

tuous demonstrations of respect. MEHRA'B KHA'N brought to the Ambassador a handsome horse as a present from the prince, ALI NEKA MI'RZA', on whom we all waited at three o'clock. He was seated in an open hall or *tálár*, (erected by NADI'R SHA'H), spacious and well-proportioned, but neither painted nor ornamented in any part. He seemed about twenty-one years of age; and received us with much affability. Our visit lasted half an hour; after which, by the prince's desire, we were conducted through his garden, and sat awhile in the *Kuláh Farangki*, (built by SHA'H TAHMASP). Here the Ambassador having taken notice of a young tame antelope, it was sent within two hours as a plaything for his little daughter; with nine lambs, also alive; besides several trays of sweet meats and fruit, and considerable quantities of roses and other flowers, disposed and tied in a very tasteful manner. Having seen so many Persian cities falling to decay, I was not surprised on finding at *Cazvin* unequivocal indications of approaching ruin. The publick buildings wore a dreary appearance of neglect; more than half the houses were without inhabitants, and the fine broad streets seemed nearly deserted. Yet if MEHRA'B KHA'N be worthy of credit, there were still here twenty-five thousand males; had he said *souls* (according to our usual mode of describing the whole population of any place), his report, in my opinion, would have been more just. He further told the Ambassador, that the country about *Cazvin* supported twelve thousand families of the *Iliats* or wandering tribes. To the city itself, this ingenious minister assigned an antiquity of one thousand eight hundred and forty years, but the accuracy of this numerical statement, apparently founded on some very minute calculation, vanished, when he added that *Cazvin* owed its origin to a monarch of the *Sasanian* dynasty; which, as we know, did not commence until the third century of our era⁽²⁴⁾.

(24) Many whimsical conjectures have been offered respecting the derivation of this name (قزوین) which is frequently pronounced *Cazvin*; and was, I am inclined to suspect, originally written with *b* instead of *v*; "on prononce ce nom tantôt par *b* tantôt par *v*," says Chardin (Tome III. p. 30, Rouen, 1723); and he notices different explanations of the name. We can scarcely doubt, also, that its first letter should rather be the Persian *c* (ک) than the Arabick *k* (ق), although this is now invariably used. One person, a

In the MS. *Sûr al beldân* we find *Kazvin* described as "a delightful place, with buildings and cultivated grounds, and abundantly supplied with provisions; and there is a castle containing within it a small town, in which also a castle has been constructed; and in the inner town is a *Masjed Jámaa* or principal mosque; the water of this city is derived from rain or from wells, for there is no river nor running stream but a small *kárlz* or artificial conduit, which just supplies a sufficiency of water for the inhabitants to drink, not leaving any for the irrigation of land; and this place is the frontier pass towards the territory of the Dilemites." We further read of the feuds and quarrels that constantly subsisted among the *Kasvinians*, and of the murders that ensued; and that the city was a mile in length and as much in breadth⁽²⁵⁾. *HAMDALLAH*, at the end of his historical work, the MS. *Tárikh Guzideh*, quotes many Arabick traditions reputed holy, in favour of his native city, and representing it as "one of the gates of paradise," (قزوین باب من ابواب الجنة). Of some part, he says, the founder

native of the place, said it derived its name from *Cadge* or *Cazh* (كج or كز) "crooked," and *bin* (بین) "seeing," alluding to some obliquity of vision in those who first constructed the city on an irregular or serpentine plan. This derivation will remind the classical geographer of Chalcedon in Bythinia, which was called the "city of the blind," (*Cæcorum oppidum*, Plin. Nat. Hist. V. 32), because its Megarensian founders had not perceived the numerous advantages of a neighbouring situation. Another account noticed by *AMÍN RA'ZÍ* (in his MS. *Haft Aklim*) represents the original name as *Cashbín* (كشبدین); for one of the ancient chiefs in a battle against the Dilemites, finding his ranks disordered, called out with a loud voice "*án cash bin*" (آن كش بین), "look towards that corner;" and victory having ensued, a city was founded on that spot and denominated *Cashbín* or *Cashrín*, "which the Arabs, after their manner, altered into *Kazrín*," عرب معرب ساخته قزوین خوانده‌اند. This city is, perhaps, entitled to a higher degree of antiquity than the Eastern writers generally allow; it seems to me, not improbably, the *Scabina* of Ptolemy, (Lib. VI. c. 2. Asiae Tab. V).

(25) و اما قزوین شهری خوش و نزه است با زراعت و عمارت و خصب و نزهت و نیز قلعه در آن می باشد و در اندرون آن شهری کوچک هست و قلعه در آن ساخته و مسجد جامع در شهر اندرون است و آب انبار از آب باران و چاه می باشد و هیچ رودی در آن نیست الا کاریزی کوچک که آب از آن چندان بیرون می امد که می خورند و هیچ از آن آب جهت زراعت باقی نمی ماند و آن نفع اهل دیلم است و فایم در میانه اهل آن شهر مخالفت و مقاتلت می باشد و در طول و عرض میلی در میلی باشد

is not known, (بسیب قدیمی بائی آن معلوم نشده), on account of its remote antiquity. But when SHIA'PU'R DHU'L EKTA'F (شاپور ذوالاکتاف), (Sapor II, who began to reign about A. D. 308), escaped from the Greeks, he found no repose until his arrival at that spot which is now the *Mekám-i-Kalenderán* (مقام قلندران) or "place of the *Kalenders*," (a religious order). There his ministers and nobles assembled around him, and he was soon enabled to defeat the *Kaisar*, (the Grecian or Roman Emperor); and regarding as auspicious, or connected with his good fortune, that spot where he had first halted on the territory of *Kazvín*, he commanded that a city should be there erected. The same author (in his MS. *Nozhat al Culúb*) describes *Kazvín* as belonging to the fourth climate, and placed in long. (نه ح) 85-0; lat. (لو ح) 36-0. The air is temperate, and the water derived from *kanáts* (قنوات) or subterraneous conduits; he praises the gardens of *Kazvín*, and the fruits which they yield abundantly; grapes, almonds, pistachios, sweet melons and water melons, plums and oranges; also the bread of that city; which is, besides, remarkable for excellent camels reared in the adjoining pasture-lands; "and "within three farsangs of that place is a fountain called "*A'ngúl*, of which, during the warm days of summer, the water "is frozen; if the day should be moderately cool, the quantity of ice diminishes; and should the inhabitants of the city "have exhausted their stock of ice, they may supply themselves from that fountain" (26). *Cazvín* has produced many celebrated writers and other ingenious men, besides numerous *Muselmán* saints of different degrees; yet I have remarked that in those books of jests or facetious anecdotes so popular among the Persians, and sometimes replete with humour, though often very profane, and almost always grossly indelicate, the principal character, a strange imaginary compound of simplicity, knavery and extreme libertinism, is generally described as a *Cazvini*.

(26) و بر سه فرسنگی اینجا چشمه است آنرا انکول خوانند و در روزهای گرم تابستان آب آن چشمه یخ بندد و اگر روز خنک بود یخ کمتر شد و چون یخ

At half past two o'clock on the second of June, we set out from *Cazvin* by the light of torches; which, according to the prince's orders, were carried before us until the moon rendered them unnecessary. Having passed through many spacious streets, for nearly two miles, we were impeded for several minutes at a narrow place, by the crowds of men, women and children, attending an *arúsi* (عروسی) or nuptial procession, and escorting the bride, who was muffled in a white sheet, from her father's to the bridegroom's house; the drums and pipes, producing very loud and discordant noises on this occasion, and the rockets and other fire-works causing much confusion among our baggage-mules, and the horses on which we rode. From the city we proceeded by an excellent wide road, over an extensive plain, on which, and on the sides of adjoining hills, appeared many villages. After a journey of above twenty-two miles, we alighted about nine o'clock, at *Siádehn* (سیادهن, as the name is written by HAMDALLAH in his MS. work above quoted) or *Siáh-dehán* (سیاه دهان) 'the black "mouth, gap or pass", so called from some local circumstance) but universally pronounced *Siáhdán* or *Siáhdehán*. Here and all along the road during this day's march, we observed that water was exceedingly scarce. A cooling breeze often refreshed us, yet the Thermometer, soon after three o'clock, stood at 79.

We began our march early on the third, and in five hours reached the tents at *Pársijín* (پارس جین), or, as more commonly pronounced and written *Pársijín* (پارس جین); distant from the last *manzel* about eighteen miles. Our road lay over a plain with low hills on the right, and a range of very lofty mountains, bounding the remote horizon on our left. We passed many large villages apparently flourishing and populous, although it was acknowledged, and indeed evident, that the inhabitants suffered considerably from the scarcity of water; at *Farsijín*, however, we enjoyed the luxury of a good running stream; and the well-cultivated fields, the pleasant gardens, the green trees, and rising from among them the *gumbed* or vaulted roof of an *Imámzádeh's* tomb, (not unlike the steeple of a country church), induced some of us to fancy that this place resembled an English village. 'Here some partridges and an antelope were shot.

On the fourth we proceeded from *Farsijîn* to *Abher* (ابهر), frequently pronounced also *Avher*, where we arrived at eight o'clock, after a ride of fourteen miles; the morning being very cold, although during the day, two or three hours after noon, the Thermometer rose almost to 80. The plain through which we travelled seemed to yield a fertile soil, and exhibited in many places the marks of industrious cultivation; especially drains or channels for the conveyance of water; we saw several ploughs drawn by oxen, and villages with gardens. Two or three wolves, and two *gûrs* (گور) or wild-asses, afforded to some of our gentlemen a fruitless chase, as they escaped without much apparent difficulty among the rocks and hills. *Abher*, as we rode by the walls of its ancient castle to our tents pitched about three quarters of a mile beyond it, presented a more respectable and pleasing aspect than the greater number of Persian towns; being situate near a winding river (that bears the same name) in the midst of numerous gardens and handsome trees. I was extremely desirous of inspecting more closely the castle of this place which is still called *Kalaa-i-Dârâb*, after Darius or DÂ'RA'B, whom many Eastern writers describe as founder of the city; whilst others have attributed its origin to sovereigns of an earlier age. In hopes, accordingly, of making some antiquarian discoveries, I hastened there soon after breakfast, (although the Thermometer had risen to 80), with my gun, and two servants, and employed some hours in examining whatever appeared to myself or was indicated by my guides, as curious or ancient. I was admitted into many of the gardens, walked about all the streets, and saw through gateways several good houses which, in general, the high walls of their courts and lofty trees concealed from view. The castle alone bore any vestiges of antiquity, and was the principal object of my researches. It must have once been as strong as brick and clay could render any building; its ramparts still enclosed and covered a considerable space of ground. I had heard that among them were often found bricks of an extraordinary size; and having discovered some very large and thick in the remains of a wall, not far from one of the entrances, I cleared them from sand and mortar, in expectation (which proved vain) that some characters or device, stamped or cut upon

them, might reward my trouble. Within the ramparts I observed an open space, the centre of which appeared to have sunk below the general level; a depression perhaps occasioned by the yielding of some subterraneous cavity; or the hollow had, not improbably, been once a reservoir of water. Having descended from the fortifications through a garden adjoining them, and come out on the road by which we had passed in the morning, I sketched the view of "Darius's castle," (given in Pl. LXXV). At *Abher*, and many places in its vicinity, storks were very numerous, and occupied the summits of various buildings; those birds are never molested by the people, who regard their periodical migrations as resembling the religious pilgrimage made by zealous Muselmáns to the prophet's tomb at Mecca. The foundation of *Abher* is ascribed by ZACARIA CAZVI'NI to SHA'PU'R DHU'L EKTA'F; he notices a strange tradition that on account of the pure air and pleasantness of situation, it was resolved to build a town at this place; but all the ground being full of springs, walls or banks were formed of wool and the skins of beasts, and on these the city was constructed⁽²⁷⁾. He celebrates the gardens of *Abher*, and particularly one of considerable extent, called *Beháad'dín ábád*. The geographer HAMDALLAH informs us that this city was founded by CAI KHUSRAU (Cyrus), that DA'RA B (Darius) built there a castle or citadel of clay (قلعه گنبد), which ISCANDER RU'MÍ', or Alexander the Grecian, finished. On or above this castle, another was erected by BEHA'AD'DÍ'N HAIDER (بها الدین حیدر), a prince of the *Selyúkian* race, after whom it was denominated *Haideríah* (حیدریه). "In circumference the ramparts of *Abher* "extend five thousand five hundred paces; the air is cold, and "the water is derived from a river which bears the name of "the city, and rises on the borders of *Sultániah*, and flows "into the territory of *Cazvín*"⁽²⁸⁾. He adds that the bread

(27) گویند همه آن زمین چشمهای آب بود پس سدها از پشم و پوست حیوانات
 MS. *Seir al belád*. هست و مدینه بر آن بنا کرد

(28) و دور با روی آن شهر پنجهزار و پانصد کام است هوایش سردست و آبش از
 رودخانه که بدان شهر موسوم است و از حدود سلطانیه بر میخیزد و در ولایت قزوین
 میریزد MS. *Nuzhat al Culúb*, (Geogr. Sect. ch. II). In his Chapter of Rivers, HAM-
 DALLAH assigns a course of twenty-five farsangs to the *Abher rúd* (آبهر رود) or river
 of *Abher*.

of *Abher* is not remarkably good, and that cotton does not abound there (نانش سخت نیکو نبود و پنبه کم اید); but some of the fruits are excellent⁽²⁹⁾.

Our *manzel* or halting place on the fifth was *Saan Kalaa* (معن قلعه), also written *Sain* or *Sayen Kalaa*, and once distinguished by a very different name⁽³⁰⁾; there we arrived at eight o'clock, having advanced about thirteen miles along the fertile plain, in general well cultivated, containing many villages with gardens, and bounded at the distance of eight, ten or twelve miles on both sides, with lofty mountains. Hitherto since our departure from *Tehrán* the great range of *Alburz* was on our right. We observed in the course of this morning's ride, some beautiful flowers and plants which seemed to be uncommon. From a cemetery where were several neatly-carved tombstones of Muhammedans, a little above *Saan Kalaa*, this mud-walled village with its trees, and the noble mountains beyond it, formed a very pleasing view.* Here at three o'clock, the Thermometer rose to 82.

Commencing our journey early on the sixth, we were so long delayed by the difficulties of a narrow pass and broken watercourse at a mill near *Saan kalaa*, that we did not reach *Sultaniáh* much before ten o'clock, after a journey of about nineteen miles, the road continuing through that fine plain of which a part has been already described. We rode by three villages, totally deserted, the springs and streams having

⁽²⁹⁾ I am inclined to suspect that by a transposition of letters, not unfrequent in the classical names of foreign places, the *Vera* of Strabo represents *Abher* or *Avher*, (καὶ ἐν φρουρίῳ ἐρμυνῶ Οὐερα, &c. Strab. Geogr. Lib. XI).

⁽³⁰⁾ HAMDALLAH CAZVINI in the appendix to his Geographical Treatise (or the Chapter of Roads and Stages), describing the places between *Sultaniáh*, *Rai* and *Verómin*, begins the section thus—

از سلطانیه تا ده قهرد که مغول انرا صاین قلعه خوانند پنج فرسنگ از آن تا شهر
ایهر چهار فرسنگ از آن تا ده فارتجین چهار فرسنگ

"From *Sultaniáh* to the village of *Kehúd*, which the Moghuls call *Sain Kalaa*, five "farsangs; thence to the city of *Abher*, four farsangs; thence to the village of *Fársijín*, "four farsangs." Had Chardin seen the name of *Saan K-laa* written in the Arabick or Persian character he would not have supposed that it relate in any respect to *HASSAN*. "*San Cala*, ce mot abrégé signifie *Chateau de Hassan*." *Voyages*, Tome III. p. 22, Rouen, 1723.

suddenly failed to supply the quantity of water absolutely necessary for the inhabitants. One of these three, the nearest to *Sultániah*, (within five or six miles), appeared to have been of considerable extent, and was denominated *Allah Acber* (الله اكبر). It could scarcely be imagined from the excellent view of *Sultániah* given by Mr. Morier, or from its real appearance when seen at the distance of three or four miles, that this vast and once populous city is now in a state of the most complete desolation, and actually without a single inhabitant; yet such is the melancholy fact, as we were surprised to find on passing through it; a few mean houses not very distant were occupied by some poor families, and near them was a *Caravansera* still habitable; but within the precincts of that space which had been *Sultániah* itself, and still covered many miles of ground, nothing remained but the decaying walls of edifices, (some even in ruin magnificent and beautiful), and mouldering heaps of brick and clay; these appeared to have been the materials of all the numerous structures, two only excepted, built with stone. An accident prevented me from examining the inside of SULTA'N KHUDA'BANDEH'S tomb, the external appearance of that splendid and stupendous monument, with its lofty dome of azure coloured tile-work, satisfied my curiosity respecting it; and I had no reason to expect any vestiges of antiquity at *Sultániah*; this city, to whatever degree of magnitude and importance it may have risen, not having existed until the thirteenth century of our era; for according to HAMDALLAH CAZVI'NI, who flourished early in the fourteenth, "ARGHU'N KHA'N, the son of "ADEKA' KHA'N, the son of HULA'CU' KHA'N, the *Moghúl*, "laid the foundation of *Sultániah*, which his son AUNJA'ITU' "SULTA'N completed, and denominated after his own title. "It was founded under the Zodiacal sign of the lion; and the "circumference of the walls which ARGHU'N KHA'N erected "is twelve thousand paces; but those constructed by AUN- "JA'ITU' SULTA'N, although they remain unfinished on ac- "count of his death, extend to thirty thousand paces"⁽³¹⁾.

(31) سلطانیه—ارغون خان بن ابقا خان بن هلاکو خان مغول بنیاد فرمود پسرش
یونجایتو سلطان با تمام رسانید و بنام خود منسوب کرد طالع عمارتش برج اسدست

HAMDALLAH adds, among other particulars respecting *Sultániah*, that within one day's journey (from twenty to thirty miles) a warm or a cold climate may be found; he notices the neighbouring "very fine and extensive tract of pasture ground"⁽³²⁾, and concludes with a statement (below given), of the distances between this city, (the capital of Persia when he wrote), and several other places⁽³³⁾. At what time *Sultániah* began to decay, I shall not here inquire; but an historian who dates his work in the year (of our era) 1596, (A. H. 1005), speaks of it as already desolate and ruined, exhibiting only the walls of those edifices which once adorned it⁽³⁴⁾.

دور باروش كه ارغون خان بنياد نهاده دوازده هزار كام است و انكه اونجايتو سلطان
ميساخت و بسبب وفات او تمام ناكرده ماند سي هزار نام —

Nuzhat al Culub, ch. II. The barbarous Moghul names are here faithfully copied from the Manuscript, but I find them differently written by D'Herbelot, Petis de la Croix, Major Price and other eminent orientalists. ARGHU'N KHA'N died in the year (of Christ) 1291. By most writers the foundation of *Sultániah* is ascribed to his son, who, as appears from the quotation above given, only completed and enlarged the work commenced by ARGHU'N. On this subject the authority of HAMDALLAH seems incontrovertible; for he must have been well acquainted with the history of those sovereigns, under the latter of whom he held an honourable appointment.

⁽³²⁾ علغازهاي بغايت خوب و فراوان where perhaps, we may discover the πεδιον
μεγα called Νισαϊον, that great Nisæan plain, celebrated by Herodotus for the large
horses which it furnished; these, according to Strabo, were used by the kings; and
famous for their strength and swiftness, as we learn from various ancient authors.

⁽³³⁾ From *Sultániah* to *Abher* (ابهر) nine farsangs; to *Rai* (ري) fifty; to *Zinján*
(زنجان) five; to *Sárah* (ساره) forty-two farsangs; to *Sejás* (سجاس) five farsangs;
to *Kaznín* (قزوین) nineteen; to *Kum* (قم) fifty-four; to *Cáshán* (كاشان) seventy-four;
to *Hamadún* (همدان) thirty; to *Yezd* (يزد) one hundred and forty five; to *Tabriz*
(تبریز) forty-six; to *Karábágh* (قرباغ) of *Arrún* (ارن) seventy-two; and to *Shiráz*
(شيراز) one hundred and seventy six farsangs.

و بالفعل خراب كشته بغير از اثر ديوار اتاري نمانده ⁽³⁴⁾ See the MS. *Tárikh i Curdistán* or History of *Curdistán*, (تاريخ كردستان), entitled also the *Sharf Námeh* (شرف بن شمس الدين) composed by SHARF EBN SHAMS AD'DI'N (بدليس). Pietro della Valle (in 1619) heard that *Sultániah* had been peopled by families forced from their original homes, to gratify the caprice of MUHAMMED KHUDA' BANDEH, (the AUNJA'ITU' SULTA'N mentioned in note 31), and that its depopulation commenced on the very night of that monarch's death, (December, A. D. 1316), when of women merely, fourteen thousand left the city, which having been founded in violence lasted but a short time. "Però, come cosa violenta durò poco: e raccontano, che la medesima notte che morì quel Rè, cominciò a spopolarsi di maniera, che solo di donne, ne uscirono quella propria notte quattordici milla." (Viaggi, Lett. 5).

Our tents were pitched near the *Caravansera*, a little beyond the ruined city; and not far from a house which several workmen were busily employed in preparing for the king's residence during the encampment of his troops on the adjacent plain: this *emâret* or building was situate on a rising ground, over a stream bordered with willows; its principal room, neither very spacious nor handsome, contained a picture of the king hunting, and portraits of many princes, his sons, one in each of the different *tákchehs* or niches

On the 7th we marched at half past three o'clock, and having proceeded about eighteen miles, passed a pretty village called *Dízej* (دينج), and soon after met the *Vazír* of **ABDALLAH MI'RZA'**, the young prince who governs *Zinján* (زينجان) or *Zingán* (زنگان), with an *istikbál* of forty horsemen, coming to welcome the Ambassador. After a few minutes of ceremony and compliment, our parties united and we advanced to that city, distant from *Sultániah* about four and twenty miles. *Zinján* appeared at some distance as a very flourishing place, abounding with gardens and trees of various kinds; but having entered it we rode for at least a mile through ruins, from which, and the ample cemetery, thickly studded with grave-stones, it was evident that the former population must have been very considerable. The inhabitants still amounted to ten or eleven thousand, according to some accounts. This town contributes, with four others, to form a *Pentapolis*, called by the Arabian name of *Khamsch* (خمسة), expressing a thing quintuple or five-fold. Our camp was about half a mile beyond the castle walls, on a parched and barren plain. At seven o'clock in the evening, we accompanied the Ambassador on horseback into the town and waited on the prince, **ABDALLAH MI'RZA'**, a youth of fifteen or sixteen years and very pleasing manners, but whose court did not seem by any means brilliant. That the name of this city is properly *Zingán* (زنگان) appears from the Dictionary *Burhán Kátea*, which mentions that after the Arabick manner it is called *Zinján* (و معرب ان زنجان باشد). By **HAMDALLAH** (in MS. *Nuzhát al Colúb*, ch. ii.) its origin is attributed to **ARDASHI'R BABEKA'N** (in the third century); it has also been named *Shahín* (شهين): in circumference its ramparts extended ten thousand paces; but it was ruined, he adds,

when the Moghuls invaded this country; the river which waters it and bears the name of the city, rises in the territory of *Sultániah*, and flows into the *Sefid-rúd* (سفیدرود) or "White River;" as *Zinján* does not produce fruit, the inhabitants supply themselves from *Tármín* (طارمین); "and their language is pure *Pahlavi*," (وزبانشان پهلوی راستست). This was written early in the fourteenth century by *HAMDALLAH*; the poet *ATTA'R* (عطار), who flourished about an hundred years before, speaks of *Zinján* as falling to decay in his time⁽³⁵⁾.

We left *Zinján* at four o'clock on the morning of the 8th; two valuable mares and a foal, belonging to the Ambassador, were stolen during the night, and the men who had been employed to watch them were punished for their negligence, or participation in the theft, with a flogging. We proceeded about fourteen or fifteen miles and halted near the village of *Sahrín* (سهرین); the road was in many places rugged and hilly. We passed through various *ordús* or encampments of *Iliáts*; some of their tents covered a space thirteen or fourteen feet in length, and perhaps eight or nine in breadth; being formed of coarse felt or stuff made of hair and wool, very dark brown, or almost black; stretched over ropes, fastened to several upright sticks, about five feet high, the points of which were fixed in the ground. To each there seemed attached a vigilant and ferocious dog, and all were replete with swarms of children. At *Sahrín* we found the air temperate and pleasant, the Thermometer not rising above 72. The day before at *Zinján*, within fifteen miles, it had stood higher by seventeen degrees, at the same hour, three o'clock.

We set out from *Sahrín* early on the ninth; about the third mile passed the ruins of many stone-built houses on the left; and after a march of above eleven miles over a stony road, arrived at the village of *Armeugháneh* (ارمغانده), where our tents

⁽³⁵⁾ He describes it as being a "mine of pious and holy men," (كان اوليا) "although the city appears ruined in a considerable degree."

درت کرچه شهری پس خراب است

See his poem, entitled the مفتاح الفتح *Miftáh al Futuhh*, or "Key of Victories."

were pitched, near the fort or castle. Here the air was cool, and the country abounded with herbs and plants of very powerful odour, such as balm, thyme, origany and others.

On the tenth we mounted our horses at four o'clock; rode over many high hills, and observed some both on the right and left of a conical form, with natural rocks on their summits, not unlike the ruins of buildings. Having advanced twelve or thirteen miles we passed through a considerable village called *Dásh búlák*, or, as it is generally pronounced, *Túsh bulák* (داش بلان), "the stone fountain." Here we met YU'SUF KHA'N (يوسف خان) with sixty well armed horsemen, sent from *Tabríz* by the prince ABBA'S MI'RZA', a few days before, to receive and attend the Ambassador; soon after, an *áhú* (اهو) or antelope crossed the road, and afforded many men and dogs a good half-hour's chase. We alighted at our tents near the little mud-walled village of *Bírún-deh* (بيرون ده), distant from *Armeghánch* eighteen or nineteen miles.

We proceeded on the eleventh ten or eleven miles by a rugged path over long and barren hills, and halted at *A'k-kand* (اتكند) "the white town;" now reduced to the state of an inconsiderable village, although from the numerous ruins, it appeared to have been once both large and populous; a spring and stream in the vicinity afforded us excellent water. It was remarked, that the country between this place and *Cazvin* had risen by a gradual, but perceptible elevation; for if, in one day's ride, we ascended hills to the height of an hundred feet or yards, the descent did not seem, in proportion, to exceed sixty or seventy.

On the twelfth, still ascending by steep hills and a bad road, we advanced only eight miles, and encamped near the trees and gardens of a village called (گلتهپه) *Gultapeh*⁽³⁶⁾.

(*) Or *Gultepeh* according to the northern pronunciation. I had found the Turkish mode of speaking predominant for the last three or four stages, in words having the vowel accent *fateh*, pronounced by the Persians like our short *a* in *manner*, *cannon*, &c. but by the Turks more as our short *e* in *men*, *pen*, &c. The Turkish language, indeed, is nearly as much used at *Cazvin* as the Persian; and at *Tabríz* rather more generally; and there I often heard *Muhammed* or *Mohammed* pronounced *Mehemmed* or *Mehmed*; according to Chardin the Persian language extends from *Abher* to India but the Turkish from *Abher* westward; (Voyages, Tome III, p. 24; Rouen, 1723).

Our next day's *manzel* was at *Míunedge* or *Míedneje* (ميانه), as the name appears in the works of HAMDALLAH CAZVINI and other eminent geographers, although there is very good authority for writing it, as now universally pronounced, *Míáneh*⁽³⁷⁾; distant from *Gultapeh* about twenty miles; in the course of which we crossed several lofty hills, especially the great *Kaflán Kúh* or *Koplán Kúh*, separating the provinces of *Irák Ajem*, the greater Media, and *A'zerbáiján*, Media the lesser, or *Atropatia*, at six or seven miles from *Míáneh*⁽³⁸⁾. Near the foot of this mountain we passed on horseback (to avoid some rugged road) the beautiful river *Kizel Ouzen*; although not far below us was the handsome bridge of which Mr. Morier has given so accurate a delineation, (*Trav. I.* p. 267). Having arrived at the other side we began immediately to ascend the *Kaflán Kúh*, by a path steep and winding, but in general sufficiently good, and much preferable to the remains which we saw in different places near us, of *SHA'H ABBA'S*'s paved causeway or *kheyábán*. A little beyond the bridge I stopped some minutes to sketch (See Pl. LXXV.) the ruins of a fort situate on a rock, almost insulated among stupendous mountains, and denominated *Kalaa-e-Dukhter* (قلعه دختر) or "The Damsel's Castle;" some part of this structure was evidently modern, and the more ancient was ascribed, by the chief of *Míáneh*, to the daughter of some Muhammedan prince or nobleman who flourished six or seven centuries ago; and who, likewise, (he said) erected the bridge before-mentioned. But a person at *Tabríz* assured me that this

(37) The manuscript of EBN HAUKAL'S work, which I have so often quoted by the name of *Súr al beldán*, reads *Míánej* ميانج, whilst that copy from which my translation was published, has *Míáneh* ميانة, (See *Orient. Geogr.* of EBN HAUKAL p. 164). In the celebrated Dictionary *Burhán Kátea* the word *Míánej* does not occur; but among other significations, *Míáneh* ميانة is described as equivalent to the Arabick *waset* وسط, or *wáset* واسط (the middle), also "the name of a city intermediate between *Irák* and *A'zerbáiján*." ونام شهر يست مابين عراق و اذربايجان

(38) The river *Kizel Ouzen* and the mountain of *Kaflán Kúh* form the natural boundary of those provinces, although *Ak kand* is now within the jurisdiction of the prince who governs *Azerbáiján*; and we have seen (in note 37) that *Míáneh* was once considered as an intermediate or frontier city between that province and *Irák*. In *Atropatia* or *Atropatena*, some have discovered a resemblance to the Persian compound name *A'derbáigán*, or *A'derbádekán*, (corrupted into *Azerbáiján*), which I shall soon have occasion to notice in my account of *Tabríz*.

fortress derived its name from the daughter of ARDASHI'R BA'BEKA'N, and Chardin alludes to some romantick tradition concerning a princess whom that monarch imprisoned here. On the *Koflán Kúh* I saw one of those trees described in Vol. I. (p. 371), a *dirakht-i-fazl*; of which every branch was so closely covered with rags, that a new votary could scarcely have found room for his offering. Near *Miáne*h we met the chief with fifty horsemen and a pedestrian crowd, who complimented the Ambassador with the noise of drums, the ridiculous tricks of *lúties* or buffoons, and the gesticulations of tumblers and dancing boys. We passed the river of *Miáne*h on a long and handsome bridge, now beginning to decay; rode over a fine, fertile and well-cultivated plain, irrigated by a multiplicity of cuts and drains; then through the town which seemed extensive and populous, and alighted at our tents pitched a little beyond it. This, we had heard, was one of the warm *manzels* or stages, and I accordingly found that at noon in the shade, Fahrenheit's Thermometer rose to 93, and at four o'clock to 97. Yet on the neighbouring mountains snow was still visible in many places, and the chief sent us some, with ice, to cool our wine and water. The town was probably of some importance when noticed by EBN HAUKAL in the tenth century, (See note 37), for HAMDALLAH thus describes it in the fourteenth. "*Miáne*j, now a village, was once a city, and "several territories are dependent on it; the air is warm and "not salubrious, and it abounds with gnats⁽³⁹⁾." But these mosquitoes are not only the living plagues that infest *Miáne*h, which has long been remarkable for producing insects called *milleh* (مله), fortunately peculiar to it, or at least not found many farsangs beyond it. Of these creatures and their mortal venom, many extraordinary anecdotes had been related, highly alarming to strangers, for such only are they said to annoy; differing in this respect from the scorpions of *Cáshán*, which, according to popular (but erroneous) report, already mentioned (See p. 89), raise their stings chiefly against the

(39) میانج شهری بود و اکنون دهی مانده و چند موضع از طوابع اوست و هوای

گرم و متعفن دارد و در ویشه بسیار بود. MS. *Nuzhat al Colúb*, (ch. iii. of *Azerbaiján*).

One copy for پشه (*pasheh*) gnats, reads بیشه (*bisheh*), forests or thick woods.

inhabitants of that place. It is recommended to those bitten by the *milleh* of *Míáneh*, to plunge immediately into cold water, and to drink the *shír* (شیر), or sweet mixture of bruised grapes. They fall, it is said, from the ceilings or beams of old houses; and we heard that of twelve muleteers who had all suffered from them in one night, six only recovered. It was also related that a servant of Sir Harford Jones had died in consequence of their bites; and a man who attended Mr. Gordon declared that he had himself nearly experienced a similar catastrophe, and only escaped after having been, during several weeks, sewed up in a cow's hide. Yet we may doubt whether these insects are very numerous, for my *ferásh* found it difficult to procure two, which I preserved during several weeks, wrapped in paper, but have since lost: they were of a reddish brown colour, and resembled large bugs⁽⁴⁰⁾.

The river of *Míáneh* or *Míáne*j and its long and once handsome bridge, have been incidentally mentioned. HAMDALLAH thus more particularly describes them: "The river *Míáne*j rises amidst mountains in the territory of *Aláján*, "and having passed through that country into the plains of " *Míáne*j, and joined its waters to the river *Hashtrúd*, falls into "the *Sefíd-rúd*, and proceeds to the sea of *Khozar*, or the "Caspian, after a course of twenty farsangs⁽⁴¹⁾." The same geographer also informs us, that "the river *Hashtrúd* flows "from mountains in the districts of *Marágheh* and *Aláján*, "and unites its stream with the *Sefíd-rúd* in the territory of " *Míáne*j; it runs twenty farsangs, and on it is situate the "bridge of *Míáne*j, having thirty-two arches, erected by the "late lord of the *Diván*, the venerable KHUA'JEH SHAMS AD'

(40) I have since met in Paris (July, 1816) DAOUD BEG, whom the king of Persia sent to compliment Louis XVIII; that Armenian envoy had been bitten several months before at *Míáneh* by the *milleh*; and even when I saw him, still suffered violent pain in consequence of the bite on his arm which was much inflamed.

(41) اب میانج از حدود کوههای اوجان بر میخیزد و بر آن ولایت گزشته در صحرائی میانج باب هشتاد و دوم شده بسفیدرود میریزد و به بحر خزر میرون طولش بیست فرسنگ باشد.
See MS. *Nuzhat al Culúb*, (Section of Rivers).

"DI'N MUHAMMED⁽⁴²⁾." These are not the only streams that contribute to swell the *Sefid-rúd*; the *Kizelouzen* which, as I have before mentioned, we crossed on horseback a few miles from *Míánej*, constituting a part of it; and *HAMDALLAH* enumerates several other rivers, such as the *Sháhrúd* (شاه رود) and *Zinján-rúd* (زنجان رود); the *A'b-i-Tármin* (اب طارمین); the *A'b-i-Sanjed* (اب سنجد) and *Kidrnau* (کدزنو); the *Shátrúd* (شال رود) and *Garmrúd* (گرم رود), that join it. According to that celebrated writer "the *Sefid-rúd* or white river, called by the Turks "*Sevlán*, rises amidst those mountains in *Curdistán* which they denominate *Peish bermak*, and the Persians *Panjan-gusht*, or the five fingers. This river having united itself to the *Zinján-rúd*, the *Hashtrúd*, the *Míánej-rúd*, and the streams flowing from the mountains of *Tálesh* and *Tármin*, joins the *Sháh-rúd*, passes through *Gilán Kútem*, and falls into the sea of *Khozar* or the Caspian; and the *Sefid-rúd* in its entire course, runs about one hundred farsangs⁽⁴³⁾." Concerning *Míáneh*, I shall only remark that Thevenot, one of our most ingenious European travellers, died at this place in the year 1667, (Nov. 28th).

On the fourteenth we set out at four o'clock, and soon after ten reached the camp near *Turcomán Chái* (ترکمان چای),

(⁴²) اب هشتروند از کوههای ولایت مراغه و اوجان بر منخیزد و در حدود میانج بسفیدرود میریزد طولش بیست فرسنگ باشد پل میانج که خواجه مرحوم شمس الدین محمد صاحب دیوان که می و دو چشمه است بران اب بسته است (MS. *Nuzhat al Culub*, ib.)

(⁴³) اب سفیدرود ترکان سولان خوانند از جبل پنج انگشت که ترکان بیش برماق خوانند بولایت کردستان بر منخیزد و بابهای زنجان رود و هشت رود و میانج رود و ابهای کوههای طالش و طارمین باب شهرود می پیوند و در کیلان کوتم بدریای خزر میریزد طولش صد فرسنگ باشد (MS. *Nuzhat al Culub*, Section of Rivers). I find *Kútem* (or *Gútem*) added to *Gilán* in another passage of this section, (account of the river *Sháhrúd*), without any intervening particle; *کوتم* is described in the same MS. (ch. xx.) as a *bander gáh* (بندرگاه) or commercial sea-port on the Caspian, much frequented by ships from *Gurkán*, *Tabrístán* and *Shírcán*. I once suspected that we should have read *بکوتم*, and that the river was said to fall into the sea at *Kútem*, perhaps the *Cuedom*, placed near *Rezht* in Hanway's "Map of the Routes of the Russian Embassy," &c. (Trav. Vol. I).

having travelled twenty-two or twenty-three miles over a series of hills, on which the soil did not seem bad, although, from a scarcity of water, it had been left uncultivated, except in the immediate vicinity of *Miáne*; nor did we see a tree during the ride, nor any human habitation besides the houses of a small village within two or three miles of our *manzel*. The country on both sides, and the very road, abounded with liquorice plants. The Thermometer was up to 93 at four o'clock, but the night proved cool.

We next proceeded (on the fifteenth) to *Kará-chemen* (قراجين), "the black meadow," distant from *Turcomán chái* about thirteen miles; our tents were pitched in a fine fertile valley near a stream of excellent water, and a village inhabited by Armenians. Here we found a *caraván* of above one hundred camels.

Our journey of the sixteenth did not exceed twelve miles; being from *Kará-chemen* to the *Caravanserá*, within half a farsang of *Ticmeh-tásh*, or *Ticmeh-dásh* (تكمه داش). This village I was desirous of examining, and after breakfast walked to it with some of our party; having heard that there, at the *Ser-i-chashmeh* (سرچشمه) or "fountain head," were stones with inscriptions in very ancient *Cúfi* characters; "*Khatt-e-Cúfi* " *khyly kadim* " (خط کوفی خدای قدیم), as a Persian of creditable appearance gravely assured me. We soon discovered the fountain and inspected many large stones; one particularly, an upright rock of extraordinary shape; but none appeared to have ever borne the impression of a tool. The servant who attended us understood Turkish; and through his interpretation, (for none of the villagers spoke Persian), we learned from an intelligent old man, that the place did not afford sculptures of any kind. But he said that at the distance of six or eight miles in the direction of *Tabríz*, we should pass by a spot where once had been the immense city of *Aújdán*, that some carved stones of considerable antiquity yet remained near the road side, and that these monuments were denominated *Jángú* (جانگو). On our way back to the tents we visited the *Caravanserá* of *Dinga*, built of stone and well-burnt brick;

but neglected and falling to ruin. The stream running through our camp abounded with small fish.

On the seventeenth we proceeded to the *Chemen-e-Aúján* (چمن اوجان), (or, as generally pronounced, *Ojjoon*), the fine meadows of *Aúján*, between eleven and twelve miles distant from the last *manzel*. Our tents were pitched about one mile beyond the *emáret sháhi* (عمارت شاهي) or "royal edifice," a summer-house in which the king resides, during the annual encampment of his troops on the rich and extensive plain adjacent. Near our halting-place we were surprised at the appearance of a large and once handsome European coach, drawn by six horses; this, which had been received as a present from Russia, the prince, ABBA'S MI'RZA', now sent for the conveyance of Lady Ouseley; but as the numerous inequalities of the road must have rendered the motion of any wheel-carriage extremely unpleasant, she continued her journey in the *palankin*. We met soon after Captain Lindsay, with about two hundred of his horse-artillery; all Persians, whom that brave and excellent officer had admirably disciplined; they were uniformly clothed in blue jackets, with red caps and yellow lace, and managed their horses in the style of our English dragoons, performing several evolutions with considerable quickness and precision. Any reader who has been sufficiently patient to accompany me thus far, must have witnessed, perhaps but too often, my irresistible propensity to antiquarian researches, and will scarcely suppose that I forgot, during this morning's ride, the information above noticed, given by the old peasant at *Ticmeh-ulásh*; information particularly interesting since it excited my hopes of discovering those ancient memorials, erected, according to TABRI, one of the oldest and most celebrated oriental historians, by RA'YESH, an Arabian prince, as records of his name, the extent of his marches and his conquests, in *A'zer-báiján* or Media(*). I flattered myself, at least, with the more

(*) TABRI describes this RA'YESH (رايش) as sovereign of *Yemen* or *Arabia Felix*, and contemporary with the Persian king, MINU'CHEHR, of whom alone he acknowledged the supremacy, and in whose time Moses was sent to the Pharaoh of Egypt. RA'YESH having extended his conquests to *Hindustán*, returned with much treasure.

reasonable expectation of finding those extraordinary circles of hewn stone which Chardin observed in the year 1673; and which, long before our degenerate times, had served, it was said, as the seats of giants. This hope did not prove altogether vain; for, about six miles beyond *Ticmeh-dásh*, we arrived at an eminence, where, on both sides, were many large and upright hewn stones, arranged in lines; one row on our right seemed to have formed part of a circle, now imperfect; and was, we may believe, what Chardin coming from *Tabriz* towards *Karúchemen* saw on his left; or, as he travelled in the dusk of evening or at night, according to custom, and perhaps rode by on the other side, he may have mistaken for a circle⁽⁴⁵⁾.

and many captives to Arabia; thence he passed through *Irák* into *Azerbaigán* (آذربایگان) which the *Turcáns* (ترکان) at that time possessed; these he defeated and slew; "and in the land of *Azerbaigán* is a certain large and celebrated rock or stone, "on which he caused to be sculptured an inscription recording his name, and his "arrival there, and his return thence, and the amount of his troops, and his victories; "so that even at this day men read it, and become acquainted with his greatness."

و بزمین آذربایگان اندر سنکیست بزرگ و معروف نام خویش و آمدن خویش اینجا و باز کشتن و مقدار سپاه خویش و طفرهای که او را بود بدان سنگ اندر بنوشت بکنده تا امروز مردمان آنرا همی خوانند و بزرگی او همی دانند

Of RA'YESH the proper name, as we learn from TABRI, was HARETH BEN ABI SHE-DAD (حارث بن ابی شداد), or AL HARETH AL RAYESH, fifteenth king of *Yemen*, and the first who was entitled *Tobaa* (تبع) according to Pococke (*Specimen Hist. Arab.* p. 58, Oxon. 1650) who does not, however, mention the circumstance here related; although he alludes to foreign spoils brought by the victorious HARETH into *Yemen*, whence he obtained the title of RAYESH; "quod reportatis in *Yamanum* "spoliis populum ditavit, cognominatus est; quoniam الراش فی ایامه." In the quotation above given from TABRI's Chronicle, I have followed the text of my oldest MS.; some copies represent the inscription as engraved on "two large rocks" or stones, (دو سنگ بزرگ).

(45) "Le 30 (of May) nous fimes six lieues par un chemin assez uni, qui serpente "entre des collines. Après deux heures de marche (from *Vaspinge*), nous passâmes "proche des ruines d'une grande ville (*Auján*) qu'on dit qu'il y a eu là autre fois et "qu' Abas le Grand acheva de détruire; on voit à gauche du chemin de grands ronds "de pierre de taille." *Voyages*, Tome III. p. 13; (Rouen 1723). "Nous partions "toujours le soir, une heure ou deux avant le soleil couché plus ou moins, selon la "traite que nous avions à faire. Nous achevions les traites de cinq ou six lieues à "minuit, ou environ. Les grandes de huit à neuf lieues nous tenoient presque toute la "nuit," (ib. p. 34). According to this latter passage, we may suppose Chardin to have left *Vaspinge* (as he writes the name), at one hour before sunset; the former passage allows two hours for his journey to the *Jángú*; this calculation would bring him there one hour after sunset, always dark in Persia, where the twilight lasts but three or four minutes. He may as well have passed the square inclosure, like some of our party, ou

Those on the left of our path were regularly disposed on the plan of an oblong square, nearly forty yards by twenty-five or thirty. Within this inclosure were lying horizontally on the ground, a few tombstones of Muhammedans, and many more close to it, outside, and near the row above-mentioned on our right; some of these sepulchral stones exhibited epitaphs in Arabick characters, but none that I examined were either ancient or important. It was here, says Chardin, that the *Caous* when making war in Media, are reported to have held their consultations, each bringing to the assembly a stone for his own seat; these *Caous*, adds he, are the Persian giants, so called after king CAOUS, the son of COBAD⁽⁴⁶⁾. I know not on what authority this ingenious traveller supposes the word *Caous* equivalent to "giant;" but if we assume the monarch who first bore that name as founder of these inclosures, their antiquity ascends to the sixth or seventh century before Christ. It would, however, be considerably reduced below the age of CAOUS, and probably, below the true date, were we to adopt a local tradition related by the chief of a tribe residing in the neighbourhood, who here paid his respects to the Ambassador. He said that these rows of stones had been erected by the principal officers or nobles during the reign of GHA'ZA'N KHA'N (غازان خان), (who died in the year of our era 1304); that they assembled at the inclosures to converse on military affairs, and therefore called them *Jángú*, (the scene of "debate" or "consultation"), but that in succeeding ages those places of assembly were used as cemeteries. A very learned, though in some respects, a fanciful antiquary, Monsieur D'Hancarville, considers the circles of stones described by Chardin as resembling, and probably coeval with, that

one side as on the other; for although we found a path near the left of it, the open untilled country, without hedges or fences of any kind, was equally easy for horsemen on either side. Darkness may have prevented him from seeing the tombstones, or perhaps he did not alight to examine the inclosure, as expedition seems to have been an object in these nocturnal journies; "La nuit on marche plus vite," &c. (ib. p. 34).

(46) "Les Persans disent que ces ronds ou cercles sont une marque que les Caous, "faisant la guerre en Medie, tiroient conseil en cet endroit; parce que c'etoit la coutume "de ces peuples que chaque officier qui entroit au conseil portoit une pierre avec lui "pour lui servir de siege. Les Caous sont des geans Persans, ainsi nommez de Kaous "Roi de Perse, fils de Cobad," &c. Voyages, Tome III. p. 13; (Rouen 1723).

stupendous British monument, Stone-henge; and he pronounces both more ancient than the great edifice of Persepolis, which differs from them in its plan, being quadrilateral⁽⁴⁷⁾. But I have already observed that one, (and perhaps the principal inclosure at *Jángú*), is an oblong square. Whether the stones of it ever bore a superstructure cannot be easily ascertained; they appeared to Mr. Morier, (who visited them in 1809; *Travels*, Vol. I. p. 271), as the remains of a building. I shall not here pretend to offer a conjecture on the design with which these stones were erected; but, although the space comprised within them may have served occasionally in the thirteenth or fourteenth century as a place of assembly and consultation, and has since been contaminated by the interment of human bodies, I am inclined to think these inclosures of equal antiquity with the original foundation of *Aúján*, a city fallen to decay many hundred years before the time of *GHAZAN KHA'N*, who rebuilt and embellished it, and of which the ruins, still discernible in scattered vestiges, are said to have extended three or four miles about this spot, or even farther, according to information received from the chief above mentioned; for he declared that during the time of its glory, it did not yield even to *Rai* in magnitude and splendour. But a less exaggerated account of its size, may be found in the work of *HAMDALLAH*, who traces, however, its foundation; to an age extremely remote. "*Aúján*," says this geographer, "a city of the fourth climate, is properly reckoned, in old writings (or accounts of the revenue), as belonging to the district of *Mahrán-rúd*. It was founded by *Bi'zizen*, the son of *Gi'v*, and rebuilt by *GHA'ZA'N KHA'N*, who surrounded it with ramparts of stone and mortar, and

(47) "Ces anciens edifices sont du genre de celui dont les restes subsistent encore dans la *Medie*, ou il passe pour être l'ouvrage des *Kaous*, ou des *Géants*, (*Voyages de Chardin*); ce dernier est formé de pierres énormes arrangées sur un plan circulaire, comme le sont celles de *Stone henge*, dans la province de *Wiltshire* en Angleterre. Tous deux diffèrent moins par leur distribution des edifices de Persepolis, qui sont sur un plan quadrilatère, qu'ils ne leur ressemblent, en ce que comme eux ils furent ouverts de toute part et sans aucune espèce de couverture. L'art employé dans les uns, la simplicité de leurs marbres, la richesse de leurs sculptures, la variété de leurs inscriptions, contrastant avec la rudesse et la simplicité des autres, annoncent l'ouvrage d'un tems moins ancien, que ceux ou l'on éleva ces monumens de *Stone henge* et de la *Medie*." See the Supplement (p. 127) to D'Hancarville's "*Recherches sur l'Origine et les Progrès des Arts de la Grèce*."

“called it a city of *Islám*; and the rampart constructed by “*GHA'ZA'N* extended three thousand steps. The climate of “this place is cool, and it derives water from the mountain “of *Sáhend*. It produces corn and herbage, but neither fruit “nor cotton. The inhabitants are fair complexioned, and “Musulmáns of the *Sháfe'i* sect; there is also a race of Chris- “tians resident here”⁽⁴⁸⁾. The Thermometer at this place, rose at four o'clock (June 17th), to 77.

From the *Chemen-i-Aúján* we set out at half past two o'clock on the eighteenth, and before nine encamped near the pleasant village of *Bosmidje*, *Váspinje* or *Básfinje*, as the people variously pronounce *Fahsfinge* or *Fahusfinje*, for so the name is written⁽⁴⁹⁾. This day's journey was between nineteen and twenty miles, during which we rode over one hill of considerable length and steepness; about the tenth or eleventh mile we passed on our right, a large and handsome *Caravansera* called *Shibeli* (شېلي), now almost in ruin; and a little farther on our left, the village of (سعید آباد) *Saïedábád*. In the vicinity of *Fahsfinj* or *Vaspinje*, on the road towards *Aúján*, Chardin would place the Nisæan plain, so celebrated by ancient writers for the admirable horses which it furnished to the Median or Persian kings. On this subject I shall offer some remarks in the Appendix.

After a ride of eleven miles our journey ended at half past nine o'clock on the morning of the nineteenth, when we entered the city of *Tabríz* (تبریز), near which our road led us through an ample cemetery; here was a large and rudely carved stone resembling rather a ram with curled horns, than the figure of a lion placed in many Persian burial-places. We saw also,

.....
⁽⁴⁸⁾ او جان از اقلیم چهارم است در دفاتر قدیم انرا از توابع مهران رود شمرده اند و مناسبست و بیژن بن کیو ساخت غازان خان تجدید عمارتس کرد و از سنگ و کچ باره کشید و شهر اسلام خواند دیورباروی غازانی سه هزار قدم بود هوایش سردست و آبش از کوه سهندست حاصلش غله و بقول بود و میوه و ینبغه نباشد و مردمش سفید چهره و شافعی مذهبند و در آن از عیسویان جمعی باشند
 MS. *Nuzhat al Culúb*. ch. iii. (of *Azerbaijan*).

فیوسفنی or, as I find it in the MS. chronicle, “*Aulum A'rái Abbási*,”⁽⁴⁹⁾

the large and ruined castle or citadel on our right, and many very flourishing gardens. We were received with military honours by the *Keshúns* or regiments of native troops who lined the streets, soldiers excellently disciplined in the European manner and commanded by Major Christie. It afforded us equal pleasure and surprise to hear the tunes of English marches, country dances, and our national air "God save the King," exceedingly well played by young Persian fifiers and drummers. The comparative coolness of *Tabriz* was perceptible, for at three o'clock (June the 19th), Fahrenheit's Thermometer did not ascend above 67. In our last *manzel* (within the distance of three farsangs), it had risen higher by ten degrees at the same hour on the day before.

On our arrival at *Tabriz* we expected that the crown prince, ABBA'S MI'RZA', would, in the course of two or three days, affix his name to the definitive treaty, which the king had already signed, and which the Ambassador proposed that I should take to England. But the usual procrastinations of Asiatick diplomacy, though without any apparent object or advantage, were here practised; and when no other pretence for delay remained, and the day of signing was fixed to be the twenty-sixth (of June), some inauspicious conjunction or aspect of the heavenly bodies, caused that ceremony to be deferred until the twenty-seventh; at which time, in consequence of negotiations on the subject of peace, commenced between the Russians and Persians, through the medium of our Ambassador, so much business necessarily engaged all his attention, that he could not then finally close the despatches, nor did he deliver them to me before the evening of July the first. During this interval of thirteen days, I was accommodated with a room at the house of my friend Major D'Arcy, who, as senior officer, commanded in the military department. The other English gentlemen whom we found at *Tabriz* were Major Stone, Major Christie, Captain Lindsay, Lieutenant George Willock, and Mr. Campbell, the Prince's surgeon. Here, besides, were M. Freygang, a counsellor, and Major Papœuf, both deputed by the Russian governor of Georgia to treat with the Ambassador. They occupied an apartment in Major D'Arcy's house, where, also,

resided a French officer, who some months before having offered his services to our Government, had been sent from London to Constantinople, and thence to Persia. The day after our arrival, we proceeded at noon to the palace, where the proper officers received us with the usual ceremonies, and conducted us to the presence of ABBA'S MI'RZA'; he had been lately indisposed and wore a scarlet *baráni* (a "rain" or "great-coat"), and a plain black *kuláh* or lambskin cap; his face appeared thin, probably from ill health, but the expression of his countenance was pleasing, and he received us with unaffected dignity, and at the same time courteousness of manner. In his discourse he evinced much intelligence and a desire of information on various subjects. We remained with him almost an hour, during which the Ambassador, having delivered a dagger richly mounted with jewels brought from England, made two or three efforts to retire, but the prince each time contrived to detain him in conversation, by the sudden introduction of some new topick. He honoured the Ambassador next day with a private audience of three hours⁽⁵⁰⁾.

I met one morning at Mr. Campbell's house, a man of the tribe called *Karatchi* or *Karachi* (قراچی); people who seemed to resemble our gypsies in many respects, besides the use of a particular dialect or jargon among themselves; for they are said to love an erratick and idle life, preferring tents to houses; to pilfer eggs, poultry, linen and other things, with great dexterity; to tell a person's fortune by inspecting the palm of his hand, and to be nearly, or perhaps altogether, without any religion. The man with whom I conversed acknowledged that most of his *táifeh* (طایفه) or tribe, had not any certain form of worship or system of faith; but some Muhammedans being present, he loudly thanked God, that he

⁽⁵⁰⁾ ABBA'S MI'RZA' seemed to be in his twenty-eighth or twenty-ninth year, of a good stature and muscular form; celebrated by the Persians as an admirable horseman. It was said that he frequently went to hunt during such frost and snow, that of two or three hundred men who set out with him, not more than ten or twelve were able to endure the fatigue and cold, or attend him throughout the whole excursion. With a perfect disregard of extreme heat, his brother HUSEIN ALI MI'RZA' thus hunted almost daily near *Shiráz*, at a season when most people, even in the shade, found the sun's influence oppressive.

was, himself, a true believer, a very orthodox disciple of their prophet. The *Tátárs* or Turkish couriers from Constantinople, happening to enter the room, immediately recognised this man and his companions to be *Chingánis* or *Jingánis*, a race of whom the males, they said, were all dishonest and the females unchaste; and *MUSTAFA*, who had been in England, whispered to me that they were the same as our gypsies; they confessed that with respect to the name, those *Tátár* couriers had given a correct account, as the people of their tribe were denominated *Jingáni* by the Turks. I was anxious to learn some words of their peculiar dialect, and wrote down from the lips of one who seemed the most intelligent of these *Karáchís*, a shrewd fellow, although perfectly illiterate, the short vocabulary below given⁽⁵¹⁾.

On the evening of the twenty-fourth, Major Christie invited me, with some other friends, to partake of an entertainment at his quarters; he first gratified us by an exhibition of seven

(⁵¹) God	<i>Khuia</i>	white	<i>paranah</i>	nose	<i>nâk</i> or <i>nânk</i>
the Sun	<i>Gam</i>	green	<i>nîla</i>	mouth	<i>zever</i>
Moon	<i>Miftaw</i>	quick	<i>khali</i>	hand	<i>khast</i>
bread	{ <i>menaw</i> or <i>menav</i>	great	{ <i>barah</i> or <i>varah</i>	foot	<i>pâf</i>
water	<i>pânâ</i>	little	<i>jûnah</i>	belly	<i>khîum</i>
horse	<i>agora</i>	a tent	<i>guri</i>	leg	<i>lûleh</i>
cow	<i>mangow</i>	milk	<i>kihr</i>	thigh	<i>bûth</i>
house	<i>gar</i>	butter	<i>tehl</i>	sheep	<i>bekra</i>
salt	<i>nîl</i>	gold	<i>pildaw</i>	dog	<i>senûta</i>
tree	<i>dâr</i>	silver	<i>ûrp</i> or <i>ourp</i>	coat	<i>geisi</i>
man	<i>manes</i>	to go	<i>jaynk</i>	cap	<i>kulî</i>
woman	<i>jivi</i>	to come	<i>paw</i>	earth	<i>bûih</i>
fire	<i>aik</i>	to drink	<i>lepi</i>	sea	<i>dahns</i>
boy or son	<i>zarû</i>	to eat	<i>kamen</i>	star	<i>chanani</i>
daughter	<i>lovki</i>	to fight	<i>lakhti</i>	flame	<i>alaw</i> or <i>alav</i>
mother	<i>mami</i>	to bring	<i>naun</i>	widow	<i>duljiveh</i>
father	<i>dadi</i>	bring bread	<i>menaw naun</i>	old woman	<i>viddi</i>
brother	<i>bor</i>	the wind	<i>waî</i>	hot	<i>tata</i>
sister	<i>behn</i>	sword	<i>tuvar</i>	cold	<i>ri</i>
fish	<i>metchâ</i>	knife	<i>cheri</i>	man of the } { <i>gara-sabi</i> or	
bird	<i>chimari</i>	shoes	<i>mûzi</i>	house } { <i>gara-savi</i>	
smoke	<i>dadû</i>	finger	<i>angûl</i>	an infant	<i>khuldar</i>
good	<i>sona</i>	ear	<i>kian</i>	tent-rope	<i>sehti</i>
bad	<i>peis</i>	beard	<i>kûch</i>	three, (the } { <i>terân</i>	
black	<i>kala</i>	eye	<i>aki</i>	number) } {	<i>ishtâr</i>
				four	

The other numbers nearly the same as in Persian.

or eight *pahlawáns* (پهلوان) or wrestlers, who displayed considerable activity in the *zúr kháneh* (زورخانه), (the strength house or place where bodily vigour is exerted). This was a room, half-under-ground, where those men wearing only short breeches, having performed very difficult exercises with the wooden *míls* (میل) or heavy clubs, described in a former chapter, began to struggle; the object of each being to lay the antagonist on his back; whenever this was effected, the person vanquished acknowledged his defeat by kissing, or seeming to kiss, the hand of his conqueror. A young man from *Kírmánsháh*, whose form was uncommonly robust and muscular, proved the chief hero of these athletic sports, during which we were amused with the sounds of a *setáreh* or three-stringed guitar, a drum, and a *dáíreh* (دایره) or tambourine. One also of the party occasionally animated and excited the *pahlawáns* in their trials of strength, by reciting with a solemn chant several verses from the *Sháhnámeh*, celebrating the warlike exploits of AFRA'SIA'B, FERÍ'DU'N and RUSTAM. An accident terminated this part of our entertainment after it had lasted nearly an hour; one of the wrestlers having fallen with violence against the wall, some blood began to flow from his mouth and nose, and the others thought that it would not be lucky to continue the exercise. We therefore ascended from the *zúr kháneh* to a spacious room; where after the usual refreshments of coffee and *kaleáns*, a dance was exhibited; the performer being a *bírish* (بیریش) or beardless boy of fifteen or sixteen years, wearing the complete dress of a woman and imitating, with most disgusting effeminacy, the looks and attitudes of the dancing girls; sometimes turning round on one spot for several minutes to the sound of a *kemáncheh* or Persian violin, or moving slowly along the floor with much ungraceful distortion or dislocation of the hips, practised, however, in perfect cadence with the musick. He played also many tricks with naked swords and daggers; tumbled over head having several sharp and long knives so fixed on his breast, that the slightest fall, or error in any movement, must inevitably have proved fatal. Another boy, disguised likewise as a woman, then stood up to dance, but as Major Christie understood that several persons celebrating a nuptial feast in the city, had long expected these performers, he

dismissed them, and after tea, gratified us with a third spectacle much more amusing; a very laughable farce acted before the windows in a court or little garden where our worthy host had permitted some of the town's people, soldiers, servants and others to assemble, that they might gratuitously enjoy one of their favourite entertainments. The entire plot of this farce consists in the stratagems employed by a cunning rustic, the buffoon, to obtain some *mást* (ماست) or curdled milk, which another man offers for sale in a large dish or basin placed near him on the ground. So tempting is this cooling beverage that the clown, although without one farthing wherewith to purchase any, resolves, after many ridiculous grimaces, to gratify his appetite by stealth. He accordingly watches an opportunity when the *Mást* seller is looking about, and having dipped his fingers slyly into the dish, two or three times, licks them with much relish, but is detected in a subsequent attempt, severely scolded and driven away. He soon returns, however, in the character of a gardener with his spade; assumes a different tone of voice; begins to negotiate about the price of *mást*, but whilst speaking, suddenly snatches up some in the hollow of his hand, is again scolded and beaten off. He next appears as a cripple and contrives to get another mouthful; and is afterwards equally successful under a new disguise, when in the midst of earnest conversation he blows a puff of flour or white dust, from his own mouth into the eyes of the poor *Mást*-seller, and during his embarrassment and temporary blindness, licks up a considerable quantity of the milk and runs away. He then comes back, declares himself a celebrated musician, and sings many Persian and Turkish, *Gilóni* and *Curdi* songs, but at every interval contrives to steal a little of the *mást*, sometimes dipping his finger into it, sometimes the handle of his spade. Once more he returns and displays various feats of activity; among others, he extends himself on the ground, like a person beginning the *shenaw* (شمار) or "swimming exercise," and advancing thus towards the basin he suddenly plunges his face into it; then starting up and forcibly embracing the enraged *Mást*-seller, bedaubs his forehead, nose and beard, with the clotted milk from his own. But the last scene of this farce excited more laughter, at least.

among the spectators in the garden, than all the former. The credulous *Mást*-merchant is induced from charity to indulge the clown, representing a miserable beggar, with one taste of the milk; for this purpose he gives him a little on the end of his fingers, which the clown instantly seizes with his teeth and bites so hard, that the poor patient screams or rather bellows from pain, and is thus dragged off the stage.

To this buffoonery succeeded a puppet-show; one man having unfolded a sheet or curtain of greenish linen and fixed it on a wooden frame about three feet long; established his little theatre in two minutes and seated himself inside, where he managed the puppets and was concealed from our view; whilst another, standing close to the frame outside, conversed with the principal personages and served to explain the story. *Pahlawán*, the "illustrious hero, or warrior," (in England called *Punch*), happening to look out of his door or window, beholds a young lady and immediately becomes enamoured; but his friend, (the man sitting outside), informs him that he must not cherish a passion which would certainly prove hopeless, or perhaps cause his destruction, this fair damsel being sister to several ferocious *díves* or monstrous giants. *Pahlawán* sighs and whines in a most ridiculous manner; one brother then appears, a very formidable figure with a hideous face and two long horns. The lover betrays some symptoms of fear; but at last attacks the *dív*, and after many loud collisions of wooden sculls and fists, he conquers and kills the giant, and hangs his carcass head downwards, over the stage, in front. Another of this frightful race, a yellow *dív*, next encounters *Pahlawán*, and falls in the deadly combat; a red, a white, a black, and a speckled brother, one also having the head of a dog, and another with a single but immense horn, successively fight the lover, are all slain, and hung in a row with the first monster. The mother too, an old sorceress or witch, having a black face and white hair, shares the fate of her sons. *Pahlawán* immediately resolves to carry off his mistress and enjoy the fruits of victory; but the discreet monitor advises him to marry the young lady with due forms and ceremonies. A *Múlá* or priest, a *Kázi* or magistrate, a lawyer and others attend; a bargain for the dowry is regularly

made; then follows the *arúsi* or nuptial procession, in which a man displays fire-works on his head, and several dancing girls and musicians appear; at length, *Pahlawán* is introduced to his lovely bride, and expresses the force of his amorous passion by gesticulations more intelligible than delicate; although out of respect to the English gentlemen present, (or, as I believe, in consequence of a hint from Major Christie), much of the indecency was suppressed, which generally renders this concluding scene, the chief delight of Turks and Persians. We heard that ladies of high rank condescend to smile at the exhibition of this puppet-show with which their husbands sometimes treat them, and that on these occasions no part of the original performance is omitted. Both of this entertainment and of the farce which preceded, the dialogues were conducted in *Turki* or Turkish, as spoken by the wandering tribes and lower class of people inhabiting the northern provinces of Persia. My imperfect knowledge of this dialect rendered me incapable of thoroughly comprehending the many passages which excited bursts of laughter among the crowd; but they were evidently replete with humour, as I could judge even from an explanation of them in Persian. The managers of these shows, and the musicians who attended them, were said to be mostly of the *Karachi* (or gypsey) tribe already mentioned. *Pahlawán*, I must here remark, squeaked in exactly the same kind of feigned voice as Punch in our common English puppet-shows.

Since the first day of our arrival at *Tabríz*, young men from various parts of the country hastened to enroll themselves among the prince's troops commanded by Major Christie, and generally distinguished by the appellation of *Ser-bázi* (سربازی), or "players with heads;" "those who consider it as sport to suffer or inflict decapitation." This desire of enlisting arose from the punctuality with which those soldiers were paid by the English officers; for hitherto the Persian colonels had, on various pretences, withheld at least half of their nominal allowance. The thirty-five thousand pounds, in gold and silver coin, which the Ambassador had brought with him from *Tehrán*, (See p. 375), now suddenly circulated among the *Ser-bázis*, and induced numerous rusticks and


others to offer their services; among these, a very tall, meagre and ill-made fellow presented himself one day and was rejected by the prince, who said, "if we admit him into the ranks, two men must be employed in holding him up; he is not sufficiently strong to support a musket." The poor volunteer almost wept; "try me, said he, two or three months; it is better that I should perish by the enemy's hand, than die in consequence of this disgrace; see what I shall do in the *rúz-i-meidán* (روز میدان) or day of combat in the field." The prince replaced him in the ranks. The Ambassador, who had been present on this occasion, told us that another man, soon after, expressed the utmost anxiety to be enrolled; but such was his uncommon ugliness that the prince refused to enlist him. The man, humiliated and mortified, evinced the most serious disappointment, and the Ambassador ventured to intercede for him. "His face," said he, "will serve to terrify your Royal Highness's enemies." The prince laughed and admitted him also.

Although a great part of *Tabríz* exhibited little more than ruins, yet in some of the *bázárs* there seemed to be a considerable stir of business and industry. I remarked that the doors of many houses were so low that a person even of moderate height could not possibly enter without stooping very much; and to others the sole inlet was by a descent of three or four steps; they were thus contrived, as an inhabitant informed me, to hinder insolent horsemen from intruding. The houses too, in general mean-looking structures with very thick walls, were mostly low, and without any upper story; the fall of which during the earthquakes, so frequent here, would expose the tenants to additional danger. We heard that about thirty years ago one of these dreadful *zelzelehs* (زلزله) or convulsions, (of which the effects were indeed still visible), nearly destroyed the whole city, and caused the death of eighty thousand people. From Major D'Arcy I learned that, "towards the north-east, at the foot of lofty mountains, several hills of sulphur and arsenick were at that time thrown up; the sulphur being of a deep red colour like ochre, evidently *crocus martius* or rust of iron, on the pyrites of which the arsenick acting, caused the earthquake."

It was said, that the French gentlemen, lately resident here, acquired a bad name among the lower classes, having made artificial earthquakes by burying under ground a composition of steel-filings and other ingredients, which, after a certain time, fermented and exploded with a violent concussion; on this account, the old women of *Tabriz* accused them of having set the mountains on fire, and attributed to those experiments the several shocks which have alarmed them since the French departed. On the twenty-third (of June), a little before two o'clock, the Thermometer being at 66, a slight shock was felt in most parts of the city but not, (as many persons declared) in all; a high and sudden wind immediately preceded it. I happened to be in Major D'Arcy's house, writing at a table, which was perceptibly, although momentarily, shaken; but I should scarcely have supposed that the tremour proceeded from an earthquake, had not a servant hastily entered the room and cautioned me against the *zelzeleh*; whilst several Persians, the Russians and others, ran out into an open court, the safest place on such occasions. Some gentlemen of our party informed me that shocks, equally slight and harmless, occurred every month or sometimes more frequently. The climate of this place is eminently salubrious; but almost every day sudden gusts of wind fill the streets with clouds of sand. From the nineteenth of June to the first of July, according to my observations made on the spot, Fahrenheit's Thermometer rose on one day only (the twenty-seventh) so high as 75. Of the intense cold which prevails here during winter, we heard many anecdotes; one of our officers related that in the year 1809, a poor man coming from *Fahsfinge*, (the *Bas-midge* or *Vaspinge* before mentioned), unfortunately arrived just as the gates of *Tabriz* were closed, and could not induce the guards, by any entreaties, to let him enter; next morning his body was discovered frozen into a solid mass. Another man, in the same year, had nearly reached the city about night-fall, and might have entered, but he dropped accidentally a load of charcoal and stopped to pick it up; at this moment the gates were shut; in hopes of preserving vital warmth, he killed his horse and placed himself within the body, but was found next day frozen to death.

Mr. Gordon, having received instructions from the Ambassador, set out on the twenty-sixth, with the counsellor, M. Freygang, for *Teflis* in Georgia; there to commence a diplomatic negotiation which might terminate the war between Russia and Persia. On the twenty-seventh I was honoured by ABBA'S MI'RZA' with a present of two shawls and a piece of rich silver brocade; and on the twenty-eighth, accompanied the Ambassador and ABU'L HASSAN KHA'N to a summer-house, where the prince admitted us to an uncereimonious audience, during which he chatted above half an hour, with much good humour and good sense; he spoke of my intended journey through Armenia and Turkey, and delivered to the Ambassador, letters for the Prince Regent, the prime minister, and the directors of the East India Company in London. I saw this day at the house of an European, two very interesting females; one, about fourteen years old, had been given to him several months before by the prince; her countenance was extremely pleasing, and as a gift she was reckoned worth more than eighty pounds, three suits of clothes being included in the calculation. The other girl was also pretty, and did not appear above twelve years of age; she had been lately purchased for a friend of the European, and (with some articles of dress) cost, as her proprietor himself informed me, nearly fifty pounds. Her manners were as yet perfectly childish; and at first she seemed disconcerted in the presence of strangers, whilst the elder (with whom she was now on a visit) treated her with much kindness, assuming however all the gravity of a matron. Such are those girls whom the Persians generally denominate *Gurji* (گرجی) or Georgians; they are of Christian parents and chiefly come from Georgia, Circassia and Armenia. They consider themselves in every respect as the legitimate wives of those to whose lot they fall; and although their inclinations are never consulted, nor do they see their future companions until they appear in the character of husband, master or owner; yet it is said that these young creatures behave almost invariably with fidelity and affection.

On the twenty-ninth of June I passed some hours in rambling through the streets and market places, and found, as on

former occasions (what I had often heard others mention), that fewer insults are offered to a stranger at *Tabríz* than in most of the great Persian cities; this may proceed from the prince's well-known attachment to Europeans, and the authority with which he has invested several English officers. I visited the place where, amidst crowds of people, two men sitting on the ground were employed in coining *felús* (فلوس) or copper money, with very simple instruments, and apparently with much ease; one man placed the unstamped piece of metal on an iron die which he held, the broad or engraved face being uppermost, thus . His companion holding the other die over this, the engraved face being downwards, struck on it violently with a hammer, and thus coined the *felús* most expeditiously. These men shewed me some gold coins, (each in value equal to five *túmáns*, and very large, thick and handsome), that lately issued from the *Tabríz* mint; this has long been considered as one of the best in Persia; and I refer my reader to the Appendix of Vol. II. (No. 9), for an account of money coined here and elsewhere, by the present monarch, FATEH ALI SHA'H. This day, among several modern silver coins, strung together and forming the necklace of a little ragged child, I discovered two that appeared, at some yards distance, like ancient medals; and on examination, one proved to be of *Aradus*, (a Phœnician island), with the word ΑΡΑΔΙΩΝ in Greek letters. The other was *Sassanian* with a *Pahlavi* legend. The child's mother, an Armenian, refused at first to sell these coins; but on my offering more than twice their intrinsic value, some men, who happened to be present, (and one I believe was the woman's husband), persuaded her to take them off the string. My researches on preceding days among the *Sarráfs* or money changers, had produced only a few silver medals of the Arsacidan or Parthian kings, with the usual Greek legends, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ, &c. and some *Cúfi* coins of little value; besides one Roman, so admirably gilt that had not the *Sarráf* himself acknowledged it to be only silver, I should have gladly purchased it as gold. Of these coins and of several gems collected at *Tabríz*, some are delineated in Plate LIX. of which an explanation is given in the Appendix.

Such was the unimportant result of my antiquarian gleanings in this city. Of ancient edifices, incised marbles, or sculptured figures, I could not learn that the place itself, or its immediate vicinity, contained any vestiges. Yet some might reasonably have been expected in the capital of *Azerbâijân* or Media; if it really was the *Tabris* (or *Gabris*) mentioned by Ptolemy⁽⁵²⁾; a circumstance which D'Anville (See his *Geogr. Anc.*) seems to think most probable, and Sir William Jones does not doubt in the slightest degree⁽⁵³⁾. We find, however, that Strabo, who flourished one hundred and fifty or sixty years before Ptolemy, calls the summer residence of the Median princes, *Gaza*, (*Βασιλειον δ' αὐτοῖς θερινον μὲν ἐν πεδίῳ ἰδρυμενον Γαζα*. Lib. xi), and in the third century after Ptolemy (or the fifth from Christ), the chief city of Media was denominated *Ganzaca* by the Armenian writer, Moses of Chorene⁽⁵⁴⁾; and within a short time after, *Gazaca*, by Stephen of Byzantium, "*ΓΑΖΑΚΑ, πόλις μεγίστη τῆς Μηδίας*." That *Tabríz* was the ancient *Ecbatana*⁽⁵⁵⁾, noticed in the books of

(⁵²) The name in Ptolemy's Geography is, it must be acknowledged, *Gabris*, *Γαβρις*; but in Greek manuscripts the capital *gamma* Γ and *tau* Τ are easily confounded; as Sir Thomas Herbert, Chardin, D'Anville and other ingenious writers have remarked on the subject of this very word. It occurs twice in Ptolemy's sixth book (ch. 2), but with different degrees of longitude and latitude; the first *Gabris* he places in long. 83, and lat. 41-15; the second in long. 87-40, and lat. 40-20. Its position, according to the Eastern geographers, shall be noticed in the course of this chapter.

(⁵³) "That the capital of *Azarbâijân* is now called *Tabríz* I know from the mouth of "a person born in that city, as well as from other *Iranians*; and that it was so called "sixteen hundred years ago, we all know from the geography of Ptolemy" Jones on the orthography of Asiatick words; (*Asiat. Researches*). See also his description of Asia, prefixed to the life of NA'DIR SHAH. But I quote with preference, though all are excellent, the works which he composed in the maturity of his judgment, and after he had conversed, at Calcutta, with Asiaticks of various nations, languages and religions.

(⁵⁴) Media, he says, comprises many cities; "in quibus est *Ganzaca* urbs regia," according to the version of W. and G. Whiston, p. 384.

(⁵⁵) *Εκβατανα*, used in the plural; or *Αγβατανα* according to Ctesias and Demetrius, as quoted by Stephanus Byzantius, (*de Urbib.*); and this form is adopted in the Hebrew version of Tobit (chap. vi), where the city of *Rages* is described as situate among hills, and *Agbatan* in the plain; (רָגַשׁ בְּהָרִים וְאַגְבַּתָּנִים בַּשָּׂדֶה). That passage in the book of Ezra (ch. VI. v. 2), which our English Bible renders "and there was found at *Achmetha* in the palace that is in the province of the Medes, a roll," &c. is thus expressed by the Septuagint, *καὶ εὗρεθῃ ἐν πόλει ἐν τῇ βασιλεὶ κεφαλῇ μέγα*, and in the Hebrew or rather Chaldaick, וְהָיָה חֶסֶתְכָּךְ בְּאֶחָמֶתָא בְּבֵיתָא דִּי בְּשַׁר מְדִינַתָּא מְגַלָּה חֲדָא, thus translated by Montanus; "Et inventum est in scrinio scripturarum in palatio quod in

Esdras, Tobit and Judith, and by Herodotus, Polybius, Diodorus Siculus, Strabo, Josephus and many others, some learned and ingenious men have been induced to believe, and such is the avowed opinion of Chardin, whose various excellencies have, long since, deservedly placed him in the highest rank of European travellers⁽⁵⁶⁾. But he is not infallible on the subject of antiquities; and I am as unwilling to imagine, with him, that *Ecbatana* (of which *Hamadán* seems the true representative), once occupied the present site of *Tabríz*, as that certain medals found not far from this city and said to bear the word *Dakianous* in a Greek legend, could, as he thought possible, have any reference to Darius⁽⁵⁷⁾. Although ruins of a certain description may be considered as sufficient proofs of existence in remote ages, yet it would be unjust to infer,

Madai provincia, volumen unum." The learned Castel, accordingly explains *אֲחֻמֶּתָה* *Achmetha*, as an ark, coffer or desk, for the preservation of royal records; and he adds, "Nonnulli de urbe *Hamath* aut *Ecbatanis* interpretantur." (Lexicon Heptaglotton in voce). The valgate renders this word by *Ecbatanis*, and on examination of the apocryphal books which mention this city, and of Josephus and other writers, I believe correctly.

(⁵⁶) "Enfin c'est une confusion étrange que la multitude d'opinions qu'on a eues là dessus. La plus raisonnable, à mon avis, est celle de Molet, &c. Savoir, que Tauris est l'ancienne et la fameuse Ecbatane dont il est fort parlé dans l'écriture sainte et dans les anciennes histoires de l'Asie." Voyages, Tome II. p. 324; Rouen, 1723.

(⁵⁷) "Ce Seigneur (MIRZA' TAHER) m'a assuré qu'il y a au trésor du Roi à Ispahan, des médailles, &c. — et qu'il en avoit remarqué avec des figures et des inscriptions Grecques, dont il se souvenoit, que le mot étoit *Dakianous*. Il me demanda si je savois qui étoit ce *Dakianous*; je lui dis que je ne connoissois point ce nom là, mais que ce pourroit bien être celui de Darius." Voyages, Tome II. p. 326; (Rouen, 1723). A Persian "Seigneur," capable of deciphering Greek inscriptions on medals or gems, would certainly be at present, (and was, most probably, in Chardin's time), as great a curiosity as any of the *antiques* themselves. It is vain to inquire through what channel he discovered the name *Dakianous*; but so the Arabian writers generally style Decius, the Roman Emperor, who, in the third century so cruelly persecuted his Christian subjects, that several young men of Ephesus concealed themselves in a cavern, where they were miraculously preserved during a sound sleep of nearly two hundred, or as some say, above three hundred years; awaking from which, as from the slumber of a few hours, they sent one of their party into the town with a coin of Decius, to purchase bread; this coin, being no longer current, led to the discovery of their retreat, and the miracle was established among Christians and soon after adopted by Muhammedans. The story of those *أصحاب الكهف* or "companions of the cave," we find noticed in the *Korán* (chap. 18); and TABRÍ informs us that the money of *Dekianus* (*دَكْيَانُوس*) which they sent for bread, was a *dirém* (*درم*) or silver coin, much larger in size than the *diréms* current at the period when they awoke.

from the want of such evidence, that *Tabríz* was not the place to which Ptolemy alludes; for time, earthquakes and the hands of barbarians, may have destroyed many noble monuments of former days. It seems, however, remarkable that no Greek or Roman author besides Ptolemy has noticed the name of *Tabríz*; also that it is not mentioned by those whom we may call old writers, *AASIM* of *Cífah*, *TABRI* and *FIRDAUSI*, although they furnish much interesting geographical information; and that the Persians, very ready in general to claim for their favourite cities the honour of an ancient origin, do not pretend to trace the foundation of this capital beyond the eighth century of our era, at least under its name of *Tabríz*; for, according to one account, it was formerly called *Azerbádegán* or *A'derbádegán*, from a celebrated Fire-temple, which not only imparted this denomination to the place where it stood, but to the whole province; and this name has been altered into *Azerbaigán*, and, by those who affect to write after the Arabian manner, into *Azerbaiján*⁽⁵⁸⁾. I must not here suppress, although it seems unworthy of serious attention, an etymology offered for this name from a foreign language, and wholly rejecting any allusion to the Fire-temple

(58) *A'zer* (آذر) and *A'der* (ادر), as we learn from the dictionary *Burhán Kátea*; signify the same as *átesh* (آتش) "fire." *A'zerábád* (آذرآباد) or the "abode of fire," is the Fire-temple of *Tabríz* (آتشکده تبریز), *átesh kadeh i Tabríz*; also "the name of" "the city of *Tabríz*," (و نام شهر تبریز هم هست). *Azerábádegán* (آذرآبادگان) has the same meaning, "and as in *Tabríz* were many Fire-temples, the city was called" "*A'zerábádegán* on that account." *A'zerbádegán* (آذربادگان) without *alíf* before the *ba*), signifies both the Fire-temple and city of *Tabríz*; as the place where Fire was, in a particular manner, guarded or preserved; for *bádegán* is here equivalent to *دَارنده* or *حافظ* or *خزانة دار*, a keeper, guardian or treasurer; and *A'zer* or *A'der*, as we have seen, is Fire. *A'zerbáigán* (آذربایگان), by the Arabs written *A'zerbáiján* (آذربایجان), is of the same signification; also (نام ولایتی هم هست) the name of that province in which the city of *Tabríz* is situate, (See *Burh. Kat.*) Some have discovered a resemblance between the Persian word *Azerbáigán* or *A'derbáigán*, and the Greek name of this country, *Atropatia* or *Atropatena*, which Strabo derives from *Atropatus*, a chief who saved it from becoming subject to the Macedonians, *Τουνοπα δ' ἔχεν ἀπὸ τοῦ Ἀτροπατοῦ ἡγεμενός, &c.* (Lib. XI). *Atropatus* might easily have been formed from the Persian *Aderábád*, which, as above explained, means the "abode of fire;" but this is rather a local than a personal name; and I suspect that the country was so called (with or without the syllable *gán* گان), long before the time of *Atropatus* or of *Alexander*.

above mentioned⁽⁵⁹⁾. EBN HAUKAL, who travelled in the tenth century, speaks of *Tabríz* but incidentally, merely enumerating it among several towns of little note, or stating its distance from others; according to the printed translation of his work, (Or. Geogr. pp. 157, 164), and in the Manuscript (*Súr al beldán*) he adds, that *Deir-i-Kherkán*, *Khúí*, *Selmás*, *Marand* and *Tabríz*, (I omit some names indistinctly written), "are all small and in littleness equal one to another"⁽⁶⁰⁾. Three centuries after, ZACARIA CAZVI'NI describes *Tabríz* as a "city strongly fortified, and the capital of *Azerbaiján*. "It has so happened," says he, "that until the present time, (the thirteenth century after Christ), *Tabríz* is the only "town of this province which, according to report, the Turks "have not possessed"⁽⁶¹⁾; a circumstance which he in some measure attributes to the influence of those celestial signs, (the Scorpion and Mars), under which the city had been founded. From HAMDALLAH CAZVI'NI, (who during the fourteenth century composed so long a description of this place that I must here endeavour to content my readers with an outline of it and a few extracts), we learn that *Marághah* had been, at a former period, the capital of *Azerbaiján*; but

(⁵⁹) It is related that the ancient Moghul conqueror OGHU'Z or AU'GHU'Z (اوغوز) a very uncertain and half fabulous personage, by some supposed contemporary with the Persian king JEMSHÍD, having subdued Media, was so much pleased with the fine plains and meadows of *Aúján* (صحرا و مرغزار اوجان) that he commanded the soldiers to bring each in his skirt, a certain quantity of (خاك) clay or earth, and to deposit it on this spot; he himself performing the same task; thus a considerable heap (پشته عظیمی) was formed, and called *Azerháigán*, "for ázer (آذر) in the *Turki* (or *Tátár*) dialect signifies high or lofty, and *háigán*, persons of great rank and power."

چه آذر بلغت تركي بمعني بلندست و بايكان بمعني بزرگان و محدثمان (آذربايجان). (*Burhán Kátea* in voce). It seems to me probable that OGHU'Z or AU'GHU'Z KHA'N (as he is generally styled), and the clay furnished by each of his soldiers, have been by some mistake confounded with GHA'ZA'N KHA'N and the stones brought by each of his officers, according to the tradition noticed in p. 396.

(⁶⁰) و دیر خرفان و خوی و سلماس و مرند و تبریز — تمامت شهرها کوچک اند و در کوچکی بیکدیگر نزدیک می باشند

(⁶¹) و تا این زمان چنانست که میگویند هیچ شهری از بلاد آذربایجان از ترکان نمانده که متصرف آن شدند بجز تبریز (MS. *Seir al belád*, fourth climate)

that in his time the chief city was *Tabríz*⁽⁶²⁾, which he places in the fourth climate, and in longitude, (from the fortunate islands), 82-0; and latitude 38-0, from the equinoctial line⁽⁶³⁾; "ZUBEIDEH KHA'TU'N, the wife of HA'RU'N AR'-RASHI'D, founded it in the 175th year of the *Hejrah*"⁽⁶⁴⁾, (or of the Christian era 791), and it was twice overthrown by earthquakes within three centuries, and twice rebuilt, as Chardin and D'Herbelôt have more fully recorded in their accounts, compiled, probably, from HAMDALLAH, whose MS. Persian work is now before me⁽⁶⁵⁾. But he proceeds to state some particulars which they have omitted. "The ramparts of *Tabríz*," he informs us, "inclosed a territory six thousand paces in circumference; the gates were ten, and called, the gate of *Rai*; of *Kelaa* (or the castle); of *Sinjárán*; of *Ták*; of *Varjú*; of *Sí Sháh* (or the thirty kings); the gate of *Már-mián*; of *Núbereh*, and of *Maukeleh*. But when in the time of the Moghuls, this city became the capital, multitudes of people assembled there, and constructed habitations on the outside, in such numbers that about each gateway there were more than in the original town, and the population both within and without, amounted to the highest degree, when GHA'ZA'N KHA'N undertook to draw a line of ramparts around the whole place; so as to comprehend all the gardens and edifices, with the villages of *Valiún Kúh* and

دارالملک اذربایجان در ما قبل مرافعه بوده است و اکنون تبریزست (62)
He probably alludes to the thirteenth century when ISHLA'CU' KHA'N resided principally at *Marághah*.

طولش از جزایر خالداات فب ح و عرض از خط استوا لم ح (63)
We find the same position assigned to *Tabríz* in the tables of NASSER AD DIN 'U'SI and of ULUGH BEIG. See "Hudson's Minor Geographers," Vol. III. pp. 98 and 130.

زبیده خاتون منکوحه هارون الرشید ساخت در سنه خمس و سبعین و مایه هجری (64)
It is not improbable, however, that an ancient city, by whatever name it was called, may have occupied the spot on which Queen ZUBEIDAH erected *Tabríz*; for it has been already shown in the course of these volumes, and might be still further proved, that by Persian writers the construction of a city from the ruins of one totally fallen to decay, (a new name being generally imposed), has sometimes been vaguely described as the original foundation.

(65) See Chardin, *Voyages*, &c. Tome II, p. 326; Rouen, 1723. D'Herbelot, *Bibliothèque Orientale*, *Tabríz*.

"*Sinjárán*. In consequence, however, of his death, the work "has remained incomplete; and the circumference of this "wall, called, (after its founder), *GHA'ZA'NI'*, amounts to "twenty-five thousand paces, and in it are six gates, distin- "guished by the names of *Aúján*, *Marsherván*, (or *Hatsher- "ván*), *Sardrud*, *Shám*, *Serárud* and *Tabríz*"⁽⁶⁶⁾. He then notices the sumptuous *Masjed Jamea*, or cathedral, erected by the *Vazír*, *TA'J AD'DI'N ALI SHAH* of *Tabríz*, outside the *mahalleh* (محله) (or parish) called *Shámián* (شامیان). Of this building, as he says, a full description would require many tongues, (و شرح آن را زبان بسیار باید); it exceeded in its dimensions the celebrated *Aiwan-i Kesra* (ایوان کسری), (or palace of *KHUSRAU*), at *Madáien*; and was ornamented with much *sang-i-marmar* (سنگ مرمر) or marble; but having been hastily constructed, it very soon fell to the ground. "And there are "at present," continues *HAMDALLAH*, "as many stately edifi- "ces in *Tabríz* and its two suburbs, as in all *Írán* or *Persia* "besides. The city is watered by the river *Mahrún-rúd* "which flows from Mount *Suhend*; and above nine hundred "subterraneous channels or aqueducts, formed at the expense "of wealthy individuals, contribute to the irrigation of their "gardens, and yet are not sufficient"⁽⁶⁷⁾. The climate is cold, he informs us, and the water of the river, is preferable to that which the drains or aqueducts convey; and these furnish better than the wells; which, in (that quarter properly called)

(66) و دور باروی تبریز شش هزار کام است و ده دروازه دارد اول ری و قلعه و سنجان و طاق و ورجو و سردرود و سیع شاه و مارمیان و نونره و موکله چگون در عهد مغول آن شهر دارالملک کشت خلائی در آن جمع شدند و در بیرون شهر عمارات کردند بمرتبه که در هر دروازه زیاده از اصل شیرشد و آبادانی درون و بیرون بهد کمال رسید غازن خان آنرا باروی کشید چنانکه تمامت باغات و عمارات و دهیهای و نیان کوه و سنجان داخل آن بارو گردید و بسبب وقت او ناتمام ماند و دور باروی غازانی بیست و پنج هزار کام است و شش دروازه دارد اوجان و مرشوان و سردرود و شام و سرارود و تبریز

(67) اکنون در شهر تبریز چندان عمارات عالی و درین دو شهرچه واقع است که در تمامت ایران است شهر تبریز اغماست بسیار دارد و آب بهر آن رود که از سهند می آید و نهصد و چند کاریز که ارباب ثروت اخراج کرده اند در باغات صرف میشود و هنوز کافی نیست (MS. *Nuzhat al Culúb*).

Tabríz, it is necessary to sink about thirty *gaz*; in another (*Shám*) only two; and in one, (the *Rabia Rashidi*), above seventy *gaz*, before water can be obtained⁽⁶⁸⁾. (The *gaz*, it may be proper to repeat here, is a measure comprehending forty English inches). Our author next celebrates the variety, excellence and cheapness of the grain, fruits and other productions of *Tabríz*; also the fair complexions and beauty of its inhabitants, condemning at the same time their pride and arrogance; on the subject of their faults and virtues he quotes some epigrammatical tetrastichs; of which two appear to have been composed by himself. He afterwards enumerates several Muhammedan saints, whose tombs have consecrated different spots in the vicinity of this place; but I shall not annoy my reader by copying such a list; although the principal poets buried at or near *Tabríz* may be here mentioned; these are ANVERI (انوري), whom he entitles *Malek as'shaara* (ملك الشعرا) or "king of the poets;" KHA'KA'NI (خاكانى); ZOHEIR AD DI'N FA'RIA'BI (ظهیر الدین فاریابی); SHAMS AD DI'N SEJA'STI (شمس الدین سجاستی) and FELEKI SHIRVA'NI (فلکی شروانی). He then describes the seven *Náhiet* (ناحية) or districts which constitute the territory of *Tabríz*; they are called the "*Náhiet* of *Mahrán-rúd* (مهران رود), of *Sardrúd* (سردرود), of *Vandaher* (وندهر) or *Sáiel rúd* (سایل رود), of *Ardanek* (اردنق), of *Rúdekáb* (رودقاب), of *Khánemrúd* (خانمرود) and of *Badúsetán*" (بدوستان); and he closes his account by stating the distance of *Tabríz* from other places in *Azerbáiján*. This statement I have subjoined, according to the best copy of HAMDALLAH'S Geography in my collection; but must remark that the other three manuscripts differ considerably in some of the measurements, and that there is not one, probably, accurate in all⁽⁶⁹⁾. The MS. *Ajáieb al Gheráieb* describes *Tabríz* as a city

(68) و در تبریز چاه کمابیش سی کز باب رسد و در شام بدو کز و در ربع رشیدی از هفتاد کز بگذرد

(69) From *Tabríz* (تبریز) to *Aljún* (اوجان) 8 farsangs; to *Ardébíl* (اردبیل) 35; to *Ashnúieh* (اشنویه) 35; to *A'rmiah* or *Ormiah* (ارمیه) 35; to *Abher* (ابهر) 14; to *Bishgín* or *Pishkín* (بیشکین) 18; to *Khúí* (خوی) 25; to *Selmás* (سلماس) 18; to *Hhars* (حرز) 25; to *Seráh* (سراف) 25; to *Marághah* (مرافه) 25; to *Deh i Khámrún* (ده خوارقان) 8; to *Marand* (مرند) 11; to *Nakhiyán* (نخ) 24.

of the fourth climate, and founded by ZUBEIDEH the wife of HA'RU'N AR'RASHI'D, since the introduction of *Islám* or the Muhammedan religion. "The air is so excellent," adds this Manuscript, "that any sick person brought thither, recovers his health; and on this account the place has been denominated *Tab-ríz*, or fever-dispelling⁽⁷⁰⁾. It is also said, "that certain springs of warm water in the neighbourhood of this city contribute to the cure of invalids"⁽⁷¹⁾. AHMED AMI'N RA'ZI, author of the MS. *Haft Aklím*, although copious in his biographical notices of the poets whom *Tabríz* produced, has not added to our stock of information concerning the city itself; which, however, he describes as "the most considerable not only of *Azerbiján*, but even of *Irán* or "Persia"⁽⁷²⁾. Respecting the moral character of those who at different times inhabited *Tabríz*, as on the subject of this city's name, (always supposed to be a compound of the words *tab* (تب) and *ríz* (رíz), as before mentioned), there are several witty epigrams besides the verses to which I have alluded in an extract from HAMDALLAH's geography.

(⁷⁰) From *tab* تب, (or, according to the Turkish pronunciation, *teb*), fever, and *ríz* ریز, (participle of *ríkhten* ریختن, to scatter, pour out, disperse, &c). This obvious derivation, which Chardin, Sir William Jones and others have noticed, is confirmed by a rare Manuscript now before me, the *Dilsúz náme*, wherein the following line rhymes to the name *Tabríz*, که خاکش عنبرست و باد تب ریز, "(a city) of which the earth is amber and the air "fever-dispelling" (*tab-ríz*). The author, it may be here remarked, was a native of the place which he thus celebrates.

(⁷¹) هوای بغایت نیک دارد و بیماری که در آنجا در آید صحت یابد و ازین آنرا تبریز دینند و در نواحی آن چشمه آب گرم است که بیماران از آن شفا یابد

(⁷²) تبریز معظم ترین از شهرهای آذربایجان بلکه ایران است
(MS. *Haft Aklím*, clim. IV).

CHAPTER XIX.

Journey from Tabriz to Constantinople.

HAVING received the Government despatches, and a variety of letters from the Ambassador, I took leave of my friends in *Tabriz* on the first of July, (1812), and soon after nine o'clock at night, set out from Major D'Arcy's house; rode through the streets for above a mile, then entered the plain and passed by many gardens. On the journey thus begun, my party consisted of Mr. Price, who had for some time desired to revisit England; KERBELA'I HUSEIN KHA'N (کرلای حسین خان), appointed by the prince to attend me in quality of *Mehmándár*, as far as the Persian frontiers; MUSTAFA, a *Tátár* or Turkish courier, who, above two months before, had arrived from Constantinople; several armed men under the *Mehmándár's* command; our servants; a *chárwádár* (چاروادار) or conductor of the baggage-horses and mules, with two or three assistants; the Ambassador's English groom; two Persian *jilúdrs* (جلودار or head grooms), and two *mehters* (مهتر or inferior grooms), having in their charge the beautiful horses sent, with various articles before mentioned (p. 372), as presents from FATEH ALI SHA'H to the Prince Regent of England. These Persian grooms rode on *yábús* (يابو) or horses of a common breed and little value, and led the nobler steeds, whose great activity, strength and fiery spirit, rendered the management of them a task always difficult and, not unfrequently, dangerous. Our private baggage with the royal presents and despatches intrusted to my care, constituted ten loads, and a guide was procured to accompany us during the first stage from *Tabriz*. The night proved very cloudy; there were several showers of rain, with much lightning; and after a ride of eight or nine miles on the plain it was dis-

covered that we had lost our way; the guide, (a native of *Marand* (مرند), having in the dark, (as often happens on nocturnal excursions), ran away or "escaped," (*guríkhteh shud*) according to the Persian phrase. We proceeded, however, whilst the *Mehmándár* indulged in projects of future vengeance against our faithless guide; whose ears or nose, he swore, should suffer from the knife. This poor rustick, I had reason to believe, was not a voluntary companion; those who have probably received, or expect blows, instead of money, will not be very ready to offer their services.

About sunrise, (on the second), having wandered seven or eight miles in a wrong direction, we fortunately met several hundred soldiers, going in bodies of twenty or thirty to join the prince's army at *Tabríz*; they shewed us the right path, and behaved with much civility and respect; most of them were handsome and well-formed young men; some carried muskets and bayonets bearing the stamp of English manufacture, and they saluted us in the European style. A horseman was sent forward to announce our approach, and the chief *Ked khudá* (كد خدا) or householder of *Sufiáneh*, with many of the inhabitants came about half a mile to meet and welcome us. As we passed by a field of corn which some men were cutting, one held up in his hand as much of a sheaf as he could grasp, and offered it to me in a manner not by any means ungraceful. The same symbol of hospitality was frequently extended towards us during the course of our subsequent journey through Armenia and Turkey. About six o'clock in the morning, we alighted at *Sufiáneh* (صوفیان) or *Sufián*⁽¹⁾, a pretty village with many trees and flourishing gardens. It contained, as the people informed me, one hundred and fifty houses or families; and here we enjoyed the luxury afforded by cool and excellent water; the more grateful, as soon after midway, the air became almost intolerably hot. *Sufiáneh* is distant from *Tabríz* twenty-four or perhaps twenty-five miles; the intermediate country being

(1) صوفیان, as written in the MS. *Nuzhat al Āláb*, which merely enumerates it among the thirty villages belonging to *Ardanek* (اردنق), the fourth *náhié* (ناحيه) or territory of *Tabríz*.

flat and the road generally good^{*}; but we found it necessary at least thirty times to ride across a river and different cuts or drains of water. In the room allotted to me, and well-furnished with a carpet and *nammeds*, some swallows had domesticated themselves and established their nests on a beam of the low ceiling. When I admired their tameness and confident familiarity, the honest *ked khudú* assured me that the tenants of a palace as of a cottage were happy in giving shelter to these birds; and considered the person, beneath whose roof they sought it, as favoured with an auspicious omen. This circumstance confirms an observation which I made at the *Takht-i-Cajar* or prince's villa near *Shíráz*. We remained at *Súfiáneh* during the second of July, and I suffered extremely all night from the sultry weather and the multiplicity of gnats and fleas.

On the third we mounted at three o'clock in the morning, and proceeded along a good road, crossing some hills and many rivulets; at the ninth or tenth mile we passed a large *caravansera*, once a handsome structure of brick, now falling to decay; this stood on the right of our road, and was called the *Caravansera-i-Yam*; near it were some arches and ruined walls of another edifice. One mile farther we saw about two hundred tents, the summer camp of a *serbázi* regiment; this name, vauntingly adopted by some of the Persian troops, I have explained in p. 405. The ample and fertile plain of *Marand* (مرند) appeared thickly speckled with villages and trees; with gardens and fields in a state of high cultivation. We descended into it from lofty hills, down the sides of which flowed many little murmuring streams; these, combined at certain seasons, form a considerable river. *Marand*, with its castle, situate on a *tapeh* or rising ground, presents a very pleasing view. We were received within two miles of it, by the governor's son, and twenty or thirty attendants^(*). We

(*) The young man rode a fiery and vicious horse which several times threw our whole party into great confusion; and at last kicked a pedestrian so violently on his leg that the poor man fainted; when I expressed my belief that the bone must have been broken, the governor's son very coolly replied, "*báki níst, cib nedáred*," (باکی نیست عیب ندارد) a common Persian phrase signifying "there is nothing to be apprehended, no harm done, it is a matter of no consequence," &c.

soon after rode through a cemetery of great extent, in which were three figures of rams, cut rudely in stone and larger than the natural size; the horns, much curled, served, almost solely, to distinguish these rams from the lions that guard some Persian burial-places, (See Vol. I. p. 271). We arrived at *Marand* soon after eight o'clock, having travelled about twenty or twenty-one miles. I was lodged in a good house, to which appertained a well-stocked garden, abounding with grapes and other fruits; but the heat proved intense, and the gnats were so numerous and their stings so keen, that they deprived me of rest during the whole day, although I had not enjoyed any the night before; and my Persian, Turkish and Armenian companions, for we were a motley crew, became objects of my envy, since, stretching themselves on the floor of a room or on the bare earth, they seemed to possess the power of commanding sleep, at any moment of the twenty-four hours. *Marand* exceeded in beauty most Eastern villages that I had seen. It was once a considerable town according to appearances and local tradition, which the evidence of Chardin confirms, as he says that it contained (in the year 1673), no fewer than two thousand five hundred houses. "It has been supposed," adds he, that this was the *Mandagara* of Ptolemy (Voyage, Tome, II. p. 314); but Chardin might have perceived that both in name and position, the *Morunda* of this Geographer agrees better with the modern *Marand*⁽³⁾; and of their identity D'Anville does not entertain any doubt (Geograph. Anc.) *Marand* (مرند) is but slightly noticed by EBN HAUKAL; he merely informs us that it is distant from *Tabriz* a journey of two days, and as much from *Selmás*, (Orient. Geogr. pp. 157, 164). By HAMDALLAH, however, it is more fully described, as situate



(¹) Ptolemy (Lib. VI. ch. 2.) places <i>Mandagara</i> in Long. 87-45 Lat. 39-30		
But <i>Morunda</i> in	81-20	41-30
<i>Marand</i> , according to observations quoted by Char- } din himself, is in	81-15	37-50
According to NASSIR AD DI'N TU'SI & ULUGH BEIG	30-45	37-50
According to HAMDALLAH	81-45	36-19
And according to the MS. <i>Takwim</i> of SA'DEK ISFA- } HA'NI,	81-15	37-50

A comparison of these statements will sufficiently prove that *Marand* is the *Morunda* of Ptolemy.

in long. 81-45; and lat. 36-19. It was once, he says, "a city of great size, and the circumference of its walls amounted to eight thousand paces; one half of it, more or less, still remained (in the fourteenth century). The climate here is temperate, and the place is watered by the river *Zalvîr* (زَلْوِير). It produces wheat and different kinds of grain; cotton, grapes and other fruits, among which the peaches, apricots and quinces are most excellent. The territory dependent on it comprehends sixty villages, is of good soil, he adds, and yields an ample revenue." I heard much of ancient medals discovered near *Marand*, but could not obtain any; several of the inhabitants seemed to believe that considerable treasures had been deposited under ground in the vicinity of this place, and a respectable man assured me that within a few weeks many pieces of gold and silver coin had been found here under some old walls, by labourers employed in digging, who sold them shortly after to a *Sarrâf* or money-changer of *Iravân*, whose name he mentioned, and from whom I resolved to make inquiries concerning them. We were profusely supplied at *Marand* with fowls, milk, butter, eggs and bread; besides fruits of various kinds; and I anticipated the comforts of several hours sound repose (having passed two nights and days without sleep), when the *Mehmândâr* informed me, soon after sunset, that it would be necessary for us to proceed almost immediately on our way, as he understood that between *Marand* and *Gargar*, there was not any *manzil* where we could find shelter from the heat; that the intermediate distance was very great, and that we could scarcely reach our stage before the sun should have risen to a considerable height. We set off, accordingly, about ten o'clock at night, (having neglected to visit a spot said to contain the bones of Noah, his mother, or wife); but had not advanced more than six miles, by a faint starlight, when our *châr-wâdâr* reported that one of the baggage-horses was lost; and he imprecated a thousand curses not only on the progenitors of the unfortunate horse, but on the mothers, sisters, wives and daughters, of those thieves into whose hands he had fallen; in these imprecations all the Persians united their voices; meanwhile it relieved me from much anxiety to ascertain that the absent load consisted only of some private packages, and was not, as I had

feared, any portion of the royal presents. Horsemen were sent off in different directions, but their search proved vain; and after an hour's halt I proceeded with the main body of our party, whilst HUSEIN KHA'N and two servants galloped back towards *Marand*. About the nineteenth mile we passed a ruined *caravansera*; and at ten o'clock on the fourth (of July), after a most unpleasant ride of about forty miles, over a bleak and barren desert, some high hills and deep river-beds between them, we alighted at *Gargar* (كرگر), both men and horses nearly exhausted from fatigue and excessive heat.


Here we remained some time exposed to a burning sun, as it was found that the people could not, or rather would not, receive so many guests; but they directed us to two small villages, one called *Alemdâr* (المدار), the other *Lúárjân* (لوارجان), each within the distance of three miles. To these places several of our party were detached; for though I knew, and assured the inhabitants, that *Gargar* was assigned for our *manzil* of this day, yet as HUSEIN KHA'N had in his possession the prince's *rakm* (رقم) or written order, respecting the stages of our journey, I could not reasonably, nor legitimately, until his arrival from *Marand*, attempt to enforce quarters or accommodation. After an hour's halt and vain remonstrance, I resolved to seek shelter in one of those villages above mentioned; we most reluctantly mounted our weary horses, and slowly proceeded about one mile (which seemed equal to a league), when some of the men who had gone forwards met us, and declared that the people of *Lúárjân* were still more inhospitable than those of *Gargar*; for they had insulted and beaten one groom, and obliged another to produce his pistol (as he said) in his own defence. On this report I turned back towards *Gargar*, alighted and seated myself under the shade of a garden wall; here, after half an hour, one of the chief householders came to apologize for what had happened; ascribed it to a mistake, and added that a room was ready for my reception in his own house, and that quarters and refreshments should be immediately provided for all the party. At five o'clock, HUSEIN KHA'N, the *Mehmándâr*, arrived, and found us comfortably settled and enjoying profound repose. The horse which he went to

seek had wandered into the field of some poor man, who very honestly delivered it with its load, to the *Buzurg* (بزرگ) or chief person of *Marand*, and at his house it continued until claimed by the *Mehmándár*, whose violent exertions during many hours of the sun's greatest heat, produced a considerable degree of fever. *Gargar* appears to have formerly been more considerable than at present; it is thus noticed among the towns of *A'zerbaiján* by *HAMDALLAH*; "*Gargar*, its products are wheat and cotton, grapes and a sufficiency of other fruits. Near this place *ZIA' AL MULK* "of *Nakhjewán* erected a bridge over the river *Aras* (or "*Araxes*), a work of great size and excellent construction" (*).

Early on the fifth we prepared to set out; I previously inquired after the health of *HUSEIN KHA'N*; he had slept on the flat roof of a high house, and was sitting, ready booted, in the same place, surrounded by his servants and many villagers, concluding a very summary trial of those men who treated us with such inhospitality on the preceding day. The culprits had been represented to me as young, tall and active; but those now standing before the *Mehmándár* were old and feeble; one he had already flogged, being himself the judge and executioner; another *sefid rish* or white bearded peasant was undergoing an examination, his hands tied behind him with a rope. As it had often happened on similar occasions, that the poorest, oldest, or meanest, and not the most guilty suffered, I interceded for this man and he was released. We then proceeded seven or eight miles from *Gargar*, and at half past six o'clock alighted on the banks of the *Rúd-i-Aras* (۵), or celebrated river *Araxes*, which here divides *Media* from *Armenia*. A *keshún* (کشون) or regiment of Persian foot-soldiers had unluckily arrived at this spot an hour before, and completely occupied the only ferry-boat: their commander having

(۴) گرگر حاصلش قله و پنبه و انکورست و میوهایی دیگر نیز بقدر شود و در حدود آن ضیا الملک نخبجوانی پلی بر رود آرس ساخته و از جمله کبار ابدیه خیرست

(۵) آرس. To express river the word *rúd* (رود) is generally prefixed to this name; sometimes (آب), and in several manuscripts (نهر) *nahr*.

just gone over with fifty or sixty men, and encamped on the Armenian side, where we saw him seated in lazy state, smoking a *kalefin* at the door of his splendid tent. Meanwhile, the sun glowed with intense heat and dazzling glare; the bank or strand on which we stood afforded not the smallest shade, and I became extremely desirous of passing the river and proceeding on my journey; but when the boat returned from the other side so many Persian soldiers rushed into it that my efforts to procure room were vain. I applied in this distress to an officer, but all that could be effected by the exertion of his authority, was a place for one person; and as I had resolved not to leave behind me the Prince Regent's horses, nor the royal presents, it was deemed advisable that HUSEIN KHA'N, availing himself of this opportunity, should go over to the general, and obtain an order for our passage. This was accordingly done, HUSEIN KHA'N returned with the order; yet five hours had elapsed before the impatient soldiers would allow the horses and baggage to be ferried across. During this interval I was much amused, notwithstanding the excessive heat, in observing those extraordinary groups that all around me covered the strand; several men had deposited their muskets together, and slept beside them, basking in the fullest sunshine; others entertained a few comrades with songs, and some related the wonderful exploits of ancient heroes; told fairy tales, or ludicrous anecdotes, whilst many boasted of their own warlike feats, or amorous adventures, digressing, but too frequently, into circumstances that bespoke depravity the most disgusting. I delineated also, during this tedious halt, the unwieldy ferry-boat on its passage, comprehending in the sketch (See Pl. LXXV), a solitary guard house, the commander's tent, and distant mountains at the Armenian side. The boat was most clumsily constructed of thick planks, between which the water entered in several parts; its plan may be described thus , and seen in profile, it appeared as in the Miscellaneous Plate, (Fig. 31). It was, however, capacious, and sufficiently adapted from strength to the purpose of a ferry on the Araxes, so impetuous in its current, so liable to violent floods, and here sixty or perhaps eighty yards broad. Of this noble river the first view excited in my mind the recollection of two or three lines

from Virgil and Statius, which with many other classical quotations may be found appended to the name *Araxes*, in various works of lexicographical compilation⁽⁶⁾. The stream here runs in an Easterly direction towards *A'rdúbád* (اردباد), (a town distant from this ferry five or six farsangs), having descended in its progress from the North West. Yet by some extraordinary error pervading every copy of the *Nuzhat al Culub* which I have been able to consult, it is described as running in a very different course. That work, according to my best manuscript, informs us, that "the river *Aras* flows "from South to North. It rises in the mountains of *Káli* " *Kelán* and *Arzen ar'rúm* (or *Arzerúm*), passes through the "regions of *Armen* or *Armenia*, *Azerbáijún* and *Arrán*; and "having united its stream with the *Kur* (or *Cyrus*) and the " *Kará sú* (or black water) in the province of *Gushtsúfi*⁽⁷⁾, "falls into the sea of *Khozar* (or the Caspian). It highly "promotes, by irrigation, the agriculture of those countries "through which it runs. In length its course is equal to one "hundred and fifty farsangs"⁽⁸⁾. With more accuracy res-

(*) Such as the "Dictionarium Historicum, Geographicum, Poeticum," &c. "Auctore Carolo Stephano," 2to, Genevæ, 1650. The same work, with numerous and valuable additions, by Nicholas Lloyd, folio, Oxon. 1670; and the "Lexicon Universale," (Lugd. Bat. 1698), of the indefatigable and voluminous Hofmann; who has not, however, respecting the *Araxes*, added much to the information given by his predecessors above mentioned.

(7) The countries and rivers mentioned in this extract are particularly described in a geographical work, which some years ago I had nearly prepared for publication. Here it may be observed concerning *Gushtsúfi*, that in the fourteenth century its inhabitants appear to have used the *Pahlávi* language.

(8) اب ارس از جنوب بشمال میرود از کوههای قالیقلان و ارزن الروم برمیخیزد و بولایت ارمن و اذربایجان و ارن میگذرد و آب کر و قراسو ضم شده در حدود ولایت کشتاسفی بدریای خزر میریزد و درین ولایت که بر مجرای این آبست بران زراعت بسیارست طول این رود صد و پنجاه فرسنگ باشد MS. *Nuzhat al Culub*. (ch. of Rivers).

It is added on the authority of the *Ajaieb al Makhtúkát*, that any person who has passed through this river in such a manner that the lower part of his body was under water, may relieve a pregnant woman from the dangers of a difficult labour, by placing his foot upon her back; and that those afflicted with the *rishteh*, will be cured of that disease, (by divine permission), if they go into the river so that the water may touch their feet.

Rishteh (رشته), I believe, is used to express the "tape-worm;" but here, perhaps, it signifies those worms that breed in the flesh, at Aleppo, Baghdád, in many parts of