Introduction

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I would like to mention the constant encouragement of my parent throughout my entire academic career. This is vital source of inspiration to me. A special mention to my in-laws family and my husband for their love, support and help in completing my project.

During the thesis work they took all the responsibility of my small kid and helped me to carry out my work.
Actually I wanted to have a holistic view into modern Iran. It was because of this keen desire that I felt greatly exhilarated and privileged when the topic "Iran in the late 19th century with special reference to Six Months in Persia" was assigned to me and I was qualified with the award of UGC research fellow. My work in this field is to show how Iran literally, socially, politically and historically developed under the influence of superpowers in the light of the aforementioned work written by Edward Stack, one of that British Indian Officials who wrote about Persia but his name has by now gone into oblivion. I researched on him and revealed him through the aforementioned travelogue and his contribution to the Persian literature. With the reference to this work I epitomized literature, society, politics and history of Iran in the late 19th century along with the critical study of Edward Stack's life and works. Although the successive wave of conquests by Greek, Arab, Turk and Mongol as well as the influence of super powers brought many changes into every walk of Iranian life but they did not forget their national character and social structure.

I may be allowed to say that there was very little material available on this topic particularly on the biography of Edward Stack. I tried my level best to collect the material on this subject.

In the present work I have made an attempt to present a complete picture of the travelogues written in the 19th century dividing it into five parts. By this division it is hoped to throw some light on the contribution of Westerner and Easterner's travelogue writing. It is also hoped to show the development of English knowledge of the Iranians and Persian knowledge of the European.

The first chapter embodies the life and work of Edward Stack. It deals with his biography and his works along his views towards East. In the earlier period, mostly on account of the British administrative policy in India, the study of the languages of the East particularly Persian was seriously undertaken. Mr. Stack found the opportunity to learn Persian
language in the company of one Sayyid Ali, a native of Tehran and the travelling companion of Stack.

The second chapter consists of the Persian travel writing in the 19th century. Here my attempt is to reveal the Iranian fascination to English language, society and culture, their manner, habit and so on. The travelogue writing of Qacharid period is the mine of information of British culture, civilization, society, their ability and talent, their progress in the field of science and technology. Those who travelled European country much praised the foreigners. Under the reign of Qacharid period Shah’s consecutive trips to abroad tended Iranian in compiling travelogues. They played a vital role in awakening the peoples’ mind. Throughout the entire periods from the advent of Islam to the Safavid period, except Seljuqid period none of the scholars showed their interest in the travel writing. Seljuqid period kept the foundation stone of travelogue writing into Persian. Nasi’ Khusraw left behind himself a book of his travel entitled Safarnama -yi- Nasir Khusraw. About after a century, Tuhfatul Iraqin (The Gifts of Iraqs) was composed by Khaqani Sherwani. Thus it can be said Qacharid period (1796-1925) is the landmark in the history of Persian travelogue.

During the Qacharid period many trips to abroad were made. There are many reasons behind this. The first and most important reason is the convenience of travel due to the transportation facility. Thus travel started. Persons visiting a foreign land or an island have developed a fancy for writing an account of their adventures which besides name and fame yields them a good sum of money. The travelogue writing of Qacharid period is the mine of information of British culture, civilization, society, their ability and talent, their progress in the field of science and technology. It played a vital role to make the Iranians aware of the new developments of European country. The travel writing led the novelists to write critical novel. They culled knowledge and information from this
form of literature. Thus it can be said the beginning of travel writing begins with travelogue writing.

With travels many new things appeared in Iran. Sultan Nasirud Din was the first Iranian monarch ever to write his diary. He was the first Iranian to be photographed. He was a patron of photography and had been photographed thousands of times. Travelogues of this period brought the social and ethical percepts by way of anecdotes. This period was groaning under the great influence of darkness and illiteracy. Their static condition following the conversation, foul and absurd customs provided opportunity to the super power to make Iran a puppet country. The travelogues indicating these evils made an attempt to make them aware of the benefit of social and political change of the society. The western literature left a deep impression on the travel writer. Being impressed of the modern literature, they penned the work, based on the abstract theme, in order to promote new literary tendency among his countrymen. By travelogues they censured on their nonsensical, whims and rotten thoughts along with making a criticism on the evil practices of the government officials. They made the people mentally prepared to feel the need of educational and social reform in the society. As a result European dress and discipline were introduced in Iran. Persian troops were equipped after the Russian manner. They were instructed to shave if they had already beards and to dress themselves in the Russian uniform. The travelogues give the exact idea of the changing society under the period they deal with.

Travelogues are not the diary of the travellers rather is the mine of information of the various places. Travelogues are not just literary fragments but at the same time they serve the purpose of history, politics and society of a country. They, like a true guide, satisfy the curiosity of the persons who wants to visit the strange land. They make the people aware of the difficulty of the travel, unsuitable weather, intensity of the season, direction of the road, and provisions so that they may prove
useful for the travellers during travel. For example the travellers while traveling endangers their life into peril and some time lose their life due to the difficulty of the travel. Reading the accounts of their travel, the traveller of coming generation could avoid all the problems and other perils of the travel already faced by the earlier travellers.

The third chapter is devoted to the Accounts of the European travellers in Iran who had firsthand knowledge of Iran. Most of the travellers went there mostly on account of the British political interest. They published their observation in the form of travelogues. It is expected that a realistic presentation of Iranian was the natural result of the travellers’ experiences. Eventually some of them became travel writers. They left behind themselves the valuable accounts of their travel. There were of course many influential writers in Iran whose graphic description, personal touches and literary spirit distinguished their works from the rest. Among whom Sir William Ousely, James Morier and Fraser definitely deserve compliments for their travels’ accounts. It was the result of their fascination that the number of travel accounts increased in the 19th century. In this period more than hundred travelogues were written, while from the 16th–18th century only twenty travelogues were written.

Of the motives that led the foreigners to visit Iran, one was the travelogues having true observation in them. The superior attraction of these travelogues fascinated the British more than any and it was the result of their interest into Persian and Iran that a great part of Persian travel literature was compiled by them. Sherley, Chardin and Cat wrights’ travels’ accounts gave the pen-picture of this country in such a picturesque way that instigated other Europeans to visit Iran. It was William Prince who through his journal acquainted the English with the cuneiform inscription and dialect of Iran. He was the first European to write about the Turkmen and Kurdish tribes. After Robert Sherley he was the second European to have the right of accession to the Northeast of Iran and Mashhad. This provided him opportunity to observe closely the
panorama of mingled squalor and splendour attributes of Iran and Iranians.

Much strange news also attracted foreigners to visit Iran or the land of lion and sun. Like the news of self made paradise of Hasan bin Sabbah and the different religious movements like Babi called the European attention. Europeans contributed largely to find out the hidden treasure of the land; for example Jacques de Morgan (1857-1924) was the first person to have credited to be aware of the existence of vast oil deposits in Iran while excavation. The *anderun* (inner apartment) life of Iranian women drew the European attention very much. They dealt with their daily activities in their travel accounts. Particularly their makeup which called by European as painting of the face, much attracted them.

Many travellers misrepresented the life of Iranian, whom European called at that time as the French of East, in their travels’ account but among the travellers who have shown the most sympathetic understanding of Iranian mention must be made of Morier, Gobineau, Madam Dieulafoy and last but not least Edward G. Browne. They gave a fairly good summary about the living culture and actual social reality of the land.

Le Brunyn, a Dutch artist who had great command over drawings, most probably was the first traveller who visited Persepolis and recorded the account of the Pasargadae. He made two trips to Iran first in 1704-05 and next in 1706-07. Sir William Ouseley, a British ambassador to Iran (1811-1814) was the first English diplomat to write on Iran. Curzon was not an ordinary traveller; his power of observation enabled him to observe minutely the life and culture of Iran. He noticed very interesting thing in Isfahan that numerical titles were given to the several structures. For example *Chihel Sutun* (The Forty Pillars), Chihel Chashme (The Forty Springs), *Chihel Dukhtaran* (The Forty Maidens), *Chihel Chiragh* (The Forty Chandeliers), *Chihel Minar* (The Forty Towers), *Chahar Bagh* (The Four Gardens), and *Hasht Behisht* (The Eight Paradise). Besides, Karim Khan
Zand built two buildings in Shiraz like Chihel Tan (The Forty Bodies) and Haft Tan (The Seven Bodies). The abovementioned structures indicate of their size and magnificence. Every numerical structure has an interesting background. For example the Chahar Bagh (The Four Gardens) which makes one gaze with admiration occupied by four vineyards.

One of the journey’s accounts of European travellers forms the subject of the fourth chapter of this thesis namely Six Months in Persia; A Review. It is the source of miscellaneous information of the living cultural and social life of Iran in the late 19th century.

And the last fifth chapter entitled Critical study Six Months in Persia Literally, Social, Political and Historical perspectives evinces how Mr. Stack dealt these topics and whether his observation relevant to literature, society, politics and history of Iran is correct or not. Here some statements are wrong, some are scrappy. There are some omissions which are regrettable. Through this chapter it is an attempt to redeem this defect.

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