, and a bag containing one thousand *tumáns* in gold coin. These were the presents, or rather the annual tribute or revenue of *Isfahán*, sent by the *AMÍN AD DOULEH*; several processions of men bearing valuable gifts of different kinds had already passed before my arrival; the

(¹) The *Shír u Khúrshid Irání* (شیر و خورشید ایرانی) or "Persian Lion and Sun," constitute the *nishán* (نشان) or mark of distinction with which his Majesty has decorated some European ministers, military officers and others.

offerings of those princes and noblemen who governed in various provinces and great cities of the empire. To the presents succeeded rope dancing, and wrestling of *Pahlawáns*; circumstances did not allow me to see this part of the entertainment with such advantage as Mr. Morier enjoyed (in 1809), but I can bear ample testimony to the accuracy with which he has described it; and refer my reader to the account given in his "Travels," (Vol. I. p. 208). The attack of a young lion on a small bull, apparently too feeble to resist even a large dog, was the last scene that I had an opportunity of witnessing this day, which closed the *Idé* or festival. It is generally contrived that the lion should prove victorious, for as a Persian told me, (and as Father Angelo has observed) it would be deemed an inauspicious omen were the king of beasts to be defeated in the royal presence⁽²⁾. Next morning (the 28th) we attended according to royal invitation the horse-race, usually exhibited at this season. A sumptuous tent had been prepared for the king, about a mile from the city-walls, near the *Cazvín* road, on an open part of the plain; thither we proceeded at seven o'clock, conducted by Mr'RZA SHEFIA, and took our stations almost opposite the tent. A very long and grand procession of five hundred camels then advanced, each camel carrying a man, gaudily dressed, who managed a *Zembúrek* or swivel gun, placed immediately before him, whilst his saddle was decorated with a small flag of different colours that fluttered behind him; next came five or six elephants, with splendid seats or covered thrones, fastened on their backs, but empty; soon after the king himself arrived on horseback, alighted and entered the tent, which circumstance was proclaimed by the discharge of some *Zembúreks* and the sounds of drums, trumpets and other instruments of

(2) This ingenious missionary had seen the lions three times in the same day overthrown by oxen, and once even by a lean cow, at the *Naurúz* celebrated in presence of SHA'N SULEYMA'N; but on this occasion two lions were set against one ox, and when he fell to the ground, overpowered in the unequal contest, his throat was immediately cut by the attendants, as any defeat of the king of animals would have been reckoned an unlucky omen. "Viddi tre volte nel istesso giorno d'il (*Nou rouz*) equi-
"nozzio verno, calpestati gli lioni da i bovi, anzi da una vacca magra in presenza del
"re, (SOLEIMON) mà in quel caso largono dui lioni contr' un bove; accio caschi &
"subito gli tagliano la gola; altrimenti parrebbe di mal augurio ch'il re de gli animali
"fosse vinto." *Gazophyl. Pers.* p. 195, (Ital. column in *Leone*).

the royal band. The winning horse now approached, galloping with considerable fleetness; a half-starved animal, which, however, his rider, a little boy, could scarcely stop near the king's tent; another horse appeared after an interval of about ten minutes; then came two or three together; and at last within an hour the ten which had been trained were all assembled; of these, some had commenced the race at a distance of five farsangs or eighteen miles; others at three farsangs, according to their reputed strength and speed. They all seemed to have suffered most deplorably, not only from this exertion but the previous excessive reduction of their food; and, as it was acknowledged, some of those that run at this exhibition, do not in general survive it many days. The boy whose horse had won, was rewarded with a purse of money. After this, in consequence of a message from the king to the Ambassador, we alighted and were conducted to the tent. His majesty sat, as during the last mentioned interview, on a high old-fashioned chair, the Ambassador near him on a carpet, and the other gentlemen stood opposite, not on the carpet, but under the shelter of the tent. The king received us most graciously, chatted on various subjects, talked again about *Mázenderán*, and expressed much satisfaction at my account of the prince's new garden at *Sári*, and of his kindness towards me, which, he told the Ambassador, should be recompensed with a *khelaat*. He desired us to examine some dead birds which lay on the ground, as they were exceedingly rare, found in the vicinity of Mount *Damávand*; these were the *kabk-deri* (کبک دری), resembling partridges in some respects, but almost twice as large. "The smell of their feathers," said the king, "when burnt, is an infallible preservative against the plague." During this audience, which lasted nearly twenty minutes, small parties of soldiers galloped about in front, throwing the *jeríd* and firing carbines at each other; several of the princes also were close to the tent, but none of them dismounted from their horses. When the king set out on his return to the city there was a discharge of *Zembúreks*, as on his arrival at the race-ground. We followed soon after, with the multitude. It would seem, however, that the selfish and jealous men had denied to their wives and daughters the enjoyment of this show, for I could not discern one female among the thousands of spectators.

Thus ended an exhibition which we must consider rather as an appendage to the *Naurúz*, than a spectacle belonging to the original celebration of that festival which, properly, should have lasted only six whole days, as I learn from various Eastern writers and learned Europeans who have ably illustrated the antiquities of Persia⁽³⁾. According to that valuable MS. work, the *Naurúz Námeḥ* "the Persian monarchs after JEM-SHI'D divided a portion of the month *Farvardin* (or March) "into six parts, which constituted this festival; the first was for "kings or princes; the second for nobles; the third for ser- "vants; the fourth for dependants and relations; the fifth for "the lower classes of people in general, and the sixth for pea- "sants. And during the Sasanian dynasty, it was customary "for the king to begin the *Naurúz*, sitting each day for the "reception of a different class, to whom he dispensed his "favours; and the sixth day he passed in private, with a few "particular favourites and select companions, wherefore this "day was entitled the *Naurúz Kháseh*; on this day also, by "the king's command, the presents which had been collected, "were brought forth into his presence, and he, having in- "spected them, distributed some among the people, and "caused the remainder to be deposited in his treasury"⁽⁴⁾. The six days of this festival are likewise mentioned in that excellent MS. *Farhang* or dictionary the *Jehángíri*, which relates under the article *Naurúz* many other circumstances concerning it; and the *Farhang Burhán Kátea* gives nearly

(3) Thus Hyde in his "Historia Relig. Veter. Persarum," chap. xix. (Oxon. 1700, p. 237), "Nam est festum Hexaëmeron seu sex dierum." And Anquetil du Perron in his "Usages Civiles et Relig." &c. Zendavesta, Tom. II. p. 574, "Les fêtes les "plus solennelles chez les Parses sont—1°. Le *No rouz* c'est à dire le nouveau (le pre- "mier) jour (de l'année). Cette fête dure six jours."

(4) و ماه فروردین را ملوک فرس بعد از جمشید شش حصه بوده عید میکردند اول جهت ملوک دوم جهت اشراف سوم جهت خدم چهارم جهت حواشی و نزدیکان پنجم جهت عامه ششم جهت راعیان و رسم اکاسره آن بود که پادشاه ابتدا بروز نوروز میکرد و هر روز جهت طایفه می نشست و بایشان احسان میکرد و روز ششم را خلوت میکرد با مخصوصان و ندمای خاص و ازینجهت این روز را نوروز خاصه گویند و درین روز پادشاه امر میدنمود که هدایا که جمع شده حاضر کنند و آنرا ملاحظه نموده بعضی را بر مردم قسمت میکرد و باقی را بخزانه میدادند

the same account with some little addition; it informs us that *Naurúz* (نوروز), signifying *rúz-e-naw* (روزنو) or "the new day," is two-fold; one called *Naurúz Aameh* (عامه), the popular or vulgar; the other *Naurúz Kháseh* (خاصه), the select or noble. That styled *Aameh* happens on the first day of the month *Farvardín* (فروردین), or March; when sol begins to enter aries, and his arrival at this point is reckoned the first moment of spring. It is said that on this day the Almighty created the world, and that by divine command the seven planets first began to move in the sign of aries; Adam also was created on this day, and therefore it is entitled *Naurúz* or "the new day." But according to some traditions, JEMSHÍ'D, whose name was originally JEM, and whom the Arabs denominate METU'SALEKH (متوشلخ), having travelled round the world, arrived at length in *Azerbaijan*, where he caused a throne richly studded with jewels to be placed in a lofty situation, and facing the East; then, having put a splendid crown upon his head, he ascended the throne, and sat in such a manner that the rising sun glistened on the brilliant ornaments of his crown and seat with a dazzling lustre; and the people being delighted, exclaimed, "This is the New Day;" and as brightness or light is expressed in the *Pahlavi* language by *Shíd*, this word was added to his original name JEM, and the monarch has been since entitled JEMSHÍ'D; and a great festival was at that time celebrated, which custom has established on the annual recurrence of this day; and the *Naurúz Kháseh* happens on the day named *Khurdád* (خرداد), which is the sixth of the month *Farvardín* (or March). On this day king JEMSHÍ'D again seated himself upon the throne, and assembled his nobles, and addressed the people with affability, saying, "Ye are creatures of the Almighty God, and it is meet that ye should render your bodies pure by ablutions with water, and that ye should employ yourselves in devotion and thanksgiving to the Lord; and on every return of this day ye shall observe these ceremonies." Therefore they called that day the *Naurúz-e-Khásch*. It is said, that the *Akasreh* or Sasanians were accustomed every year, from the lesser to the greater *Naurúz*, a space of six days, to comply with the requests of their subjects, and to liberate prisoners and pardon criminals, occupying themselves in festivity and rejoicing;

and the word *Naurúz* is written after the Arabick manner, (نبروز) *Níruz*. To the *Naurúz* I assigned (in p. 337) an antiquity of two thousand six hundred years, supposing that king JEMSHI'D, who is said to have instituted the festival, reigned about eight centuries before the era of Christ, according to Sir W. Jones's moderate calculation, (See his "Short History of Persia"). Dr. Hyde has collected in his admirable treatise on the religion of the ancient Persians, many interesting particulars of their solar year and various festivals; telling us in general terms that all Eastern traditions agree respecting JEMSHI'D's reformation of the calendar before used, and his institution of the new epoch, which continued until the time of YEZDEGARD, last monarch of the Sasanian dynasty, who in the year of our era 632 introduced that which bears his name. Yet this learned antiquary seems to consider as fabulous those traditions which attribute to JEMSHI'D the festival, as it exists at present with its division of six days, and lesser and greater *Naurúz*. This, he contends, was the work of JELAL AD DIN MELEK SHA'H, third sultan of the *Seljukian* family, a prince who reigned in the eleventh century of Christ. (See Hyde's *Relig. Vet. Pers.* capp. xiv. xix). Now, although in the *Jámia al Hekáyat*, and many MS. chronicles of most respectable historians, FAZLALLAH, BEIZA'VI, BENAKETI, MIRKHAND, his son KHONDEMI'R, and the whole multitude of minor authors who copy one from another, the *Naurúz* is said to have been instituted by JEMSHI'D, yet I should not weigh their assertions against the doubts of such a man as Hyde, but suppose that they had erroneously ascribed to the ancient monarch, what was in reality, the work of a prince, comparatively modern, did it not appear that before SULTAN JELALEDDI'N was born, two very celebrated writers had already traced the festival up to JEMSHI'D's reign. These writers are TABRI and FIRDAUSI whose works Dr. Hyde seems to have attentively studied, and often quotes with the respect due to such venerable authority. It is possible that the Manuscripts which he consulted may have been imperfect, like too many other Eastern writings, from the omission of certain passages, through the negligence or ignorance of transcribers; but it is not very probable that his copies of TABRI and FIRDAUSI should both happen to be defective

in the particular history of JEMSHI'D. Three fine copies of TABRI's chronicle, and four of FIRDAUSI's poem, now lying before me, agree in stating that the name of *Naurúz* was first bestowed on a memorable day during the reign of JEMSHI'D. Having related many acts of this monarch, the historian adds that "he afterwards assembled the sages and learned men, "and placed them before his throne, and he himself sat upon "the throne, and administered justice, and all the people "were gathered together around him, and that day was named "*Naurúz*, or "the new day"⁽⁵⁾. FIRDAUSI, in a very early part of his *Sháhnámeh*, describes the power and the virtues of JEMSHI'D; his various inventions and the useful arts which he introduced among men; his division of the Persians into four classes, and his splendid throne; "around which," says FIRDAUSI, "all the people crowded, lost in amazement at "his glory and prosperity. On JEMSHI'D they scattered "precious jewels, and called that day the "new day." It "was the beginning of the new year, on the day *Hormuzd* "in the month of *Farvardín* (or March), when the body was "relieved from fatigue, and the mind from anger or vexation, "that the nobles to express their delight, prepared a banquet "of wine, and called for musical instruments and sweet sing- "ing minstrels. From this time an auspicious festival of "the same kind has continued among us; a memorial of the "ancient kings"⁽⁶⁾.

(5) پس حکما و علمارا جمع کردی و پیش تخت نشاندی و بر تخت نشستی و داد کردی و همه خلق کرد آمدیدی و آن روز را نوروز نام کردند—

Tarikh Tabri (Reign of JEMSHI'D). So the passage is written in the two most ancient copies of my collection; one having (after the word علمارا) an interlinear addition, thus *یک روز در سال* signifying (that he assembled the wise men) "one certain day in the year:" and a third copy, modern and replete with interpolations from the works of authors two or three centuries later than TABRI, mentions the sitting of JEMSHI'D in the seat of justice, adding that

روز هرمز بود از ماه فروردین پیش آن روز نوروز کردند و بر ما اکنون سنت گشت

"it was on the day of *Hormuz* in the month of *Farvardín* (or March); then they made "that day the *Naurúz*, a festival still observed among us." I am inclined to suspect that the transcriber of this modern copy, has borrowed his information concerning the day *Hormuz*, the month *Farvardín*, and the continuation of the *Naurúz*, from some verses of FIRDAUSI quoted in the next note.

شکفتی فرو مانده از تخت او
مر آن روز را روز نو خواندند

(6) جهان انجمن شد بر تخت او
نجمشید بر کوهر افشانند

To the *Naurúz* festival succeeded on the fourth of April, some discharges of artillery, announcing the arrival of four hundred and fifty Russian prisoners, who had been taken in that battle of which I first heard an exaggerated rumour when on my return from *Mázenderán* (p. 319), and were now sent to *Tehrán* by the prince of *Tabriz*, ABBA'S MI'RZA', for the gratification of his royal father. Eight were officers, the highest in rank a captain; sixty men had died on the march, and eighty others were in a lamentable condition, from their wounds, which no one amongst them was capable of dressing, their surgeon having himself been killed or disabled; all were quartered in the house of AMI'N AD DOULEH, which we had first occupied, and the eight officers were crowded together in the single room that had been appropriated to me. Mr. Cormick and Mr. Sharp lost not a moment's time in administering medical relief to the sick and wounded men. On the fifth, Mr. Morier, Lieutenant Willock and I, paid our respects to the Russian officers, who were indulged with the use of the great hall, or *Díván Khíneh*, for the reception of visitors. We conversed by signs, for it happened that none of the Russian gentlemen could speak or understand either English, French, Italian, Latin, or Persian. The captain, a young man of good figure, and two others, were well dressed, in uniform green coats, red collars, and gold epaulettes, having the number (twenty) on the strap; the others had lost their bag-



تن اسوده از رنج و هم دل زکین
می و رود و رامشگران خواستند
بما ماند از خستوان یادگار

سر سال نو هرمزد فروردین
بزرگان ز شادی براراستند
چنین جشن فرخ از آن روزگار

This passage occurs in my four copies of the *Sháh Námeh*, with a few slight variations. Before these lines (سر سال نو) mentioning the new year and day of *Hormuzd*, a distich occurs in one copy which informs us that "the monarch commanded his people at the season of the *Naurúz* to prepare a banquet in his presence."

که سازید بزمی آبپیشگاه

بهنگام ندرود فرمود شاه

The words *núh rú* نورو although distinctly written, appear marked by some critical reader with a little character, as if doubtful in the signification, or erroneously transcribed. *Núh rú*, however, "the nine faces, or aspects," may be an astronomical expression. But as the manuscript, although extremely beautiful and rich in illuminated pictures, is not wholly free from graphical error; I suspect that *núh rú* نورو should have been *maš naurúz* (the new moon), or, more probably, *maš naurúz*.

gage and seemed distressed for clothes. Next day the Ambassador invited all those officers to dinner; two only came; the captain and lieutenant. On this occasion a man who spoke Persian had offered to interpret, but he understood Russian so imperfectly that the officers themselves comprehended what we wished to say, much better than he. I récollect than when the Ambassador asked him what was the Russian term for wine, pointing to a bottle of Madeira or Claret, he who probably considered strong spirits as the finest of all liquors, immediately answered "*arrack*," on which the Russian gentlemen looking at the fellow with contempt and indignation, corrected his blunder, and mentioned the word which in their language served to express wine.

On the fourteenth of April we went to dine with MÍRZA SHEFIA at eight o'clock in the evening; our party was small but select, and most of the Persian guests intelligent, polite and well-informed men, of lively manners and very pleasing conversation. The Russian captain was present; he had been graciously received by the king, according to whose desire he was now decorated with the cross of some order of knighthood, which had been found among the baggage of a Russian field-officer. One Persian of the company was well acquainted with the remote North-Western frontiers; and to a question from the Ambassador respecting *Balkh*, *Samarkand* and *Bokhárá*, he replied that no man should undertake a journey to those places, (especially from *Herát* to *Balkh*), who was not willing to sell his head for ten *Sháhís*, (the smallest pieces of silver coin). Two days after we proceeded to visit the great MUHAMMED ALI KHA'N; he had conducted the *istikbál* which met us on our approach to the capital. My praises of *Mázenderán* pleased him very much. being a native of *Asterábád*; the word *kela* (کلا) used for *dehi* (دِهِي) (or "village"), is, he said, of the old Persick language, or *Furs Kadím* (فُرس قَدِيم); and he mentioned that all the wood used in the construction of NA'DIR SHA'H's fifty gun ship, of which the remains are still visible near *Búshehr* (See Vol. I. p. 188), had been sent the whole way from *Mázenderán* to *Hormuz*; and that a calculation had been made ascertaining the cost of every square inch, transported by land carriage so many

hundred miles, and through countries presenting obstacles of such various kinds. I have lost the memorandum of this sum, but recollect that it almost exceeded the bounds of credibility.

On the nineteenth we went to the *Areg* soon after ten o'clock, and paid our respects to MUHAMMED ALI MI'RZA', the prince of *Kirmánsháh*, who had lately arrived, and as the king's guest was lodged in the *emáret* (عمارت) or *takht-i-khúrshíd* (تخت خورشید), "the Palace of the Sun;" a handsome range of apartments(?). The room in which he received us was ornamented with marble; this formed the walls for about four feet from the floor, it had a fine yellowish ground, with natural spots or clouds of darker and lighter tints; these were very neatly carved into various figures, the relief projecting about one third of an inch; the blackish parts represented the forms of crows or ravens; the light brown, of hares and other animals; and those of a reddish or blueish cast, served to express flowers, after the manner of *cameo* or *camaieu*-work, a style of sculpture not altogether unknown to the Persians of former ages^(*). The prince was dressed in a plain coat of light-coloured cloth, but had many pearls, rubies or garnets, emeralds and other jewels, apparently of great value, about him, particularly in the *bázúbands* on his arms. His dagger, and the water-pipe which he smoked were extremely rich with diamonds; but he wore a very low *Kuláh*, or cap of black *Bokh-ará* lambskin. In age he seemed from about twenty-seven to

(*) We understood that the king had gone on a hunting party this morning; as, whilst he remains in the capital, his sons are not allowed to receive visits of ceremony.

(*) Thus from the *Mugjizat*, a Persian manuscript quoted by Dr. Hyde in the preface of his "Hist. Relig. Veterum Persarum," we learn that the equestrian statue of KHUSRAV (or Chosroes) in the mountain of *Bisutún*, was so admirably sculptured, that some persons regarded it as the work of præternatural artists; for the minutest parts were represented in the stone, and of their proper colours, black, white and red; "et in figuræ sculptura ubi oportet ut sit nigrum ibi est nigrum, et ubi album, ibi album; et ubi rubrum, ibi est rubrum: et hinc est quod homines dixerint illud opus non fuisse mortalium sed dæmonum." This is the statue which several travellers have visited near *Kirmánsháh* in *Curdistán*. M. Otter, *Voyage*, &c. Tome I. p. 184, &c. *Kháfek Abdalkerím*; (Memoirs, &c.) Pere Emanuel de St. Albert; (Mem. de l'Acad. des Inscrip. Tome xxvii. Ferrieres Sauveboeuf; (Memoires, &c. Tome II). M. l'Abbé de Beauchamps (in de Sacy's Mem. sur diverses antiq. de la Perse, p. 224). M. Olivier, (Voyages, &c.)

twenty-eight years; his figure was robust, and his countenance intelligent and manly, with an expression of the eyes which some thought severe or satirical; his beard was very long and tinged of the deepest black; in speaking he generally looked up, towards the ceiling of the room. It did not appear to me that he much resembled in face either the king or any of the other princes whom I had seen. Many of his questions related to *Yángidunia*, or America, a favourite topick of conversation with the great men in Persia; he, however, seemed particularly well acquainted with the history of the new world; the first discovery of it; the cruelties exercised there by the Spaniards; the mines and other productions. This knowledge, as we heard, he had derived from an Italian or French physician, for some time resident at his court. On many other subjects he possessed accurate information, and was reckoned by all who spoke of him, extremely clever, active and enterprising; with very strong military propensities; "generous and brave; an excellent horseman, and surprisingly dexterous in managing the scimitar;" "*kheily rashíd u suvâr usáheb-i-shámshér*," (خیلی رشید و سوار و صاحب شمشیر). It was whispered that the treaty between England and Persia, now nearly brought to a conclusion, and appointing as successor to the throne ABBA'S MI'RZA', the prince of *Tabriz*, had much displeased MUHAMMED ALI MI'RZA', whose friends described him as eldest of the king's sons; and occasioned his sudden visit to the capital; for he had travelled fifteen *manzels* or days stages in the time usually allowed for five. Of his troops, he had gained the affections not only by his personal boldness, but by unlimited munificence; we also heard, that during the last *Idé* or festival of the *Naurúz*, he had distributed, besides other rewards and presents, three hundred and seventy-four *Khelaats* or dresses of honour. It was mentioned that his son, seven or eight years old, accompanied MUHAMMED ALI MI'RZA' to *Tehrán*, and had been presented by him to the king, who made inquiries concerning his grandson's progress in reading, and the study of poetry. "Sir," said the boy, "I can recite by heart, the sonnets of HA'RIZ, the elegies of SAADI, a series of heroick verses from the *Sháhnámeh* of FIRDAUSI, or one of your Majesty's own poems;" this he performed in such a manner as highly

pleased and flattered the king, whose *Díwán* is replete with very excellent poetry.

Early on the twenty-second, *Eliza Shírín*, the infant daughter of Sir Gore Ouseley, was relieved by death from the pains of a tedious illness; and in the evening was buried near some trees of the royal garden called *Sultán ábád*, between the *Cazvín* and the *Sháh abd al ázím* gates, within the city walls; a spot granted by the king for this particular purpose. Mr. Morier read the funeral service; and from the design drawn by him, a little monument was, within four or five days, erected over the place of interment; after my sketch is given the representation which closes the last chapter of this volume.

For several days the Persian ministers had promised to send the ratified definitive treaty, but according to their usual system of diplomacy, delayed it on many frivolous pretences; at length they assured the Ambassador that he should receive it on the twenty-eighth of April, fairly transcribed, and stamped with the royal signet; but the evening before, it was intimated from the king, that as Luna was in Scorpio, under appearances not very auspicious, he would defer business of such importance until the twenty-ninth; that he had no objection, however, to accept, meanwhile, the presents from England which the Ambassador was preparing to send him. We visited on the third of May, at seven o'clock in the morning, NAURU'Z KHA'N, a nobleman related to the king; he talked much of horses and their different breeds; their peculiar qualities and distinctions; and said that he never could sleep at night until he had inspected all his stables. We next proceeded to the house of FATEH ALI KHA'N, generally entitled *Melek as'shaara* (ملك الشعرا), or "King of the Poets." He has been for some years employed in the composition of a great work, called *Sháhinsháh námeh* (شاهنشاه نامه), or "History of the King of Kings," celebrating in heroick verse the present monarch's reign, and considered as a continuation of FIRDAUSI'S *Sháhnámeh*. He seemed a man of talents and considerable ingenuity; evincing a strong taste for painting, musick and other arts and sciences.

We partook on the twelfth of a grand dinner at the AMI'N AD'DOULEH's house, to which we went soon after seven o'clock in the evening. The general hospitality and munificence of this minister promised much, but the entertainment surpassed all that I, at least, had expected; and though there was a profusion of meat and fruit, it might have been styled the feast of roses, for the floor of the great hall or open-fronted *tálár*, was spread in the middle and in the recess with roses forming the figures of cypress trees; roses decorated all the candlesticks which were very numerous; the surface of the *hawz* or reservoir of water was completely covered with rose-leaves; which also were thickly scattered on the principal walks leading to the mansion. Our host had been detained much later than usual this evening, on business of importance at the *Derb-i-Kháneh* (or *Der-e-Kháneh*); "The house of the Royal Gate," or "King's Court;" and after we had sat about half an hour, a MI'RZA', who in his absence received guests, called for the musicians, and a band of *súzindeh* (سازنده) or instrumental performers immediately assembled, the most excellent that *Tehrán*, or perhaps any other Persian city could afford. With these was one man who exerted his voice only; the instruments were two *kemáncheh*; that sort of violin before described (Vol. 1. p. 238); one *santúr* or dulcimer, (of the form represented in Misc. Pl. fig. 29); the wire strings of which were struck with little crooked sticks; one *sehtáreh* or guitar; and two *dáireh* or tambourines. All the performers occasionally joined their voices to the tones of their instruments, and the man who led this band, (playing on the *kemáncheh*), seemed at some passages to be delighted and inspired both by the words and musick, which was of a solemn or rather plaintive kind; and I confess, gratified me exceedingly. The musicians were attended by a deformed little man, whose countenance expressed much humour and shrewdness; he was frequently employed on convivial occasions to amuse the company by relating stories, generally ridiculous and not always very delicate; but this night his talents were not exerted. At eight o'clock AMI'N AD'DOULEH arrived from the palace; he stopped a few moments outside the *tálár*, and whispered an apology to the Ambassador for his delay; saying that he would only retire to perform his prayers or *nemáz* (نماز), and return

immediately after; his devotions did not long detain him; he soon appeared, with MI'RZA' SHEFIA, MI'RZA' ABD AL WEHA'B, and some other ministers and great officers of the court; who, like him, had been engaged in business with the king. One of the guests was a young man lineally descended from the royal *Seferi's*; having heard his pedigree, I fancied that he resembled some monarchs of that dynasty, whose portraits are not uncommon in Persia. After the usual presentation of coffee, pipes, tea, sweet-meats and fruit, the dinner was at length served, on trays containing pyramids of basins and dishes; one tray with several kinds of meat, between every two guests, near whom also was placed a smaller tray with four large bowls of sherbet. During our repast, the musicians were sent to a platform erected in the garden before the house; where they played, until in consequence of some slight rain, the AMI'N AD'DOULEH commanded them to resume their seats in the recess; there they continued to perform during dinner-time, and were afterwards dismissed that they might partake of what we had left. The reservoir, on the surface of which so many rose-leaves floated that the water was visible only when the wind occasioned them to move, now blazed with hundreds of candles, closely placed along the border; and, whilst at dinner, I three or four times observed servants throwing fresh rose-leaves and rose-buds, with lavish hands, both on the water and pavement in front of the *tálár*; reminding me of HA'RIZ's expression, *Gul efshán kun* "scatter roses around;" and similar passages in the sonnets of many other lyric poets^(*). Of servants there was a considerable crowd; our hosts domestick establishment being numerous, and each guest having brought his own *pásh khydmet* or "valet de chambre," who handed him the pipe and took care of his slippers; most of these stood near the entrance and about the steps leading to it; others constantly employed themselves in snuffing the candles, of which there was a mul-

(*) See the ode of HA'RIZ (in ید) beginning *می خواه و کلفشان کن از دهر چدمی خواهی*. "Call for wine and scatter roses around; what more canst thou desire of fortune?" The classical reader will recollect Anacreon's fondness for the rose, expressed in his fifth ode "Τὸ πόδον τοῦ ῥοῦ Εὔρωτος," the fifty-third "Ἐρσφαιή ποθεν μετ' ἡρὸς," and others which I have quoted in a former work, the "Persian Miscellanies," introd. p. xxxi, pp. 42, 88, 125, 157, &c.

tiplicity; some being composed of five or six waxen tapers, twisted together and branching out at the top, (as represented in the Miscell. Plate fig. 30). When these had burnt down to the place where they joined, a servant came and untwisted four or five inches more. There were several candles in glass shades (as they are called) of English manufacture; at this, as at almost every other Persian feast, besides various dishes of meat, fish and vegetables, served on the different trays, whole carcasses of roasted kids and lambs, some so large as rather to disgust than invite, were handed round by servants; these grasping the joints in their hands, separated them and distributed the flesh in pieces with their fingers to the guests, who received it, either at once in their own hands, or on a flat cake of bread, which thus served as a plate, sometimes as a napkin, and occasionally for food. I remarked this evening among the Persian noblemen, much ceremony and very strict attention to precedence; although the dinner was held in AMIN AD'DOULEH's house, and given at his expense, yet MIRZA SHEFIA, the prime minister, seemed chiefly to regulate it; perhaps a deference was paid to his rank, or his age; or, not improbably, to his acknowledged skill and taste in the arrangements of splendid entertainments. He sat next to the Ambassador, and frequently turned the conversation on our settlements in Bengal, and the East India company; "to control whom," said he, "the King of England, without doubt, sends troops of his own army, lest those merchants should prove *yághi* (یاغی) or rebellious, and endeavour to shake off his authority." There was something in the style of architecture, the great open hall, with its pillars and the curtain hanging in festoons, the gaudy pictures and gilding that ornamented the walls; the blaze of light; the display of roses; the musick, and the variety of rich dresses, that produced altogether, on this occasion, a very theatrical effect. The Ambassador retired at half-past ten o'clock; and thus ended the last Persian feast which I had an opportunity of enjoying in the capital. It was not only most sumptuous, but, notwithstanding the want of chairs and tables, and of knives and forks, as pleasant as any assembly could be, whilst deficient in that grand charm of our European entertainments, the presence of elegant and beautiful women.

From the very day of *Naurúz* (the twenty-first of March), we experienced (as the Persians had always foretold) a sensible alteration in the weather, which hourly became warmer; and now, (in May), was extremely sultry and oppressive⁽¹⁰⁾. Nightingales abounded in the gardens of *Tehrán* and the neighbouring places; and roses were sold, hundreds for a mere trifle, in the *bázárs*⁽¹¹⁾. But scorpions, at the same time began to emerge in numbers from the crevices of old walls; and one of the black, and most venomous kind was killed by some servants in a room of our house. Many families had removed to tents or huts among the mountains near *Shemírán* (شمیران), and the adjoining villages. The king made preparations for his summer encampment; and the Ambassador was exceedingly desirous of leaving *Tehrán*, in which the heats are reckoned peculiarly noxious. His departure for *Tabríz*, where he proposed to reside until autumn, (the air of that city being comparatively cool), was only deferred on account of some presents which the king intended for the Prince Regent of England; and in expectation of several for the king, which had not yet arrived from *Búshehr*; a splendid carriage, large mirrors, and other cumbrous articles not easily transportable along Persian roads, on the backs of mules or of camels.

Meanwhile I added to my collection a few engraved gems, of which some are represented in Plate LIX; two silver Sassanian medals; two *Cúfi dínárs* of very pure gold, and a silver coin washed over with gold, having an Arabick legend in *Cúfi* characters. I also purchased from the *Sarráfs* or money-changers, about twenty silver coins of the Arsacidan monarchs who had adopted Greek titles. A Jew whom I had

(¹⁰) Three or four times during both the months of April and May, *Tehrán* was enveloped in clouds of dust by violent blasts of the *Shakryár* wind; and on two or three days there was much loud thunder, with some lightning; thus before sunrise on the eleventh of May; the same day, at eight o'clock in the morning, Fahrenheit's Thermometer rose to 68; yet I heard that some snow had fallen during the night.

(¹¹) I have seen here many balls formed entirely of rose-buds, very ingeniously tied together so that neither the stalks nor the thread which fastened them were in any part visible; some of these balls comprised sixty, eighty, and even an hundred buds.

employed at *Shíráz* and afterwards at *Isfahán* to procure gems and medals, brought me one silver coin of Antiochus, which had been lately found among some ruins at *Raï*; and there was reason to believe that many others, and some medals of gold, had been discovered at the same time. I bought a very handsome *tabr* (تبر) or battle axe, probably 300 years old, made of the finest steel, and ornamented with figures in relief, richly gilded; and examined a large mace likewise of fine steel, which was exhibited in a shop of the *bázár*, suspended by a chain; this weapon the proprietor denominated *Gurz-i-Rustam* (گرز رستم), or "RUSTAM'S mace;" and affirmed that it had been wielded by that ancient hero; he even appealed to some pictures in a copy of the *Sháhnámeh*, as proofs of his assertion, and the extravagant price which he demanded for it, was in proportion to its imaginary antiquity.

Whilst we resided at *Tehrán* some *Gabrs* (گبر) or Fire-worshippers arrived from the city of *Yezd* (یزد); with these I had an interview, and the result of my inquiries respecting their peculiar dialect, their religious notions, ceremonies, and other circumstances, perfectly confirmed the favourable opinion that I already entertained (and have avowed) of the ingenuity and learning of M. Anquetil du Perron, and of the fidelity with which he translated the *Parsi* manuscripts at *Surat*. One of those *Yezdi Gabrs* was named KHUDA'DA'D, the son of JA'MASP; he had a good intelligent countenance. Another who called himself JEHU'N was, although not a young man, one of the handsomest Asiatics whom I ever happened to see; and his face very strongly resembled (particularly in the length of well-marked eyebrow and high aquiline nose, such perhaps as the Persians admired in Cyrus⁽¹²⁾), those sculptured profiles of ancient figures so numerous among the ruins of Persepolis, and even on coins of the Arsacidans and Sasanians; a few similar faces, even among a hundred men of his race, might rescue the modern *Gabrs* from that imputation of

(12) Περσαι δὲ οὐ γινώσκουσιν τὴν Κίχρον, ἐπεὶ καὶ νῦν ἐρωσι τῶν Ἑλλήνων, καὶ καλλίστοις υπολαμβάνουσιν. Vide "De Republica gerenda Præcepta," in Plutarchi Oper. Tom. II. p. 621. (Edit. Xylandr. Francf. 1620).

ugliness with which some writers have charged them⁽¹³⁾. The Fire-worshippers whom I had seen at *Shiráz* and *Isfahán* did not seem either in face or person naturally inferior to their Muhammedan fellow-countrymen; who assumed, however, an air of fancied superiority, and improved their looks by the advantages of rich clothes; whilst the humiliated *Gabrs* expressed, both by dejected countenances and by a mean and squalid dress, the consciousness of their own degraded condition. Whether they have suffered a physical as well as a political deterioration, I cannot pretend to ascertain; but we may reasonably suppose that their fore-fathers were generally handsome, since it is acknowledged by ancient writers, in this case probably impartial, that the women of Persia were eminently beautiful⁽¹⁴⁾. KHUDA'DAD and his companion

(¹³) Father Angelo declares them to be as ugly as apes, and attributes their want of beauty to exclusive intermarriages among themselves:—"potendo si vedere loro antiqua "fatura n'i Persiani chiamati *Gaur*, adoratori del fuoco: quali per non esserci mescolati "coñ altra gente sono ancora brutti come simie." *Gazophyl. Persic.* p. 136, in voce "*Georgiani*." "The native race of Persians," says Mr. Gibbon, "is small and ugly, "but it has been improved by the perpetual mixture of Circassian blood" (*Roman Empire*, chap. xxiv. note 61). He quotes Herodotus, lib. III. c. 79; and Buffon *Hist. Naturelle*, Tome III. 421; but seems to confound the Fire-worshippers who intermarry among themselves, with the Muhammedans descended from mothers of various countries and sects. Chardin has given a more just, yet in my opinion not sufficiently favourable, account of their personal appearance: "*Ces Perses idolâtres ne sont pas si bien faits "ni si blancs que les Perses Mahometans, qui sont ceux d'aujourd'hui; néanmoins "les hommes sont robustes, d'assez belle taille, et d'assez bon tein. Les femmes sont "grossières, d'un tein olivâtre et obscur, ce qui vient comme je crois de leur pauvreté, "plutôt que du naturel; car il y en a qui ont les traits assez beaux.*" *Voyages, &c.* Tome ix, p. 134; Edit. de Rouen, 1723. But although perfectly aware that he may be branded with the name of idolater who pays religious homage to any visible object of nature, or to any work of man: or "who worships for God that which is not God;" as Dr Johnson defines the word in its secondary meaning; aware also, that according to the high authority of Stillingfleet, (*Origines Sacre.* 1663, p. 44) the "*chief point of "idolatry*" was the "worship of the Sun, and consequently the *πυραθεια* or symbol "of the Sun, the eternal fire;" yet I am offended with the term *Idolaters* bestowed on those pure Theists, the *Gabrs* of Persia, by Chardin, as in its primary signification, ("worshippers of images"), no description could possibly be less applicable.

(¹⁴) It was not merely a few Persian ladies of high rank, such as the wife and daughters of Darius, (himself the handsomest of men, says Plutarch), that were celebrated for their beauty, (*conjunxque Darii—hæc formæ pulchritudine—"Virgines enim regias excellentis formæ."*—"Conjugem ejusdem (Darii) quam nulla ætatis sææ pulchritudine corporis viciat." (*Quint. Curt. Lib. III. 11. 24. III. 21. 22*). Καίτοι λεγεται γε την Δαρειου γυναικα πολυ πασων των βασιλικων ευπρεπεστατην γερασθαι καθαπερ και αυτος Δαρειος ανδρων καλλιστος και μεγαistos τας δε παιδας εοικεναι τοις γορειαν. (Plut. in Alexandro).—And many other royal females might be enumerated; but we find the praise more

JEHU'N could read the *Zend* and *Pahlavi*; in which, during many centuries, the books attributed to ZARA'TUSHT or Zoroaster, have been transcribed, and the alphabet of which M. Anquetil du Perron has so accurately explained; they also recognised, because retained with little variation of form in the modern, three or four letters of the more ancient *Pahlavi*, on some Sasanian medals that I placed before them; but of the arrow-headed, or Persepolitan characters, they evinced and professed a total ignorance; although some of their learned priests, as they thought probable, might understand it. They handled with the greatest respect a small volume of their *Niāiesh* (نیايش) or prayers, each applying it to his lips or forehead when he received it from the other. In many words they used the letters *b* and *p* rather than *v* and *f*; thus pronouncing *dib* for *dív* (ديو), *pírúz* for *fírúz* (فيروز). With medals of ARDASHI'R and SHA'PU'R, exhibiting the fire-altar, they seemed much delighted; the names of those Sasanian monarchs were familiar to them; they had also preserved traditions concerning the subjugation of Persia by Greek invaders; and from KHUDA'DA'D I learned that the Muselman government still indulged the *Gabrs* at Yezd with the use of four temples; that near this city was a cavern which the Macedonian conqueror had used as a place of confinement, and that it still bore the name of *Zindán-i-Secander* (زندان سكندر) or "Alexander's prison;" but being the depository of wonderful treasures, it was guarded by a talisman which had hitherto concealed them from the sight of men. His expressions corroborated my belief, founded on a conversation (already mentioned) with JUVA'N MARD at *Shiráz*, and other Fire-worshippers, that, at least, the well-informed of his sect are in religion simply Theists, whatever superstitious rites and ceremonies apparently absurd may be practised in their external worship; and that books of considerable antiquity are still pre-

general—"Ταὺς δὲ ἄλλας αἰχμαλωτοὺς ὄρων Ἀλεξάνδρος καλλεῖ καὶ μεγεθεὶ διαφερούσας ἔλεγε παιζὼν, ὡς εἰσιν ἀγῆδονες σμμάτων αἱ Περσίδες. (Plut. in Alex.) Ammianus Marcellinus extends it still further—"in Perside ubi seminarum pulchritudo excellit," Lib. XXIV. And Xenophon bestows it on Median as on Persian females—καὶ Μεδῶν δὲ καὶ Περσῶν καλαῖς καὶ μεγάλας γυναῖξας καὶ παρθένοις, &c. Anab. Lib. III. It would appear that these beauties were of a tall and large-bodied race. The epithet *μεγιστος* also is applied to Darius, in the passage above quoted from Plutarch.

served among the *Gabrs* of *Yezd* and *Kirmán*. It appears from the evidence of *EBN HAUKAL*, who travelled in the tenth century, that, notwithstanding the Muhammedan supremacy, and most probably the destruction of many valuable works, Persia then abounded with Fire-worshippers, retaining their temples, their peculiar language and their writings⁽¹⁵⁾. *FIRDAUSI* next acknowledges, (early in the eleventh century), the information which he derived from old *Pahlavi* records. *SEHEM AD DI'N*, about the close of that century, quotes the *Pahlavi* chronicles, and books of ancient songs or historical ballads, (*Tuáríkh u serúđ námeḥ Pahlavi*) تواریخ و سرود نامه پهلوی; he likewise mentions a learned man named *PI'RU'ZÁ'N MA'ALEM*, contemporary, (or nearly so) with himself, who

(15) See the (printed) "Oriental Geography of Ebn Haukal," p. 85. "There is not any district nor any town of *Fars* without a Fire-temple." These temples were held (during the tenth century) in high veneration (ib); there was not any village without a Fire-temple, p. 95; and the books, the temples, and the religious ceremonies of the Fire-worshippers still continued in *Pars*, p. 116; although it would appear that the *Pahlavi* language began at that time to require a commentary or explanation, (p. 114). But the more ancient and accurate copy of *EBN HAUKAL*'s work, (the Manuscript *Súr al beldán*) does not represent the *Pahlavi* as obsolete. "Besides the *Parsi*," says that ingenious traveller, "there is another dialect, the *Pahlavi*, which the scribes among these heathen Persians and their chiefs, their principal nobles and priests, employ in their letters and various writings; the *Gabrs* also who reside here, use this dialect colloquially." و یکی دیگر زبان پهلوی که کتاب نجوم و بزرگان و روسا و امام ایشان در مکتبات و مراسلات استعمال می کنند و کبران که درین مواضع مقیم اند هم بدین زبان سخن می گویند

I have already quoted (See Vol. I. p. 294) a passage from *EBN HAUKAL*, respecting the portraits of ancient kings, generals and other illustrious personages, and the written stories of them, preserved (in the tenth century) by people at *Sháhpúr*. In his printed work (p. 95), is a short account of the Fire temples; on this subject he is more full in the (manuscript) *Súr al beldán*; and prefaces the section relating to them, by declaring that their number exceeded all his powers of calculation; (See Volume I. p. 143); having enumerated the names of several, he mentions one at *Jawr* (the town now called *Firúzábád*); and adds, "a person who had seen this Fire-temple informed me that a *Pahlavi* inscription around the building stated the expense attending it at thirty thousand *dirhems*."

و کسی که آنرا مشاهده کرده بود مرا معلوم کرد که کرد آن بزبان پهلوی نویخته است که سی هزار درهم بخرج آن شده

In another passage of the same manuscript, *EBN HAUKAL* having named the castle of *Jes* قلعه جیس, "and this is situate in the territory of *Arján*, and all the inhabitants of this place are *Gabrs*, and their learned men read or explain books in the *Furs* وان بناحیت ارجانست و تمامت متوطنان و مقیمان آنجا کبراند و دانشمندان ایشان در آنجا کتابها فرس را درس می گویند

perfectly understood the *Pahlavi* dialect, and translated some volumes from it, into the modern *Deri*, by command of his sovereign and patron SHAMS AL MOLU'K FARA'MERZ⁽¹⁶⁾. He also mentions the *fifteen hundred or two thousand leaves* (همانا ورقی هزار و پانصد یا دو هزار) of ancient writings which he had seen at *Isfahán*, and which furnished him with the etymologies of many names, and the explanation of some obscure passages in the annals of *Irán* or Persia. NIZA'MI declares that he used *Pahlavi* materials in the composition of his historical poems, during the twelfth century; and in another work I shall trace this subject through the intermediate ages to the year 1721, (or 1722) when MUHAMMED ALI HAZI'N of *Isfahán* visited the city of *Yezd*, and there formed an intimate acquaintance with the Magian or Fire-worshipper RUSTAM; a man whom he describes as learned and highly accomplished in many branches of science; and possessing several treatises on his own religion or Magism; on general philosophy, and even on the modern doctrines of *Islám* or the Muhammedan faith. "With him," says the ingenious HAZI'N, "I saw a table of "astronomical observations written by ISMARET a Fire-worshipper, four thousand and thirty years ago;" this, he adds, had suffered many injuries; and he quotes, in a subsequent part of his interesting "Memoirs," an anecdote concerning ZOHAK, DHONAK, or rather DEHAK, (the Δῆϊονης of Herodotus) which he had seen in the *Tárikh-i-Majús*, or Chronicles of the Magians⁽¹⁷⁾. Those manuscripts may be traced to a later period. BAHMAN of *Yezd*, assured Sir William Jones that some were preserved "in sheets of lead or copper "at the bottom of wells," near that city, (Anniv. Disc. on Pers.) This was confirmed to me by different Fire-worshippers, and I

(16) و پارسی پهلوی نیک دانستی و اورا پیروزان معلم گفتندی فرموده بود تا ان پهلوی بیپارسی دری نقل همی کرد و از ان کتاب بدین کتاب نقل همی کرد (MS. *Nuzhat Námeh Ellayi*).

(17) پس عزم اصفهان کردم و براه دار العبادۃ یزد روانه شدم—و در آنجا بود رستم مجوسی—کتاب مجوس و حکمی و اسلامی بسیار داشت—و با او صحبت بسیار داشتم—و دیدم که اثمرت مجوسی در سی و چهار هزار سال پیش ازین نوشته نزد وی بدیدم—و در تاریخ مجوس دیده‌ام که ضحاک چون کرشاسپ را سردار کرده بکشد میفرستاد &c.

am persuaded that an intelligent European, properly qualified, who should visit the chief places of their abode, and by conciliatory manners gain the confidence of the *Gabrs*, would be amply recompensed for his trouble by the discovery of ancient and most valuable manuscripts. The conversation of *KHUDA'DAD*, particularly, rendered me anxious to obtain for myself the honour of bringing to light those literary treasures; but domestick concerns which demanded my presence in England, compelled me to leave the Magian antiquities for the researches of some more fortunate traveller among the *Mazdiesnáns* or *Behdíns*, the *Múbeds*, *Destúrs* and *Hírbeds* of *Yezd* and *Kirmán*; those who profess the *dín-i-beh* or "excellent religion," the disciples of *ZARA'TUSHT* or *ZAR-DEHESHT*, (Zoroaster); a race, (as even their Muhammedan persecutors acknowledge them to be), the most virtuous of all Persians. (See Vol. I. chap. 3.)

I revert to the subject of our residence at *Tehrán*, protracted now beyond the middle of May; whilst we endeavoured to interrupt the irksome uniformity of our life by short excursions to neighbouring places. Among these we sometimes visited the royal summer-house lately erected, at the distance of about three quarters of a mile from the city, in a northern direction. This has been built on the plan of those *Kulah Farangki* before described, and it is entitled *Negáristán* (نگارستان), "the picture gallery," (or an edifice ornamented with paintings). One room at the end corresponded to this denomination, for it contained a variety of pictures, mostly portraits and of mean execution; a figure habited in the European fashion was described by the attendant as an *Ilchi Fransizi*, or "French Ambassador." The garden of this *Negáristán* had been but newly made; it promised, however, to repay the trouble bestowed upon it; the young trees and shrubs were in a flourishing state, and it will probably, in a few years, be a very pleasant spot. Nearly two miles beyond this stands the new villa called *Kasr-i-Kajar* (تصر قاجار) or "Palace of the *Kajar* family;" and sometimes the *Takht-i-Kajar* (تخت قاجار) their throne or royal residence; bearing from the city between N. E. and N. N. E. This showy edifice stands on the slope of a bleak and barren eminence near the

foot of mountains covered, during a considerable part of the year, with snow; and when I first visited this place, along with Mr. Sharp, during the winter of 1811, it was almost enveloped in thick clouds which intercepted the view of *Alburz* (البرز), that noble range of hills extending towards the west, and of the *Kúh-e-Tabristán*, the mountains of *Tabristán* or *Mázen-derán*, as some denominate the Eastward range, although merely a continuation of the great *Alburz*. We entered at the garden gate, having left our horses outside, and walked to an *emáret-hashty* (عمارت هشتی), or octagonal building of the favourite *Kuláh Farangki* kind; from one of the arches I sketched the palace, seen almost directly in front; but my sketch is rendered unnecessary by the excellent delineation given in Mr. Morier's *Travels*, (Volume I. p. 226). Nothing can be more fallacious than its appearance, since it excites ideas of considerable magnitude and stateliness; which, although one room is exquisitely beautiful, are immediately dissipated on close inspection; the Persians, however, regard this edifice as an admirable work. My friend MR' RZA' SA'LEH thus introduces the account of it in his MS. Journal: "and another building is the *Kasr-i-Kajar*, which may be "described as equal to the celestial bowers; its type being "the garden of paradise"⁽¹⁸⁾. But we found that the several *mertebbeh* (مرتبة) or stages, which at some distance looked like the stories of a house with rows of windows, were (except the small *Bálá Kháneh* or highest chamber on the roof), only brick walls, supporting and facing banks or terraces cut in the mountain; these we ascended by many stairs, and found at each *mertebbeh* a large reservoir of water; one so extensive and deep as to be entitled *deriácheh* (دریاچه), "the lake, or "little sea;" whilst the others retained the common denomination of *Hawz* (حوض). It is impossible to comprehend this in any view taken from the garden; it was much higher than even the roof of that building in which I made the sketch. To supply incessantly with water so many and such capacious reservoirs, situate at such an elevation above the general level,

⁽¹⁸⁾ و دیگر از عمارات قصر قاجار است که باغ بهشت ازان کنایتي و روضه رضوان ازان عبارتست

was an undertaking of prodigious labour; and the expense, as our guide assured us, amounted to almost five hundred thousand *tumáns*, or about four hundred and fifty thousand pounds. In a low wall or parapet of stone bordering the lake, we perceived numerous receptacles for the candles and torches with which this sheet of water is occasionally illuminated; and near it lay, on the dry ground, a boat of very rude construction. We reached, at length, the highest terrace, and entered the palace itself; a square and castellated edifice, by its only *derb*⁽¹⁹⁾ or gateway; which is ample, and contains a double door of most solid wood, thickly studded with huge brass and iron knobs, besides very large rappers. These doors, it is said, had been lately brought from *Shiráz* on *arábahs* (عربه), (a kind of vehicle with wheels) drawn by oxen. Having passed the gate we were conducted through a long dark passage on our left, to the royal baths; then we ascended by another passage, sloping, but without steps, to the great court on the sides of which are the womens apartments. Here we saw many of the *takhts* (تخت) on which, placed in the open air, those ladies sleep during the heats of summer; they were simply frames or platforms of boards, mostly octagonal, and raised about one yard from the ground by clumsy wooden legs or supporters. But this plainness of the bedstead is lost, (as we heard and may well imagine), not only in the charms of her who reposes on it, but in the fine shawls and embroidered cushions with which it is covered for her use; the *rakht-i-kháb* (رخت خواب) or "sleeping dress;" the splendid *leháf* (لحاف) or quilt, and other articles of bed-clothes.* We proceeded to a spacious open-fronted hall, furnished with portraits; many of which represented, it was said, the principal members of KARI'M KHA'N's (كریم خان) family; a race overthrown by the king's uncle. The opposite

(19) I have borrowed the term *derb* (much more generally used, though with less propriety than *der* (در), from MÍRZA' SA'LEH, who describing this edifice, says,
 ویک مرتبه بالاتر قصر شاه است که موسوم است بقصر قاجار و قصر مذکور قلعه است
 مشتمل بر چهار برج و یک درب بیشتر ندارد—

"And one stage (or terrace) higher is the king's palace called *Kasri Kajar*; and the
 "aforesaid palace is a castle consisting of four *burgas* or towers, and one *derb* or
 "doorway; it has not any more."

tálár, a hall open towards the court, contained several large pictures; one of RUSTAM clad in his *babrbíán*, and wearing a tiger's head on his helmet, (See Vol. II p. 507), was placed between a portrait of the present monarch and one of SA'M NERI'MA'N. Here also were pictures of AFRA'SIAB TURKI, the Scythian or *Turánian* king AFRA'SIA'B, and of other ancient heroes celebrated in the chronicle of TABRI and the *Sháhnámeh* of FIRDAUSI^(*). But that which chiefly pleased me in this royal palace of the *Kajars* was a *Bálá Kháneh* (بالا خانه) or upper-chamber, constructed on its flat roof, and rising unconnected on either side, over the centre of its front. This room, not of very large dimensions, almost realized the ideas which I had formed whilst reading Arabian and Persian tales, of an Eastern monarch's cabinet; for, although rich and minute ornaments, much gilding, painting and mirror-work, abounded in every part, the general effect produced by them was a high degree of elegance; and the light, faintly admitted through windows of various-coloured panes, only served to excite feelings of mysterious privacy, and might have deserved the Miltonick epithets of "dim" and "religious," had the edifice been appropriated to sacred uses. The door-frames were *Khátem-dár* (خاتم دار), or of that inlaying called *Khátem-bandi* (خاتم بندی), already described (p. 65); and both in the doors and windows, glass stained with most brilliant tints glowed in a multiplicity of small pieces, like precious stones; some of the fine emerald-green being particularly beautiful; these were combined with much ingenuity into the forms of birds and flowers, and into lines of poetry. It appeared that the *Kasr-i-Kájar* was intrusted to the care of two men, one of whom conducted strangers through the apartments; the other attended them in the garden; both were extremely civil, and always thankful for a trifling remuneration. At one visit the gardener ex-

(*) Both here and at the *Nagáristán* were pictures, badly executed but in glowing colours, of Persian women, and of European ladies in very old-fashioned dresses; there was also one most uncouth figure of a young man, said to be a *Farangki* or European prince, in such clothes as were antiquated probably an hundred years ago. The portraits of SHA'H ABBAS, SHA'H HUSEIN and NA'DIR SHA'H, did not seem to be the works of first-rate artists; one large painting, however, which represented the king with several of the elder princes, was of better execution, and preserved the likenesses in a very high degree.

plained to me the properties and names of various flowers and shrubs; the *Minau* (منو); the *Gul Jaafari* (گل جعفری) or "JAAFER'S flower;" the *Gul Dáoudi* (گل داودی) or "Flower of DAVID;" the *Gul-i-sad parr* (گل صدپَر) or "Flower of an hundred feathers," and many more. Although during several months of the year silence and solitude reign within the precincts of this palace, yet on some occasions its fair inhabitants are very numerous, according to information obtained by MI'RZA' SA'LEH, the general accuracy of which my own inquiries confirmed. Having given in his Journal a concise description, highly encomiastick, of the *Kasr-i-Kajar*, he adds, "in short, language cannot do justice to this palace and its garden, the due praises of which would require a prolonged discourse. The particular purpose for which the edifice was designed is this: that when, in the summer season on account of the excessive heats, his Majesty who is the asylum of the world, removes to the plains of *Sultáníeh*, taking with him some ladies of his *Hárem* and *bázígars* (women who entertain those ladies by dancing, singing, tumbling and various tricks), he sends the others to the *Kasr-i-Kajar*, where the royal *Harem* continues during the warm weather; for it is supposed that the king's wives of different descriptions, the Georgians, and girls purchased with money, the *bázígars* and others, constitute altogether a *Harem* of eight hundred females; of these one hundred accompany the king to his summer encampment in the meadows or plain of *Sultáníeh*, and the remainder pass their time in the *Kasr-i-Kajar*; when the king returns they also go back to *Tehrán*"⁽²¹⁾. By a natural transition from the *Harem*, MI'RZA' SA'LEH proceeds to state that "the king has forty-eight male children, (شاهرا چهل و هشت اولاد ذكور است)." This account was written in May 1812; when from persons

(21) باری زبان در تعریف قصر و باغ قاصر است و مورث طول کلام میشود و این قصر مختص آنست که هنگام تابستان بعزت حدت کرما شاه عالم پناه در چمن سلطانیه میرود و بعضی از حرم و بازی کران خود را بهمراه میبرد و بعضی را در قصر قاجار بسر میبرند چون شاهرا تخمیناً از عقیده و منقطعه و زرخیزد و کرجیه و بازی کر هشتصد زن در حرم هست بعد از آنکه یکصد از آنها بهمراه شاه در چمن سلطانیه میروند ما بقی در قصر قاجار بسر میبرد بعد از معاودت شاه ایشان هم معاودت بطهران میکنند

of rank, and of good authority, I heard that the princes amounted to almost sixty; of princesses no one pretended to know how many existed; and to inquiries respecting them some vague answer was generally given, such as *dukhter hem khyli dâred* (دختر هم خیلی دارد), "the king has likewise a considerable number of daughters." It has been mentioned in the preceding pages that many of the elder princes are established as governors in different parts of the empire; HUSEIN ALI MI'RZA', who resides at *Shîrâz*, rules over the province of *Fârs*; MUHAMMED ALI MI'RZA', whose chief residence is *Kirmânshâh*, exercises his authority from *Hamadân* to *Shûshter*, and the vicinity of *Bâghdâd*. It is generally allowed that this prince is eldest of all the king's sons; yet in *Mâzen-derân* I found that this honour was claimed for MUHAMMED KULI MI'RZA', whose court at *Sârî* has been already described; and ABBA'S MI'RZA', governor of *Azerbaijân*, is nominated successor to the royal throne. HASSAN ALI MI'RZA' is invested with the command of *Tehrân*; and prince ALI KHA'N of *Cazvîn*. The city of *Zinjân* is assigned to NAKKI MI'RZA', whilst *Meshehd*, *Nishâpûr*, *Tabbas*, *Tun*, and other places of *Khurâsân* as far as *Herât*, are under the jurisdiction of MUHAMMED VELI MI'RZA'.

We may reasonably suppose that the husband or master of so many women as fill the royal *Harem*, cannot always carry in his memory such a register of his children as may enable him at once to recollect the names of all; their numbers, too, are generally uncertain, fluctuating between births and deaths. When HUSEIN ALI MI'RZA' arrived at *Tehrân* from *Shîrâz* (in December 1811), he was immediately presented to the king and received with much paternal kindness. The usher attending on this occasion introduced, soon after, and announced, AHMED ALI MI'RZA'. "Who is AHMED ALI MI'RZA'?" exclaimed the king, having for an instant totally forgotten the little *Shâhzâdeh*, or prince, a boy of seven years, whom he had confided, some time before, to the care of his elder brother at *Shîrâz*. Yet this monarch is a very affectionate father, and whenever he can snatch an interval of leisure from the cares of state or the business of government, delights in witnessing and promoting the amusements

of his children. In these too, he frequently condescends to participate, and probably finds the minutes thus employed, the happiest of his life. One night during the period above-mentioned, the king was sitting with several of his sons engaged in playing at *Ganjafeh* or cards; HUSEIN ALI MI'RZA' had won two or three hundred *tumáns*, and laid the gold close by his side. The king privately desired some of the little princes, (six or seven years old) to steal away the money, and highly enjoyed the embarrassment of HUSEIN ALI, who having lost sixty *tumáns*, and his father insisting on immediate payment, was obliged to borrow from one of the noblemen present. Entertaining himself at another time with the same family-party, he commanded one of his youngest sons to declare what profession he liked best. The boy, affecting, like most Persian children, the language of those advanced in years, replied, "I am willing, O ruler of the world, to fill the humblest station about your Majesty's person. Let me be numbered among the *feráshes* of this illustrious court." *Feráshes* are servants who spread carpets, pitch tents, sweep rooms, and perform similar offices; they are also employed occasionally in inflicting the *bastinado*. "Take a stick then," said the king, "and beat soundly those grown up princes who are laughing at you." The boy executed this order with much alacrity. The king next gave him his *kafsh* or slippers in charge; but contrived soon after that they should be removed, and then called for them; the young *ferash* on missing them, was for a moment confounded; but recovering himself, affirmed very seriously that they must have been stolen by means of magick. "Who is the thievish magician?" demanded the king. "I suspect," replied the boy, pointing to MI'RZA' ZEKI, one of the old *Vazírs*, sitting with much gravity in a corner, "that it must be he." "Your suspicion," said the king, "perfectly coincides with mine; therefore punish the culprit with your stick, and let him, having received his flogging, pay you twenty *tumáns* for your trouble."

We heard various anecdotes respecting this monarch; several of which, indeed the greater number, highly favourable to his character, I am most willing to believe; and

although some persons, discontented or disappointed courtiers, accused him of excessive avarice, it was allowed that he had on many occasions displayed much liberality and munificence. His desire to provide for a very numerous family, for the expenses of future wars, or any other exigency of state, justifies in a considerable degree, the immense accumulation of gold and jewels which his secret treasuries are said to contain. In natural abilities and mental accomplishments few of his subjects equal FATEH ALI SHA'H; certain vices with which he has been charged, might with equal justice be imputed to ninety out of every hundred Persians; and if two or three instances of severe punishments have occurred in his time, it is acknowledged that there were more executions during one week under many of his predecessors, than in ten years of his reign. No argument can be offered in extenuation of the tortures deliberately or capriciously inflicted with a refinement of diabolical cruelty, by SHA'H ABBA'S, SHA'H SULEIMA'N, NA'DIR SHA'H, and other tyrants; who, as contemporary travellers have assured us, filled with the carcasses of their unfortunate and often innocent subjects, both the streets of cities and the courts of their own palaces; nay even the recesses of their *Harems*. But I have known some Persians who confessed that a mild system of legal punishment would be of little avail among their hardened countrymen of the present day; although if now introduced it might humanize the rising generation and prove a blessing to posterity. Whilst in England the forfeiture of a culprit's life by the most expeditious and least painful process is deemed a sufficient expiation for his crimes, however numerous or atrocious, the Persian magistrates find it scarcely possible to inspire a due terror of the law by aggravating or protracting, sometimes even for hours of agony, the sufferings of a wretch condemned to die. This extreme severity is provoked by the contempt with which clemency is generally treated in all those countries where, unhappily, the religion of Muhammed predominates; to rule its fierce and insolent professors a rod of iron seems but too necessary; hence in Persia still subsists the custom of immuring alive highway robbers, (who are most commonly murderers also), and in Turkey the horrible impaling of criminals. Sentences are

seldom mitigated, or pardon granted to those who would consider such exertions of humanity as proofs of an effeminate weakness; who suppose that the desire of punishing must ever accompany the power; and attribute even trifling acts of courtesy and kindness either to fear, to the sordid expectation of a ten-fold return, or to some other selfish and unworthy motive⁽²²⁾. From this general censure we must, however, except many individuals both among the Turks and Persians; who, their good sense and good nature triumphing over the prejudices of education, are themselves perfectly capable, not only of performing a generous and compassionate action, but of rightly appreciating it when performed by others, even those usually styled in their respective countries "Infidels," and "European" or "Christian dogs." I am inclined to believe that the king is as little influenced by religious bigotry as the most enlightened of his subjects; although he has sometimes found it expedient to conciliate the *Muselmán* enthusiasts by a profuse expenditure of money. Thus, to gratify the *Seyeds* or descendants of MUHAMMED, a powerful body in Persia, he paid, whilst we were at *Tehrán*, the debts of MÍ'RZA' ABDAL WEHA'B, one of their principal members, amounting to a sum not much less than thirty thousand pounds; and at the same time a grand *pilaw* feast was given to all the *Seyeds* of the capital, by MÍ'RZA' BUZURG, (*Vazír* of the *Tabriz* government) and a *tumán* to each, by MÍ'RZA' SHEFIA, the prime minister. In his publick conferences as in his private conversations with the Ambassador, FATEH ALI SHA'H evinced a considerable degree of intelligence, and quick comprehension, much curiosity respecting the state of science in England, and a strong desire to introduce into his own empire the improvements which we had made in various branches

(22) On this subject I shall here quote Mr. Salt's *Travels in Abyssinia*, p. 210. "The punishment inflicted a short time before on the *Johannim* Arabs by the English had produced, I found, the most beneficial result throughout the Red Sea, and I believe that we in a great measure owed our safety to this event being known; as the Arabs began to think that we really dared to resist their insolent proceedings; a circumstance which the unaccountable forbearance of the Bombay government had hitherto given them too much reason to doubt. Nothing but the most resolute measures will make an impression upon Mahomedans; for as Jerome Lobo justly observes "ils sont d'un si mauvais naturel que si on a la moindre complaisance pour eux, ils deviennent bien-tôt insolens et insupportables; et qu'on ne peut les reduire a la raison ni être bien servi, qu'en agissant avec eux, a toute rigueur et les menant le bâton haut."

of art. But it appeared that his *Vazírs* endeavoured to throw obstacles in the way : and they were extremely indignant at the private audiences granted by his majesty to Sir Gore Ouseley : their exclusion from them, violating, as they declared, a ministerial privilege which had subsisted in *Irán* above five thousand years. Lest it should be known that he had relinquished his right of being present on these occasions, MIRZA SHEFIA, the principal *Vazír* or *Sadr aazem* (صدر اعظم), who had entered the palace one morning with the Ambassador, seated himself in such a manner, close to the doorway, that the king could not perceive him, and the *Amin ad douleh*, who possessed an equal claim to the privilege of attending at the royal audience, seeing that he had entered but did not return, was offended at the supposed preference shown to his rival. The king, however, soon afterwards, when all the ministers were admitted, asked MIRZA SHEFIA in an arch tone "pray where were you during the Ambassador's interview with me?" This question and the *Vazír's* acknowledgment of the truth, relieved *Amin ad'douleh* from his mortification. The jealousies, intrigues and consequent disputes of his courtiers, frequently excited such disturbances at the *Der-i-Kháneh* or court, as many of the former sovereigns would have terminated by the dismissal, or perhaps the decapitation of those who had caused them. FATEH ALI SHA'H contented himself one day after a quarrel among his ministers with telling them publicly that he should bestow their titles on some of his dogs; calling one the *Sedr aazem*, another the *Amin ad'douleh*, and a third the *Itimád ad'douleh*. Concerning all the great men, various scandalous anecdotes were slyly communicated in whispers, or more openly circulated; although it was acknowledged, and indeed was manifest to every one who travelled through the province under his administration, that the *Amin ad'douleh* had rendered it the most flourishing of Persia, by his excellent regulations, his encouragement of trade and of agriculture, and his kindness towards the lower classes, yet his merits and his wealth served to raise against him many enemies, some of whom were men of high rank and considerable power. But the king knew his real worth and the insidious character of his rivals. "You have lent," said he, one night in conversation with the *Amin ad'*

douleh, "seventy thousand *tumáns* to rescue MI'RZA' YU'SUF "from my anger, which he had so justly incurred. Now "behold the gratitude of this friend: many hours have not "elapsed since he offered me a greater sum than you pay, for "the government of *Isfahán*, and proposes that I should dis- "grace you by bestowing it on himself." One day the *Amín ad'douleh* presented to his sovereign a valuable diamond ring; some of his enemies soon discovered that he had procured it from *Baghdád* at the price of three thousand *tumáns*, whilst in company at a feast, he had seemed to estimate it at eight thousand; they therefore concluded that he had sold it to the king for this enormous advance, and insinuated their suspicions accordingly. "Here, at least," said FATEH ALI SHA'H, "there cannot be any fraud; since the jewel, whatever it originally cost, was presented to me as a free gift." Similar charges had been made with as little success, and probably with as little foundation, respecting some richly-embroidered *Isfaháni* stuffs which the *Amín ad'douleh* had sent to the king. If on any occasion there appeared a momentary glimpse of royal displeasure against this minister, his rivals immediately began to conceive hopes of his ruin; the confiscation of his immense riches, and perhaps the forfeiture of his head. One morning, (of April 1812), the king sent for him, and in consequence of secret accusations spoke to him very harshly. The *Amín ad'douleh* expressed much sorrow at finding that his faithful services of many years had failed to please; and requested the liberty of resigning his government, and with it, if necessary, his life, into the king's hands; he was dismissed, and on the same day invested with a splendid *Khelaat* or dress of honour. Not long after the king suddenly inquired from him the exact amount of all his property; this question was regarded by the courtiers near him as a certain prelude to his destruction. He answered, however, with a firm tone, that he could immediately furnish his Majesty with three hundred thousand *tumáns*; and in the course of a few months, add several thousands more. "But," said the king, "by "selling off all your horses, shawls, and other things, how "much could you contrive to raise at once?" "Sir," replied the *Amín ad'douleh*, "if you indulge me with a little time, I "shall deposit in the royal treasury one thousand *tumáns* every

"day during a year." The king still seemed anxious for instant payment, and the minister resigning himself to his fate which he thought impending, bowed to the ground, and calmly declared that all his wealth and his head were at the disposal of his sovereign. "Now," said FATEH ALI SHA'H, "I have tried you, but without the slightest intention of taking from you the money so honourably acquired. Call here that descendant of the prophet, MI'RZA' BUZURG, (whom the king knew to be one of *Amin ad'douleh's* enemies), and let him witness my solemn words." He then imprecated a most dreadful curse on whatsoever person, whether himself or any of his family, who should attempt to deprive this minister of even one *tumán*. Having heard these and many similar anecdotes, I was often surprised at the semblance of cordial friendship which those personages so hostile towards each other, thought it necessary to preserve in public; proving that the most refined states of Europe could not exceed Persia in the arts of courtly dissimulation.

The presents before mentioned at length arrived from *Búshehr*, and while the Ambassador was engaged in preparing them for presentation to the king, we gladly commenced the necessary arrangements for our departure from *Tehrán*, now become extremely disagreeable, on account of its oppressive heats. The chariot, a beautiful specimen of English workmanship, and one of the chief presents, had, like most other articles, suffered many injuries on the road; almost every pannel was cracked, and many of the silver ornaments broken off and lost; such havock indeed, had been made among the various packages, that MUHAMMED KHA'N, under whose charge they reached the capital, began to apprehend that his head would probably be required in expiation of his neglect. Early on the eighteenth of May, an officer of the king's palace brought to me from his Majesty a very splendid *Khelaat* or court dress; the *kabá* or close coat, and *bálá púsh* or outer garment, being of gold brocade, with fur; there were also two valuable Indian shawls, and an admirable *Kara-Khurasáni* sword, the mounting of which was gold; and a belt studded with solid bosses of the same metal, richly enameled; the sword, depending from it, had been worn, as the officer

declared, by FATEH ALI SHA'H himself; this, Mr. Morier justly observes, on noticing a similar present which he received, "is considered a great distinction," (Travels, Vol. I. p. 215); and as some Persian *Kháns* assured me, confers a high degree of nobility. On the same day, the king being very desirous of seeing the English carriage, it was repaired and put together in the best manner that circumstances would admit; and at one o'clock several men removed it from our house to the palace; six fine horses, not yet trained to draw, being led before, decorated with the magnificent harness. The Ambassador and I followed soon after; we remained a few minutes in the *Amin ad'douleh's* office, until MI'RZA SHEFIA arrived; when all persons having been driven outside the gate, who did not immediately belong to the royal household, to the ministers, or to us, the king came forth alone from the *anderún* or "inner apartment," and stood in front of the *tálár* or open-hall of the first court, to which the carriage had been drawn as close as the *hazz* or reservoir of water would allow. Having welcomed us with the *Khúshamedid*, as usual, he examined very minutely, and admired the Persian arms, and other devices painted with considerable brilliancy on this sumptuous vehicle. The Ambassador then opened the door; the step was let down, and shaking off his high-heeled slippers, the king entered and seated himself, whilst all the courtiers present exclaimed *mubárek báshed*, "may it prove auspicious!" He then inquired, and seemed instantly to comprehend the use and object of every part; the glasses, blinds, pockets, cushions, lamps and other appurtenances, whilst the ministers and three or four *Kháns* present appeared to gaze without understanding much. The king continued in the carriage about half an hour, during which he several times caused it to be pulled backwards and forwards seven or eight yards, and seemed highly pleased with the motion. Some one remarked that two persons might sit in it at once. "Yes," said the monarch, with a look of calm dignity, "*yek nafr ánjá, man ínjá,*" (یک نفر اینجا من اینجا), "one person there, (pointing to the floor)," "I here, (on the raised seat)." This visit afforded me an opportunity of perceiving, whilst but two or three feet from the king, that he appears much handsomer and younger when

seen close than at a distance; yet on this occasion his dress was a perfectly plain dark brown coat; a shawl of fine texture but not very lively colour, was tied round his waist; he wore a small black lambskin cap, and coarse white *juráb* or stockings, not reaching far above the ankle. His dagger, however, was richly set with diamonds, and from its handle hung a string of large and most beautiful pearls. Seated in the carriage he ordered that a house should be constructed for it; smoked the *kalián* and talked of my intended journey to England, the Ambassador having informed him that he designed to forward by me the definitive treaty, and presents for the Prince Regent. His Majesty declared that I was reckoned among the number of his faithful servants, and dismissed me with many other very gracious expressions. On this occasion I remarked, (what had been often mentioned) that he sometimes spoke of himself in the third person, confirming his own words, and adjuring those with whom he conversed, by the familiar oath "*be ser-i-sháh*" (بسر شاه), "by the head of the king."

Three days after, the Ambassador and other English gentlemen took formal leave of the monarch, previously to setting out for their summer residence at *Tabriz*. I did not accompany them to court, having already had my final audience. The king, at this interview, when the Ambassador had been seated a few minutes, called him towards the throne and presented to him a valuable sword, and a belt, profusely ornamented with emeralds. Among the few articles that had arrived undamaged from *Búshehr* was, fortunately, the portrait of *MI'RZA' ABU'L HASSAN KHA'N*, so exquisitely painted by Lawrance; this proved an object of wonder and just admiration to all who saw it; a bust of the same personage, beautifully modelled by Bacon, although fractured in some parts, served equally to excite astonishment.

Those presents which the king designed for the Prince Regent of England, were now packed up; one being a large full length portrait of himself; next a folio volume, comprising his own *Diván* or collection of poems, transcribed with the utmost calligraphick skill, and embellished by *MI'RZA' BA'BA'*

(میرزا بابا), the chief painter or *nakásh báshí* (نقاش باشی), who employed seventeen years on the miniature pictures, illuminations, and various ornaments, of this work, particularly portraits of the royal author, and of his uncle AGA MUHAMMED. The other presents were Indian shawls; a fine suit of chain armour (*zerreh* زره), with the breastplate and certain pieces, constituting what the Persians call *chéháráineh* (چهارآینه) or the "four mirrors," of the most highly tempered steel; this armour had belonged to SHA'H TAUMASP, who, having reigned more than half a century, died in the year of our era 1575: a sword of SHA'H ABBA'S, that mighty sovereign whose name I have so frequently had occasion to mention: and two fine horses, one a *Turkmáni*, the other a *Khurasáni*.

We set out from *Tehrán*, through the *Cazvin* gate soon after six o'clock on the 25th of May, and having proceeded Westward about three miles and a half, arrived at the tents prepared for our reception near the tomb of an *Imámzádeh* or Muhammedan saint; although his name was not an object of inquiry, I made a sketch of the edifice dedicated to his memory, (See Pl. LXXII.) and generally denominated from the tract of land which it occupies, *Imámzádeh Jí* (امامزاده جی). Over the gateway were two or three rooms which some gentlemen of our party preferred to their tents. For the journey thus begun, ABU'L HASSAN KHA'N had been appointed our *Mehmándár*. Lady Ouseley travelled in her *palankin*, now altered into a sort of *takht-raván* by the addition of poles, and slung between two mules. We met on our way the prime minister MÍ'RZA SHEFIÁ, who, as a particular compliment, had gone out before break of day, to the *Imámzádeh*, and given directions himself about the pitching of tents, and other arrangements necessary for the Ambassador's accommodation. ABU'L HASSAN KHA'N remained with us all day in camp; but returned to the city early at night; for as Luna was in Scorpio and wore an aspect not favourable to any new undertaking, he thought it prudent to defer the actual commencement of his journey until the next day. Although Mount *Damávand*, as usual, and the neighbouring heights of *Alburz* were covered with snow; the Thermometer in our tents rose at two and three o'clock to 85 and 86.

On the 26th, we began our march by a delightful moonlight at half past two, and in seven hours reached our place of encampment close to *Caredge*, or *Carej* (كرج) the distance being about 23 or 24 miles. The road was sufficiently good, but lay chiefly through a flat desert, bounded on the right by hills of barren rock. Near *Caredge* were some gardens and trees, on the side of a steep mountain, and three or four villages. Here we saw the spot where foundations had been traced for a new city which the king intended to build and call *Sulimániah* (سليمانيه). It was only during last December that he sent the *Amin ad'doulch* and other *Vazírs* to fix upon the site; returning to *Tehrán* they started a fine antelope; "let us pursue it," said one, "and if we take it, the omen will be auspicious with respect to the new city;" they hunted and killed the *áhú*, which on that same evening was sent as a present to the Ambassador. Had they not succeeded in this chase it is probable that a situation, two or three miles higher or lower, would have been chosen for *Sulimániah*, which it is now proposed to erect in the immediate vicinity of *Caredge*, and on the banks of a river bearing the name of this place; at some seasons a very considerable stream, and at all times affording pleasant and wholesome water⁽²³⁾. We found several masons and labourers employed on the ground work of an *arg* or citadel, which was to comprehend (as at *Shiráz*, *Tehrán* and other places) a royal residence; and we heard that the king, having consulted *ABU'L HASSAN KHA'N*'s description of London, had ordered that the streets should be wide, the *meidáns* or squares ample and numerous, with buildings of an uniform height and appearance, on the plan of our English metropolis. It was said, also, that he had declared his resolution of passing here two or three months of

(23) During some weeks after our arrival at *Tehrán*, the Ambassador's table was supplied with water from the stream of *Caredge*; for which, every morning, a man and horse were despatched eight or ten miles. It was at length discovered that the *Seká*, one day, to save his own trouble, filled the *rabiaa* or leathern bag, at places near the city where cattle disturbed the water, and, what was still more disgusting, where the filthiest *dervishes* and other fellows were in the habit of performing their odious ablutions. The *Seká* was well flogged and discharged; after which another went daily before sunrise, with a confidential servant as a watch, to bring some of the excellent water that fertilizes the villages in the pleasant *beluká* or district of *Shemírán*.

every summer; and that he would oblige all the ministers, great officers of the empire, the principal nobles and other courtiers, to build houses and maintain establishments of servants in the new city. This day the Ambassador suffered much from the return of fever and ague, which rendered him unable to travel during the 27th and 28th; we therefore remained encamped near *Caredge*, of which I sketched from my tent the *gumbed* or cupola, with adjoining gardens, and the fine bold mountains behind them, (See Pl. LXXV). At three o'clock on the twenty-eighth, the quicksilver in Fahrenheit's Thermometer rose to 90. Having occasion this day to exchange four or five hundred silver *riáls* that proved heavy and bulky articles of baggage, for more portable gold *tumáns*, I called at the tent of MI'RZA' ABD AL HUSEIN, (acting as treasurer in the absence of KHOJEH ARETU'N, the Armenian), and found him engaged with several muleteers whom he had employed to stitch up in bags of cloth and leather, such quantities of gold and silver coin as amounted to thirty-five thousand pounds of our money. He assured me, (and others confirmed what he said), that very considerable sums are frequently entrusted to the Persian muleteers, who convey them to the most remote parts of the empire without the loss even of one *riál*. In consideration of the additional risk attending gold and silver, they receive, besides the established hire for carriage of common goods, four *riáls* (or half a *tumán*) for every hundred *tumáns*.

On the twenty-ninth we began to march before two o'clock in the morning, and soon after nine reached our camp at *Nasrábád* (نصراباد), 22 or 23 miles distant from *Caredge*. The plain over which we had travelled was in many places well cultivated, and we remarked on both sides, not only close to the road, but two, three, four and five miles from it, several *tapch* or heaps of earth resembling our English barrows. According to some accounts which I received, (from persons, however, of no great authority), they had formerly been castles or edifices of which the bricks and clay had mouldered through the lapse of ages into these rude tumular masses. The Thermometer this day rose to 94 at two o'clock; about three it sunk to 80, when there was a violent whirlwind, and we were surprised by a shower of rain.

We marched from *Nasrábád* on the 30th at half-past two o'clock, and after a ride of four hours and about 13 miles, alighted at our camp near the mud-walled village of *Saffer Khuájeh* (صفرخواجه). Our course lay over a plain which in some parts, exhibited but few vestiges of any path; and we heard that there was a shorter but more difficult road. Within half a farsang of *Saffer Khuájeh* we passed by the village of *Kharfusábád*; or, more properly, *Kharbuzeh ábád* (خربزه آباد); so called from the abundance of *Kharbuzeh* or melons, for which it is remarkable. Both these places seemed rich in cows, sheep, goats and asses; flourishing trees, gardens yielding grapes, and well-tilled grounds. Through *Saffer Khuájeh* (our *manzel*) ran a pretty stream, and near it we saw the *emáret-sháhi*, or "royal edifice," a room constructed for the accommodation of FATEH ALI SHAH, when on his way to the summer camp of *Chemen-i-Uján* or *Sultániéh*. We found that the country people now began to reckon by the *farsakh* or *farsang Tabrízi*, which is nearly half a mile longer than the *farsang* of *Shiráz* or *Isfahán*. They computed *Saffer Khuájeh* to be seven farsangs distant from *Cazvín*. The Thermometer this day was up to 94.

Our march on the 31st commenced before two o'clock in the morning, and ended about seven, at *Hassanábád* (حسن آباد). We had travelled 19 or 20 miles over a plain, on which appeared several mud-walled villages, and some *tapehs* or tumular heaps of clay. The soil about our *manzel* was good, and the land for many miles in a state of excellent cultivation. Soon after our arrival, a very high wind so completely filled my little Persian tent with dust, that I removed to a house in *Hassanábád*. During the day there were a few showers of rain.

On the first of June, we set out soon after four, and having proceeded by a fine road over the fertile plain, about eleven miles, alighted before seven o'clock, at *Kazvín* or *Cazvín*. An *istikbál* of fifty horsemen under MEHRA'B KHA'N, chief minister or *Vazír* to the prince who governs this city, met us as we approached its walls; and near the gate, a body of four hundred militia soldiers, irregularly armed with match-lock muskets, spears and shields, received us with many tumult-