CHAPTER 111

Accounts of European Travellers in Iran

Iran has always been a centre of attraction for the foreigners with what the genius of her inhabitants and with what the wisdom and splendor of her monarchs. Its people have been a source of great fascination for their custom culture, friendly and well mannered attitude. The dakhme\(^1\), Takth-e-jamshed, Naqsh-e-Rustam, mausoleum of Qabus bin washmgir, Qanat, anderun or inner apartment, polygamy and seclusion system, which first time originated here, provided sufficient incentive for visiting Iran. Besides these aforementioned statements, there have of course been many notable reasons because of that this country has always been in news.

There are numerous reasons behind visiting Iran among whom mention must be made of political, social, cultural, pilgrimage, relaxation, historical and natural stimulate. Such incentives persuaded European travellers to have a nearly look at this country. A great number of European who sojourned in Iran presented the sketches of this country according to the capacity of their observation of the land.

The news of self made paradise of Hasan bin Sabbah and his created terrible sect called the attention of Rabbi Benjamin Tudela. He made a trip to Iran in 1160 and resided there till 1173 under the reign of Sultan Sanjar and penned the account of his travel which is very famous for the interesting description of the aforementioned sect of the man of the mountainside Hasan bin Sabbah.

On the pretence of the Shah Abbas political strategy ambassador of Iran and Europe were changed in this way contact between them

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1. Tower of silence, situated south of Iran, where dead body is kept to be devoured by the birds.
2. his dead body enclosing in a glass coffin suspended by chains from interior dome of a tower, situated at the southeast of the Caspian sea.
established. As a result a number of travellers graced the court of Safavid king such as Pietro della Valle, Tavenier, Thevenot, Adam Olearius and so on. Of whom one was Sir John Chardin entitle merchant of the king of Iran. He evinced great interest into the life and culture of Iran. His voluminous works related to his travels’ account are full of Iranian culture and their character. The translation of the ghazal of Hafiz and Gulistan-e-Sa’di into French show his interest into Persian poetry. His knowledge of Persian, its nation, its language was more than Paris. In the favour of this statement the following lines may be cited here. (1) “In a word I was so solicitous to know Persian that I knew Isfahan better than Paris. Persian language was as easy to me as French and I could fluently read and write it.”

On account of the constant vying amongst the great nations a large number of French diplomats and travellers sent to Iran on political and military missions so that they could be reached at the decision for the settlement against England. Ame de Jaubert, Mathew de Garden showed their friendly and co-operative attitude to Iran in 1806 and 1807 respectively. Trezel engaged in research on geography, history, economic and anthropology in Iran which enabled him to provide a vivid description relevant to Iran. Charles b Langer’s political finding supplied a detailed account of the British Russian position with Iran in that period. Comte de Gobineau, distinguished orientalist, anthropologist and secretary to the French legation became the cause more than Montesquieu to bring Persian literature before French and to derive the dominant idea from Persian into French literature. He served as a minister in Iran from 1864-1868. His stay in the Middle East provided him opportunity to search on the origin of Kurds and Druse. As a prolific writer he has many works to his credit such as Five Oriental Tales, The World of the Persia etc but it was his Three Years in Asia in French, stuff with his personal encounters, social customs and important personages, is one of the penetrating studies of Persian in the 19th century.

Among the other distinguished French travellers like Jules Patenotre who resided three years in North Iran from 1873-76, Gabriel
Bonavalot who visited Iran in 1885, Albert Develay and Gerge Pisson travelled Iran in 1890 all of them engaged there into find out various aspects of Kurdish life.

Other motive that led the French to travel Iran was the archeological mission. Of the travellers by whom the remarkable archeological survey carried out, the name of Charles Taxiers, Pascal Coste, Eugere Flandin, Henry Bunder, Jaques de Morgan, Charles Babin (engineer), Fredric Houssay (botanist) and madam Dieulafoy deserve special attention.

Costal Pascal with Eugene Flandin did a great deal to make the world aware of the Persian art, architecture and archeological remnants of the past. Both of them were the duty to find out the antiquities of ancient Iran and make a record of them. Jaques 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 which carried out under his supervision in southwestern Iran. His finding led the Westerner to believe highest degree of Iranian mineral wealth. His monotonous work in French is the account of his scientific mission along with the account of Kurdistan and Caspian Sea.

Perhaps the most observant among the tourists of 19th century is Madam Jane Dieulafoy who sojourned in Iran in 1881 on the ground of her husband Marcel Dieulafoy’s unpaid assignment of the construction of dam. She was one of the distinguished and recognized archeologists, folklorist, journalists, novelists, explorers and play writers that the world has ever produced. During her travels in various lands she learnt Italian, Portuguese, Moroccan, Arabic and Persian. She was highly conversant with English and Spanish.

Madam Dieulafoy is a person of dynamic nature. She had developed her literary activities while writing her travel accounts. Henceforth she diverted her entire attention toward literature. It was the
outcome of her literary interest that she left behind herself several historical and psychological novels. She appears to have had a particular interest in the history of Susa which persuaded her to write down a book in the city of ancient Iran. This work is very informative and comprehensive.

In course of travel in Iran she involved herself to record the daily occurrences of her travel and outcome of her observation which later on rendered into a valuable travelogue into French. Its Persian translation is known as Safarnama -yi- Madam Dieulafoy. It is an important work for the sheer breath of the period covered. There is wealth of information on the every aspect at the court of Nasirud Din Shah. With reference to the importance of her travelogue Zarin Kub says,

"(2) سفرنامه مدام دیولافو چالیب و خوانتئی است و اطلاعات مفید دریاب احوال اجتماعی و
اداری ایران عهد ناصری در بر دارد. مارسل دیولافو انس و باستانشناس بوده است و بعد از بازگشت
ب فرانسه نیز دیگر بار پشت کارش در اثر علیه ب ایران آمده است."

(“The travelogue of Madam Dieulafoy is interesting and worth reading work. It deals with the useful information regarding the social and administrative affairs during the reign of Sultan Nasirud Din Shah. Marcel Dieulafoy was an engineer and archeologist, after going back France; he again came back Iran for his archeological mission.”)

Iran fascinated this lady that much that she wrote profusely on history, culture, archeology, art, architecture, handcraft, ethnology, folklore and economic of Iran. Her travelogue is full with the description of various historical monuments like Ctesiphone, Persepolis, Naqsh-e-Rustam, city of Sava and Ava. With the meeting of various dignitaries she gathered profound information of the country. Especially the condition of the secluded woman, their dress persuaded her to pen down about them.

Madam Dieulafoy gave a graphic description about the anderun life and achievements of the secluded women of all ranks. They resided in the inner apartment in a privacy manner without keeping touch with the
strangers and paying a visit of outside without veil. This system had been retained in abroad too. Zeba Khanum the Shah’s ex-wife was accompanied with him in his European tour. Where she had been confined in a room. What she felt there Madam Dieulafoy says from the mouth of the queen, Zeba, in the following lines,

(3) "ما را فوراً" داخل قطار راه آهن كردند و در نجا زندائي شدیم حتی پنجرهای واقون را هم بستند و ممکن نشده که نظری به بیرون اندازیم. به محض ورود به ماسکوه ماراد اطاق را حبس کردند و خواجها را مواطب ما بوندنگ. از طاق خارج نشود.

(“Immediately they made us enter to the train, where we imprisoned. Even they closed the windows of the wagon and it was impossible to have at outside view. On arrival in Moscow soon they made us captive in a room and the master kept an eye on me in order to avoid our exit from the room.”)

From the aforementioned statements it is clear that Iranian were the great follower of the conservatism. Actually this practice was prevalent in the Sasanian period. At that time in Taq-e- Kasra (place of Khusraw) in the Ctesiphone, there was a fontage, consists of many galleries. This fontage used as a residential purpose for troops and secretaries of the Shah. But far and wide there was not even a single woman apartment there. Shah had special apartment for them.

There was very amazing reason of the second marriage of Zeba Khanum. She was not zeba (beautiful) by name but everyone was wrapped in amazement at her beauty. Her beauty acted impudently to every one of the anderun. Shah gave the opportunity to some Haji Husain to marry with her just because of his excellent job which he did for the Shah. Apparently this action of the Shah looks very absurd. Most probably for an ordinary man it is far from practice but for a king it is just knightly playfulness and nothing else.
Dieulafoy leaving Iran on December 1884 set out to Susa, the ancient capital of Iranian kings, to conduct official excavation work. At this juncture many difficulties came off with what the rivalry between Lor tribe and Arab and with what the unfavorable weather. However, despite serious problem she strained every nerve to complete the job in which she succeeded. In recognition of her great service she was awarded the coss of the Legion d'Honneur by the president Sadi Carnot on 1886.

Madam Dieulafoy closely observed the life and activities of the *anderun*. They were engaged in dressing up, make up and toilet. Besides they passed their time in smoking qalyan (tobacco) and tea. Sometime they used to go their relatives' house to pay a visit with them. Chatting was one of the means of their enjoyment. As the conservative attitude of Iranian did not allow them to be regarded as the active member of the community, these were the main activities of Iranian women. Reference to their activities, madam Dieulafoy in the following lines quotes the word of an Iranian lady, who comments on her travel.

(4) "پس چرا مسافرت می کنید برای چم به ایران آمدید؟ خوشی بر زنی در این است که خوب غذا بخورید و خوب لباس بپوشید خوب بزنید و بکنید استراحت و گردش بکنید.

("Why do you travel? Why have you come Iran? Every woman takes delight to eat delicious, wear stylish, toilet much, rest much and outing much.")

In the Safarnama of Madam Dieulafoy there is great deal of information apropos of ancient Iranian palaces, which are centre of attraction even today. Although from the passage of time they went to rack and ruin, but by dint of their historical background and charmness, their popularity reached far and wide. The palaces of Ctesiphone and Taq-e-Kasra and the palaces of Sarvastan and Firuzabad still enjoy the dignity of their reminiscent. So far Persepolis is concerned here it is a prototype of ancient Iranian art and architecture. Apparently Taq-e-Kasra and

3 French order of distinction founded on 1802.
Persepolis is different in shape wise but in respect of the court and inner apartment both are same. The fits and starts excavation work by the archeologist cut the palace Taq-e-kasra a sorry figure. This palace like the Persepolis was erected from the mud and brick and the pillars had been covered with the silver layers. Madam Dieulafoy is of the opinion that the pillars used in this building because of giving the support of the thick wall of the palace and not to enhance the beauty of the palace. As they were not as gorgeous as the palace, for hiding their defects they had been covered with the copper layers having silver coating over them. In its imitation later on the Golden Dome of Qom and Shah Abdul Azim have been built.

The reason of the collapse of one part of this magnificent palace is very difficult to believe. It is stated in the following lines,

("Muslims are of the opinion that this palace due to the extreme joy because of the birth of prophet Mohammad (P.B.U.H) developed crack and one part of this has collapsed.")

Persepolis was divided into two parts Naqshe Rustam and Takhte Jamshed. Naqshe Rustam is famous for the crypt of Cyrus the Great. It is five kilometre away from Takhte Jamshed which is called Persepolis by the Greek. Takhte Jamshed is the resting place of the Achemanian emperors. Of whom the crypt of Darius is very celebrated. Outside of this tomb there is a palace on the rock on which court scape of the Shah is engraved.

Dieulafoy twice visited Iran first in 1881-82 and next in 1884-86. Her travels in Iran greatly attracted Sack Ville West author of *Passenger to Tehran*. Her accounts of the travel attracted her much. As it appears in

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4. a famous pilgrimage site and the tomb of a religious leader.
the following lines. (6) "She is fascinated by some women travellers in Persia, in particular Jane Dieulafoy who was made of sterner stuff."

Iran will remain always grateful for Madam Dieulafoy for her act of throwing herself with zeal into archeological task in order to collect the glorious remnant of the ancient Iran. In course of the visit of the Cyrus tomb closely, situated on the lofty place, she faced many perils and jeopardize her life. Her husband did a great deal to complete the herculean task of taking the photographs of Persepolis and Naqsh-e-Rustam.

In short the travelogue Madam Dieulafoy is really a clever, readable and reliable work which presents Iran with the reminiscent of ancient Iran.

There was another French traveller of great repute namely Dr. Jean Baptist Feuvrier, French physician of Nasirud Din Shah. Whose fame mainly rests on his accounts of the travel in form of travelogue entitled *Three Year in Iran* before him Dr. Joseph Tholozon was the personal physician of the Shah. His illness prohibited him to continue the job. Therefore, he engaged Dr. Feuvrier as his deputy acting head. Dr. Feuvrier for his great service received many Russian, Montengrin and Iranian decorations. He was also awarded the Legian d Honneur, Chavalier in 1875.

Feuvrier was very faithful to the Shah. He helped the Shah with his level best at the time of cholera morbus which lasted for a whole five months. Shah was very impressed from his courage and notably from the capacity of his endurance under the critical situation. He on the virtue of his sincere service and devoted treatment brought about the means of satisfaction both in journey and at home, he deserved impartiality favour to honour him with the symbol of the Lion and Sun first class with green

\*member of the certain order of knight hood or merit.
Besides he was awarded a diamond ring as a gift by the Shah when he successfully operated the eyes of little prince.

The Shah’s rapid recovery from his illness became the cause of solid reputation of Feuvrier at the court which provided him with many facilities. He had free access to the Royal andерун (inner apartment) and he always accompanied the Shah on his travel and hunting parties.

Cholera epidemic slaughtered a large number of people. At that period after the death of Naibul Hukuma the affair of city became deplorable. The corruption disrupted the peace, order, just and rest of the place. The society plunged into every type of evils particularly robbery and theft were rife everywhere. Sometimes even dignitaries were haunted by the robbers. Once an Iranian lost everything including his trouser in a theft. This atmosphere agitated people very much. To support this statement the following lines may be cited here,

"After the death of Mirza Isa, deputy governor of Tehran, there was no one to keep the city in order. Prison had been opened, prisoners had set free. One group of the same robbers entered my house. They carried everything except the heavy one. Even they attempted to remove the hook from its place, which we had tightly attached to the ceiling of the big room."

Dr. Feuvrier was fortunate enough to learn many languages during his mission in various lands. He had command over Serbian, Italian, English, Russian and German language. He acquired the detailed knowledge of Persian language and Iranian culture from the intercourse of court life. Because of this his well known work deals with the most important account of the 19th century. His clear and ably written work is

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6. ornamental scarf for waist.
interspersed with social, political, economic, and cultural information of Iran. His travel accounts provide valuable eye witness account of the various aspects of the state of Iran at the monotonous period of Qachar dynasty. There is a great deal information of political intrigues, life in anderun, the Darul Funun, Shiite mourning, Tazia and Takiye Daulat. It also contains precious knowledge of archeology, economy, courtly life in palaces and camps, social life in towns, villages, tribal areas and so on.

French travellers in Iran left considerable impact in the society of Iran. The close contact of French provided Iranian a golden opportunity to learn this language. From the growing contact with the French in school sometimes discussions were made into French language and in the congress sometimes few remarks were made into this language. At this time the popularity of this language was being increased day by day. People used to show their interest into this language. As a result a great number of Russian and English words employed by the poets in their composition. Viz. the words club and hotel used by Iraj Mirza can be noticed in the following verse.

در کلوبها نتوان کرد هم وقت نشاط در هتلها نتوان بر هم عمر پسر

("All the time in club cannot be enjoyed, all life cannot be passed in the hotel.")

In order to make the common people acquainted with the European languages, prince, noble, minister began to carry out them into practice. They made valuable contribution to mix the foreign language into their own language. The prince Ihtishamud Dauleh wrote down a book namely Nisab, to facilitate the acquisition of the English language for his countrymen. The chief characteristic feature of this work is that it comprises of a kind of rhymed vocabulary in which the English words are represented into Persian character. To support this statement the following lines may be cited here,
"in the month of Dey give the cup of wine, O, moon faced beauty,
So that by its fragrance the plate of the intellect may
become perfumed as with musk
Head is sir and nose bini, lip is lab and eye like chashm
Tooth dindan, foot pa and hand dast and face ru
Cush and garden ear and neck, cheek chihra tongue becomes zaban
Recognize naf as naval and pistan bosom; call hair moo.“)

From the passage of time Iranian diverted their attention to learn western form study. For this purpose they learnt English language. Some of them were highly conversant with this language. Gradually number of the English known persons increased in Iran. The following lines are the token of this statement. (9)“ In the United States people who know Persian are very few and far between but in Iran about one in every fifteen hundred has a fair command on English.”

Some of the Iranian was highly conversant with English. They conversed with the foreign travellers into fluently English language.
Commercial interest was one of the important motives for British travellers to enter Iran. Anthony Jenkinson was first great English explorer by land. He was also one of the eminent Elizabethans and merchants of the Muscovy Company. He visited Iran in 1562 through Caspian Sea. His account of travel is famous for the description of this sea which played a vital role in the beginning of first social communication amongst the British, Russian and Central Asian.

Of the other Muscovy merchant of great repute is one Jonas Hanway. The graphic account of Astrabad rebellion is the result of his personal experience. His travel in Iran 1736-47 enabled him to observe the troubled reign of Nadir Shah. This rebellion is the land mark in the political history of Iran.

In the 19th century political interest encouraged European to journey Iran. They left behind themselves the valuable accounts of their travel. There were of course many influential writers in Iran whose graphic description, personal touch 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 number of travelogues 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 travelogues having true observation in them. The superior attraction of these travelogues fascinated more British than any other and it was the result of their interest into Persian and Iran that a great part of Persian travel literature compiled by them. Sherley, Chardin and Catwright’s travels accounts gave the pen picture of this country in such a picturesque way that instigated other European to visit Iran. It was William Prince who through his journal acquainted the English with cuneiform inscription and dialect of Iran.
Two of the most prominent British travellers of 16th century in Iran are Sherley brothers. They are known for their accounts of promoting trade between Iran and England and for their Canon tactics. They made valuable contribution in cultivating friendship between Shah Abbas and Christian Princes. They did their level best to unit them in a confederacy against the powerful Turks.

In 70s John Fryer and Thomas Herbert provided other valuable information relevant to architect and people of Iran in their impressive record of travel. During the mid of 18th century knowledgeable account about Bandar Abbas and Karag Islands given by Alexandar Hamilton, Edward Ives, Abraham Parsons and Thomas Howel.

The British travellers also devoted their attention to the drawings and sketches of the historical monuments of ancient Iran. For example Robert Ker Porter's drawing related to Iran called European and Iranian attention. His accounts of travel in two volumes are a great means of information of the country side and social custom. The authenticity of his work can be estimated from the correction of the misimpression in the drawing of Chardin and Le Bruyn made by Milan. He corrected the misimpression of the name of animals at Naqsh-e-Rustam. Viz. in the following lines he comments,

(10) "I have made a sketch of these animals in plate XLIII, (a) to show they are not dogs; a mistake that has prevailed from the hasty observation of some travellers."

Mr. Porter being an acute observer of Fath Ali Shah graced his work with his portrait and pen picture. There are many worthwhile points about the Shah's important descendants and about the Shah except his debauchery and sensuality quality.

The account of Iranian manner of removing shoe at the door while entering house embodies his own experience. This practice is still prevalent with a little modification. Today Iranian uses two kinds of
slipper indoor and outdoor. There is great deal of Information of the bathroom of the gentle sex which had been used as a beauty parlour. He graphically presented the scenario of their bath and toilett. Especially the tattoo on the body and radiated painting around the naval which have been commented as uncivilized, now days is very common in the world of show business. More popular models show their more likeness in them. Iranian woman for their face’s make up were very famous among European who called it painting of the faces.

In short the accounts of Robert Ker Porter’s travel in Iran with numerous engravings of portraits, costumes, antiquities are intelligent and useful.

J.S. Buckingham was a keen observer of Iran. He discussed every aspects of social life of the country. In order to make his work authentic he often cited authorities from Herodotus, Herbert Thomas, Malcolm, Porte and Fraser. His accounts of travel throw a flood of light on the background of the principle places of the land. For example he reminds that Kauzerun which existed in the 19th century. He says,

(11) “There are besides, five mosques, five caravanserais, seven tombs of different holy men, mostly with small dome over them and two small baths.”

He also paid his attention to the ruining state of the several historical places of Iran.

Sir Thomas Herbert’s travel’s account furnishes valuable information of the hostility of European towards Turkey. He gives a considerable amount of information of the cruelty of Shah Abbas. Who out of suspicion had his son murdered by a servant? His son, whom he had blinded, to take revenge from the Shah, strangled his own daughter, merely because her grandfather had been extremely loved her.

Major Sir John Malcolm (1769-1833) three times visited Iran on diplomatic mission. He left behind himself many works about Iran of
whom Sketches of Persia is knowledgeable and useful work famous for
the description of his two receptions at the court of Fath Ali Shah. There
are chapters devoted to Iranian society and culture. He also discusses the
Barzooyeh and Kalila wa Dimna which is excellent.

In 1822 James Baillie Fraser made a trip to Turkoman country and
travelling through Kurdistan he returned to Iran in 1833 to analyze the
political situation where he attached for five years. He has to his credit
many travelogues. Of whom one is Travel in Kurdistan and Mesopotamia
in which he gives a vivid account of the underhand plotting for the
succession of Fath Ali Shah followed by his death. He was the first
European to write about the Turkomen and Kurdish tribes. After Robert
Sherley he was the second European to have the right of accession to the
Northeast of Iran and Mashhad.

During the winter war many European travellers presented their
experiences in their travelogues. Among whom Edward Eastwick held
various posts in Iran. As a very knowledgeable British diplomat he worked
with Sir Henry Rawlinson and after him he worked under Charles Alison
for three years. While his residence in Iran he developed his literary taste
and left behind himself a very valuable work of his experience namely
Journal for a Diplomate’s Three Years, Residence in Persia. His friendship
with Sultan Mu’rad Mirza enabled him to translate Sa’di into Persian.

Wilfred Sparroy in 1897-98 as a tutor in the family of Masu’d Mirza
Zillus Sultan throwing himself with zeal wrote the circumstances of his
time.

C.J. Wil’s as a medical officer of the British Telegraph Department
resided in Iran for a long period of fifteen years (1866-81) which provided
him opportunity to observe closely the panorama of mingled squalor and
splendour attributes of Iran and Iranian. He traveled widely the
Southeastern Iran with the Goldsmid mission. His medical profession
made him thoroughly at home with the people to understand their inner
and outer aspects of their society to a marked extent. He also paid his heed toward the local pronunciation of the colloquial language. He corrected the spelling and transliteration of Persian words. For giving the permanent value of his travel's account he illustrated his work with glossary, suncry illustrations, drawing and photographs. The subject matters which he incorporated in his work characterized it as one of the most valuable books of travel that world has ever published. As a physician he analyzed that all diseases were considered by the Iranian as hot or cold. Hot diseases cured from cold treatment and vice versa.

In the 19th Century the social condition of Iran was much deteriorated. Education of women was not common. Only the women of upper class and learned family delved into education, which provided them only reading ability of the Quran and short stories and in writing they had command merely in correspondences. While men folk gained education from English and French professors. The negative result of high education was sharply noticed by the foreign travellers. The less qualified people carried out their religious practices with great pleasure more than the rich and highly qualified people who were irreligious. Concerning on this subject he writes,

(12) “Among the higher servants military and courtier class however, irreligion is rife. They say no prayers, keep no fast, have no belief and are utterly dead to everything but what they believe to be their own interests. Many openly boast their disbelief in anything and this is done impunity.”

But in this connection it can be said both literate and illiterate people were very kind to their servants whom they called bachche. There is a great deal of information of the makeup of the Iranian women.

There were other travellers who in course of the journey of Persian Boundary Commission 1870-72 took interest in the life of Iranian. Of whom one was Major Oliver B. St. John, Director of Anglo Persian Telegraph who landed in Gwadar Bay on 7th January, 1872 to survey the
recently determined frontier at Tehran. He gives very informative accounts of his travel. There is a good chapter on the effect of famine. In consequence of this calamity, the affected area badly suffered from various fatal diseases. Among whom cholera, dysentery with typhoid and typhus fever were common. Unfortunately the traveler’s period synchronized with this calamity. He was struck down by a sudden attack of the acute harmful ailment. At that time all the souls of Southern Iran suffered grievously under the shadow of the death. This famine desolated Iran for two years. Almost half million of the people died from the fatal diseases and starvation. For example Major Euan Smith in the following lines gives a vivid description of this topic,

(13) “Yunis itself is an insignificant village very dilapidated and miserable looking with about 100 families, it suffered grievously during the famine and lost a great number of its inhabitants.”

One of the most prominent and knowledgeable travellers in Iran of 19th century is Edward Granville Browne. He was a man of dynamic personality. At once he was an accomplished Orientalist, prolific writer and punctilious correspondent. Among the European travellers whom have accorded recognition by the Iranian scholar, his name stands most supreme. In the duration of sixty years of his life he always kept himself engaged in writing mostly about Iran and Persian language. Consequently he has the credit to have numerous articles and books of academic value mainly in the field of history and literature. Apart from this he devoted much of his time in writing letters. His voluminous correspondences show that he was proficient in three languages, i.e. Arabic, Persian and Turkish. His proficiency in Persian evinces from the letters written to Haji Pir Zadeh in early 1887. He also has wonderful command over rendering Arabic and Persian poetry into English. The translation from a large number of Persian verses into English quoted into his travelogue is the token of his Persian understanding.
E.G. Browne travelled Iran from the way of Turkey and visited almost all the main cities of Iran. His twelve months residence here provided him opportunity to mention graphically the life, thought, and character of the people and society of Iran in the late 19th century. His travel's experience reflects the accounts of his journey in such a picturesque way that attracted the attention not only Iranian but also fascinated European very much. For example Sir E Denison Ross says,

(14) "It is one of the world's most fascinating and instructive books of travel published in 1893. It is more than a mere record of travel and goes far beyond of the ordinary limits of such words for apart from, its lively and entrancing description of Persia and its people, are infallible guide to modern Persian literature, thought, and as such should always find its place on the student shelf beside the author's monuments Literary History of Persia."

The Traveller adorned this work with idiomatic phrase and term of Persian language. While throwing light on the social and cultural aspect of the society he has eloquently, free of prejudice, highlighted the prevailing day to day Persian terms and its influences on the foreigners. As for example he describes the negative influence of some Persian terms from the mouth of a Belgian mining officer which appeared very disgusting before the traveller,

(15) "I have travelled in many lands, he said, and have discovered some good qualities in very people with the exception of the Persian in whom I have failed to find a single admirable characteristic. Their very language bears witness against them and exposes the sordidness of their mind. When they wish to thank you they say Lutf-i-Shuma Ziyad, May your kindness be increased that is may you give me something more and when they desire to support an assertion with an oath they say Bijan-i- aziz-e-Khudat, By your death that is May you die if I speak untruthy. And they would be as indifferent to your death as to the truth of their own assertions.)."

This is great comment on their language having no reality in them. Actually the meaning of the aforementioned terms is may Allah increase your wealth that enable you to give some more to other and Bijan-i- aziz-e-Khudat means nothing appears more importance than your life. Iranian
language is very sweet. This is the reason many foreigners largely contributed in the development of this language.

Numerous travellers while symbolising Iran showed their negative and somewhat rigorous affect which distorted the truth of their culture. But there were such travellers who described the accounts of their journeys free of prejudice without imposing their negative views. Viz. the following lines may be cited here,

(16), "Among the travelles 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."

It is an open secret that tips system in Iran is more common than Europe. The Iranian in nature wise like to give and take gifts. Some Iranian returned European travelles from this system inferred that their intention is to aspect money from them. Many travellers, showed their disapproval from their gift system which was very common in Iran. From this system they were willing to sell or exchange the article in question. There are eight terms equivalent to the gifts. They are armaghon, rahaward, soghat, yadgar, hadye, ta’ruf, pishkash and inam or bakhshish. Among of the first three denote any article brought by the traveller returning back to his homeland. The fourth one signifies that article which reminds one of his friend and relative who is far away from his country. Hadye means any type of gift. Of the rest three the term ta’ruf is used in the sense of giving present to a person of some ranks. The seventh term of gift namely pishkash generally presented by man of lower rank such as multeer, gardener, farmer and servant in the form of flower, fruit and fowl and in question they aspect atleast the reasonable value of money for the offered article. And the money which is offered to the retainer due to their good service, as a rent of sarai or house, is called in’am.

In 90s on the ground of political dynamic between Iran and the superpowers, the whole nation was highly suspicion of foreigners
especially of British and Russian. But at that time E.G. Browne, due to his scholarship, academic value, unique style and his love for Persian and Persia, warmly welcomed by the Iranian. His ripe experience, exceptional fluency in spoken Persian and wide knowledge of Persian literature and theosophy much helped him to read the inner mind of the people. This is the reason he gives a fairly good summary about the living culture and actual social reality of the land. In his time Iranian strongly had faith on malignity. To what extent they trusted the super natural power? And what done they do for its precaution? He graphically mentioned in his travelogue. There were many kinds of demons such as *al, hobgoblin, palis, nasnas, ghul* prevailed in the social fabric of Iran. Due to them many unbelievable accident occurred at that time. Of whom the incident of *miana, bug* is very popular among the European travellers. For instance Mr. Ross says,

(17) “We come to the Turkish speaking village of *Miane* which has attained amazing notoriety on account of much dreaded bug whose bite is considered fatal to strangers. The famous French traveller Thevenot died of it in 1667.”

Mr. Browne repleted his work with the religious practice of Iranian. There is the description of *Taziya* originated after the martyrdom of Imam Husain. Every year an event of *Taziya* is occurred in his memory by Shiites. The reason of Iranian support towards Imam Husain, the younger son of Ali and Fatima, owing to being marriage of Imam Husain with Shehrbano⁷, daughter of Yezdgird 111, the last of the Sasanian. Iranian desired that Ali should have the real successor of Prophet Mohammad (P.B.U.H) in place of Abu Bakr Siddique as Ali was the son in law of Prophet Mohammad (P.B.U.H) and he lost his only son in the battle of Karbala in 680 A.D. In course of the time the faithfulness of many of the Iranian became the cause of Shia or party of Ali. And Abu Bakr, Omar, Othman and Ommayad too appeared as intruders into others affair.

⁷. After her marriage members of Ali including this lady had to face a great misfortune. Being afraid with the pitiless enemies of her father she fled to Iran where she took refuge under a mountain which later on generally came to be known as *koh-i- Shehrbano*, situated south of Iran 2Tor 3 miles away from the dukhme.
Finally they divided into two sects Shi'a and Sunni. In this connection it can be said that the Saffarid dynasty is first Iranian Shiite dynasty founded in 871 A.D. In the imitation of this dynasty Buwayhids of Western Iranian under Islam adopted Shiaism as official religion in 10th century A.D. Later on the two sects Shi’a and Sunni come more and more coincide with the social-economic division.

In the 19th century due to the internal discontent with the growing influence of west a series of social religious movement during the reign of Mohammad Shah appeared in Iran. Of whom the most important was Babi movement founded by Sayyid Mirza Ali Mohammad. At first he appeared as an orthodox Sunni later on he became an ardent supporter of sufism. Ali Mohammad in his life devoted most of his time in religious contemplation and undertook a pilgrimage to Maccia and the shrines of Imams in Na’ef, Mesopotamia where he came in contact with Kazem Rashti, head of the Shaikhi sect. He was the descendant of Prophet Mohammad (F.B.U.H) and had certitude in return of Messiah, the hidden twelve Imam. After his death Mirza Ali Mohammad at the age of twenty five years proclaimed himself as Bab or Gate of Grace between some great persons or between the world of flesh and the spirit.

Ali Mohammad played a vital role in abolishing the evil practices of the society. He prohibited various civil customs like polygamy, cubinage, drugs’ consumption, begging, slave dealing and the like. He preached a life led according to the spirit rather than the previous religion. It was of his opinion that old practices of the later religion could not avail to any rather they could them spoil, therefore their removal amongst the society is indispensable. As in the following lines it appears,(18) “He thought that he had come with a new message for the present age replacing Mohammad and the Quran which had replaced Jesus and the Evengiles, which had replaced Moses and Pentateuch. A new order of society, a new prophet and new laws had now become necessary because the previous system had decayed and had become corrupted.”
His declaration Him whom God shall manifest provoked many Shiite sect of Islam. His claim to be Bab or precursor of the Mehdī, produced a social religious movement. This faith attracted many common people who whole heartily embraced this religion. Besides he taught hidden truth is reliable which can be reveal through him. His teaching warmly welcomed by an increasing number gradually. Consequently owing to feared of their rapidly spread, the Government made a plan to stem this faith by putting his leader put to death. Finally Mirza Ali Mohammad shot by a firing on July, 1850 in Tabrez. His corpse was disposed of in a ditch for years together. Later on it was buried by Bahai in a mausoleum on Mt Carmel in Palestine.

After the death of the Bab the Babi religion created that much agitation and confusion in Iran that a large numbers of the adherents of this sect some 40000 have been massacred in 1852. Among whom one was the beautiful Umme Salma better known by the appellation Qurratul Ayn Tahira, an ardent preacher and Babi poet of high order. She was one of the eighteen chosen disciples of the Bab. As she was endowed with brilliant eloquence, she used to give learned discourses on theology in public without a veil. Sayyid Kazim Ali Rasht, with whom she was in correspondence about the complication of this doctrine, bestowed her with the title of Qurratul Ayn (Coolness for the Eye). After his death she made many converts to the new faith by her eloquent preaching. She used to preach her followers in Karbala, Baghdad, Kerman Shah and Hamadan. Having glad with her job, The Bab sanctioned her preaching publically to men and gave her the title of Janab-i- Tahira (Her holiness the Pure).

Umme Salma was the mother of three children but she could not pursuit her conjugal life for a long time as her in laws family like her father were a bitter hatred for the sect. After the assassination of both her father and her father in law at the hand of Babi in which she was involved, refusing to live with her husband she departed for Khurasan and
from there she set out to Mazandaran. It was her profound knowledge of
theology and persuasive eloquence that became the cause of her
immense reputation. She had also earned great fame as a poetess.

In 1852 being suspected in a conspiracy of an attempt upon the life
of the Shah, she was placed in custody in the garden in a house there she
remained as a prisoner till her death. At the later part of her life owing to
her magical verbal ability she proclaimed her prophecy. On the occasion
of a marriage ceremony of a kalantar she through her eloquent speech
made a good impression on the ladies. At that time she along with the
wives of the city magnates fascinated the king too, who immediately
proposed her for marriage. As it is clear from the following lines, (19) “The
king wrote to her saying that if she would cease to be a Babi, the king would take her
into his harem. She is said to have written the following verses in reply on the back of
the letter.

تُور ملک و جاه سکندزی
من و رسم و راه قلندری
اگر آن خوش است تو در خوری
وگر این بد است مرا سر

(“Sikandar’s pomp and display be thine, the Qalandar’s habit and way be
mine; That if it please thee, I resign, while this though bad is enough for me.”)

She had to suffer terrific torture till the last moment of her death.
But this Babi heroine did not lose her patience. Her capacity of endurance
became the cause of foreigner’s admiration. For example Dr. Polak the
only European witnessed her death. Her heroic fortitude under the
cruellest tortures excited his wonder and admiration. Relevant to her
cruel death certain variants occur. Gobineau says that she was burned
after the executioner first strangled her. (20) “Subh-i- Ezel says that she was
strangled with the bowstring in the Bagh-i- Ilkhani’ Some with whom I conversed in
Persia stated that she was killed in the Bagh-i- Lalezar, other that she was cast into a
dry well in the garden of the palace called Nigaristan which was then filled up with
stones.” Anyhow, the fact remains that a cruel death was inflicted on her
on 17th August, 1852.
Besides Kurratul Ayn there were several innocent persons who were made captivity for several months. They showed their heroic fortitude under the pressure of harsh torture to such a level that not only foreigners but also those Iranians who did not belong to persecuted sect admired their capacity of endurance. They without showing any sign of suffering evinced their courage when they were murdered mercilessly. Of whom there were two martyrs and seven innocent Babi. Mirza Badi the last Babi put to death at Tehran. Needless to mention here that for all the ill treatment, persecution and murder Zillus Sultan the Shah's eldest son was responsible not the Shah. But unfortunately he was accused for Babi's persecution. It can be realised by the fact that if he would rigorous to his attitude this faith would have not carried out till 1921. Under his reign the day by day increasing number of the Babi were themselves eyewitness of the nourishment of this religion. Moreover the account of the two martyrs for whose execution Nasirud Din Shah denied to decree of their death is the proof that he was not directly responsible for Babi persecution.

History did not forget the unnatural death of the aforementioned two martyrs. Accounts of the travellers evinced the circumstances in which their death occurred. There were some mulla and Imam who in the name of sacred law of Islam condemned to death of those who denied the prophet Mohammad (P.B.U.H) as the last apostle of Allah. Those who have passed the decree of their death have been hanged till death. These two martyrs are known as Haji Mirza Hasan and Haji Mirza Husain and their tombs are called Sultanus Shuhada (the king of the martyrs) and Mahbus Shuhada (the beloved of the martyrs) which later on demolished by the Mohammadan. Not even this Mohammadan had malignity to the Babi to such a level that they cast out the corpse of Ali Mohammad Bab into a ditch who was massacred by the firing squad including of his large number of followers whose corpses were cast out to be devoured by dogs and jackals.
Actually the relation of Mohammad with Babi was not healthy in order to their consideration Ali Mohammad Bab as precursor of Imam Mehdi whose mission is advancement of human race, establishment of universal justice and deliverance of nation. His proclamation to the world as Bab or Gate enabled his followers in some degree to realize that Imam Mehdi had come at last. They treated him as a reformer and savior of their nation. And above all they worshiped Bahaullah as God. This action of Babi appeared before Iranian Mohammadan very negative. Because of this they exposed to all manner of hardship, insult and persecution. They were that much harsh to them that they at once stayed any one whom they suspected of belonging to that sect. They considered Babi persecution for their suppression as holy war which will ensure him a great reward for their future life in question.

The cruel fact of its founder, the torture joyfully endured with heroic fortitude by its follower, the merciless torments inflicted on them by their enemies and the in flinching courage wherewith he and his followers had endured, fascinated European and led them to visit the land to know more about the sect.

After the death of Mirza Ali Mohammad, Mirza Yahya, a youth of nineteen years of age, descendant of a noble family, entitled Subh-i- Azal (the down of the eternity) claimed to the successor of Bab. His succession was acknowledged as a precursor of all the Babi including Mirza Husain Ali, his elder half brother, for a long time (1854-1866). In 1866 Mirza Husain who earlier was the leader of the Babi and head of the Babi church adopting the title of Bahaullah (glory of Allah) suppressed this religion. Then he proclaimed “Him whom God shall manifest”. In this way he became the founder of one new sect Bahai. The foundation of this faith are oneness of God, oneness of religion and oneness of mankind. This sect was amalgamated with the enlightened views based on the European liberal ideas impressed many Babis and inclined them to convert into Bahai. And those who rejecting the claim made by Bahaullah,
continued to adhere the agreement of Babi known as Ezelis. Consequently rivalry ensued among them. The two sects' followers stood against each other. Finally in order to avoid the consecutive disputes they have been separated with each other. Disputes among them led the cause of their exile. Mirza Yahya with some followers of Babi and Bahai have been departed to Cypress where they resided till 1893. On the other hand Mirza Husain with his family and some Babi's followers have been transferred in Palestine. After 1893 they became free from exile and could go anywhere according to their wish.

After the death of Mirza Husain, Abbas Effendi his son and successor did his utmost care of spreading his father teaching throughout the world. His journey to the West enabled him to propagate the Bahai message beyond Iranian boundary. Abbas Effendi was the powerful exponent and leader of the Bahai faith. In order to more spread of this far famed faith he got erected two temples in the United States and one in Tehran. These temples were opened to adherents of all religion. After his death, his tablets of Divine plan and his will led the foundation of Bahai administration which soon developed by his son Soghdi Effendi in North America.

This far famed sect are not only known as Babi or Bahai but they are famous with sundry titles such as Afnan (Branch), Aghsan (Branch), Gushn-i- Akbar (the most Mighty Branch) and Gushn-i- Azam (the most Mighty Branch'). Among of the titles Afnan is given to the relations of the Babis while Aghsan is given to the sons of Bahai. Abbas Effendi, eldest son of Bahaullah is known as Gushn-i- Akbar and his another son named Mirza Mohammad Ali is called as Gushn-i- Azam. Babis were of the opinion that basically nine religions in faith wise are common. They are Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam and Bahai. Because of this, nine figures are very important for them. They offer this digit very sacred. They mostly used this figure in the construction of temple. For example the surrounding of
their temple is based on nine sides, nine doors and nine gardens. The beliefs enjoyed upon Babi in many respects are similar with the Christian and Zoroastrian fellow and this is for several resemblances. Babi found in the Bab as a precursor of Imam Mehdi in the same manner Christian regarded Christ as Comforter and Zoroaster considered Shah Behram as Messiah, father and God. Besides, Babi and Zoroaster have certain fellow feeling and sympathy because of their resemblance to the persecution at the hand of Mohammadan. Therefore, their relation with each other are very friendly. Moreover, the founder of the Christian and Babi were killed by a fanatic priesthhood. The accounts of their lives are identical. Numerous signs and wonders announced their birth. Both were sharp minded in their childhood and pure and blameless in their lives. On the basis of these similarities Babis are much nearer to Christian. They are in no way similar with the Muslim. Their ordinance is differing with them. They believed in the emancipation of women. According to them women should to be allowed to mix more freely with men and should not be compelled them to wear the veal like the Muslim’s women fellow. They neither shaved their head nor they allow the hair grow below the lobe of ear. They do not observe fast during the month of Ramdhan rather during the nineteen days before the Nawruz. Moreover, at the time of meeting they greed each other with the words Allaho Abho (God is most bright). Their strange custom and persecution of the Babi called the European attention.

Concerning of the Babi sect many holy books have been written like Bayan, by Mirza Ali Mohammad the Bab, Kitab-i- Aqdas, Book of Certitude, by Mirza Yahya Subh-i- Azal and Iqan by Mirza Husain the Bahauullah. These books are known as undisputable proof of new religion. They are replete with all the commands, ordinances, Babi teachings, dissertation on science, astronomy, metaphysics, prayers and exhortations accompanied by the codified prescription of the sect in a brief compass. Of the holy books of the Babi the Iqan is widely reading by the followers of the sect because of its easy and running style. This is
written in the language which is very close to the common people’s language. The aforementioned religious books serve as a guide to the followers of this faith who eagerly adopted the doctrines propagated by the Bab. The followers of the new sect developed their literary taste in course of praise of their religion and religious leaders in form of poetical form. There are a number of poets of great repute. Among whom one of the most distinguished was Andalib. He dedicated his attention to the glory of new theophancy. Naim of Abade another selected body of Babis, composed his poetry in praise of Bahauallah. As he was a poor man of no education his poetry is considered as a divine gift full of miracles. Pir-i-Jamal another great poet composed poetry of mystical nature. Through his poetry he declared that the manifestation of the Bab had been foreshadowed. Babi poet evinced his immense interest in the Mohammadan poetry as well. Viz Janab-i-Maryam who composed poetry in emulation of the reputed ode of Shams Tabrezi. There was also a celebrated poetess of high order namely Mulla who regarded herself as reincarnation of Qurratul ayn Tahira. Besides religious works History of Abdul Baha by Abdul Baha and history of Mirza Ali Mohammad the Bab by Mirza Husain of Isfahān and Kitáb-i-Nuqtatul Kaf are the prose works of Babis and Bahais. They also showed their skill in the field of calligraphy. They invented different type of scripts. Such as Khatti Murgh (Bird writing), in which the writing was so arranged that it took the form of a bird, Khatti Badi (New writing) similar to Armenian character, Khatti Shajri (Tree writing), Khatti Servi (Cypress writing) and Khatti Tanzil (Revelation writing).

In the nineteenth century Babi movement was so much in news that many well known European authors and critics paid heed to this and authored many books on the subject. Of whom mostly notable are Gobineau, Dr Feuvrier, Dr Jakob Polak and Lady Shiel. Their works largely contain the account of the Babi movement. Especially Gobineau’s work played a vital role more than anything else in making the west aware of the news of the Babi faith. For example E.G. Browne came to know about
the history of Babi religion by the study of Gobineau's work on the Babi sect. In this connection it would be unfair to not mention the account of Mathew Arnold whose English translation *Sohrab and Rustam* allows him to be counted among the men who brought Persian poets to the notice of English public. His enough knowledge on the Babi religion made the English people aware of this movement.

It was the appearance of E.G. Browne in 1881 who had satisfactory knowledge about the movement and he was able to write about the sect. The new sect attracted him so much that he selected Iran to visit rather than any other country of the Middle East. In this connection it can be said that his travel in this country more than anything else was his fascination with the Babi movement which continued his interest for a long time to collect more and more information of this subject. In Shiraz his meeting with a Babi enabled him to know about the sect. He also read their religious books and poetry of mystical nature. Besides this he kept in touch with them through constant correspondences. These were sources which provided Browne a considerable material of Babi sect. Moreover his two weeks residence with Mirza Yahya in Cypress in 1890 provided him opportunity to collect more and more information of the sect. On returning back in Britain he made up his mind to bring all the information of the sect into writing. He also delivered a series of lectures on the sects.

As a British Orientalist E.G. Browne was first person who delivered first public lecture about the sect in 1889 in England. The more two lectures he delivered in London in 1881. Besides verbal ability he had command over writing a number of important papers regarding the sect as well. Of whom two papers had been presented by him to the Royal Asiatic society in 1889. He also had the credit to translate, annotate and publish a history of Abdul Baha Abbas Effendi, elder son of Bahauallah, under the title of *A Traveller's Narrative written to illustrate the Episode of Bab in 1891*. 
E.G. Browne contributed largely on Bahai studies than Babi. His works related to new religion consist of his negative and positive views. Spending two weeks in the company of Mirza Yahya he developed his interest to write largely on the Babi and showed his sympathy to Babi more than Bahai. One of the reasons of his less degree sympathy to Bahai was that they did not take part in the constitutional revolution in 1906 of which he was an ardent supporter.

Sometime E.G Browne made allegation on Babis and vice versa. His views are the amalgamation of the negative and positive elements. In the Traveller’s Narrative he appeared less and less sympathetic to the Bahai position. He presents numerous Azali accusation against Bahaullah while in the introduction of New History, he accuses the Bahai of fabricating historical accounts.

All the information of the new faith collected by Browne while his journey is authentic because he himself accumulated all information of the sect. He was very eager to acquire the material on this faith. While doing so he bore unlimited trouble. His eagerness can be felt by reading his travelogue. He minutely studied the major works of Bahaullah, related to his teaching and the history of this faith. He also researched Bayan, Babis poetry and New History. Besides the material came to him from the Azali who were in constant correspondence with him. Furthermore his several times discussions with Bahaullah and Abdul Baha helped him to know more about him. In addition there were some Babis who rejecting the claim made by Bahaullah sought to extend their relation with to Azali. They for their part arranged a considerable source of material on Babi for Browne. In this way he collected important, valuable and authentic material on the Babi which makes his works classic on the subject.

Up to now account of many important travellers has been mentioned. Besides, there were travellers who left behind themselves everlasting and important travelogues. They give a standard point of view

Of the European travellers who had command over Persian language and learning the name of De Thevenot Jean deserves special attention. In Persian learning he surpassed many of his contemporaries like Chardin, Tavernier, Ferrier etc. His interest in Persian language helped him to acquire accurate information of Iranian life and culture. This mid century traveller's account of the travel based on the people of Middle East particularly Iran. His notes on qanat and their utility attest to his knowledge of Iran. In addition of this, the women folk European travellers like Lady Sheil, Ella Sykes, Hume Griffith, Rice Clarac, Meritt Hawkes wrote the accounts of their travels in the form of travelogues.

Other traveller of great repute of early 18s was Le Brunyn, a Dutch artist who had great command over drawings. Most probably he was the first traveller who visited Persepolis and recorded the account of the Pasargade. He made two trips to Iran first in 1704-05 and next in 1706-07.

Edward Scot Waring was the another traveller. He was a member of Bengal Civil Establishment. In the preface of his travelogue namely A Tour to Sheeraz by the Route of Kazroon and Feruzabad he reveals that ill health and curiosity was the reasons which induced him to visit Iran in 1802-03. His travelogue is divided into two parts. Part I deals with various remarks on the manner, custom, law, society, commerce, culture and its inhabitants from Bushire to Shiraz. While part II covers the Persian language and literature along with the history of Persia from the death of Karim Khan Zand to the subversion of the Zand dynasty. The travelogue is very important from the literary point of view as it contributed largely in bringing British attention to the Persian poetry. For example from the study of this travelogue Mr. Byron came to know of Persian poets especially Hafiz. Mr. Wring's grip on Persian language and literature, learnt
in India, was strong. He loves Persian poetry very much. Many Western poets took authenticity from his work on Persian.

There is also the description of Sadi's tomb, Ruknabad stream and Hafiz's tomb to which is added a back ground of the date of its foundation. There is also some notes on its renovation and repairing at the hand of Karim Khan Zand. As Iranian official expected gifts from foreigners he comments on their avarice, citing the gift carrying by Malcolm for Fath Ali Shah. This work also includes a comment on the murder of Ibrahim Khan for whom Fath Ali Shah was responsible. On the other hand he admires Fath Ali Shah for appointing a poet as Governor of Kashan.

Mr. Waring was a keen observer of the Iranian society. He mentions the custom of Iran with all its vices and virtues. For example on an old custom he comments thus, (21) “The reverence which the Governors of provinces affected to entertain for the young Princes was highly ridiculous; and the absurd praises of their beauty, their gracefulness and the excellent horsemanship, must have appeared fulsome even to a Persian. All the handicrafts-men were in select bodies, carrying with them small glass tube with sugar, which, as the prince approached they broke and scattered upon the ground.”

In short it can be said the account of Edward Scot's travel is based on the accurate information of the Iranian life and culture.

There were travellers who are not famous as a travelogue writer like Browne, Curzon and Fraser but as a novelist they have left deep impression on the mind of the Iranian people. Among whom mention must be made of a very well known figure James Morier. His long residence almost six years in Iran provided him opportunity to know the culture and tradition of Iran in detail. First he visited Iran as the private secretary of Sir Harford Jones Brydges in 1807. Again he made a trip to Iran with the embassy of Sir Gore Ousely in 1810. Where he stayed as British Charge d' affaire till 1815. The account of his first travel namely A Journey Through Persia, Armenia and Asia Minor to Constantinople
Between the Years 1810-16 in two quarto volume printed in 1812 and 1818 respectively. This travelogue does not contain any worthwhile points except a brief discussion of an audience held with Fath Ali Shah. But the account of his second journey is superior in many respects than his first journey as it contains more informative observation of Iran. His two travels later on enabled him to write the far famed novel *The Adventures of Haji Baba*. This novel based on the material mostly he collected in course of travel.

As his first journey provided him opportunity to held an audience with Fath Ali Shah. At this time he thoroughly noticed the Shah's personality, look, get up and all. He in his travelogue gives the accurate pen picture of the Shah. He writes,

(22) "The king is about forty five years of age. He is a man of pleasing manners and agreeable countenance, with an aquiline nose, large eyes and much arched eye brows. His face is obscured by an immense beard and mustachios, which are kept very black; and it is only when he talks and smiles that his mouth is discovered."

In the beginning of 19th century European dress and discipline introduced in Iran. Persian troops were equipped after the Russian manner. They were instructed to shave them if they had already beards and to dress them in the Russian uniform. This travelogue gives the exact idea of the changing society under the period it deals with.

Shortly the account of Morier's travel furnishes useful information of the period in which the author flourished.

Sir William Ousely, a British ambassador to Iran (1811-1814) was the first English diplomat to write on Iran. He was highly possessed of Persian language. His proficiency can be noticed in the translation of *The Bakhtiyar Nameh* or the *Story of Prince Bakhtiyar* and *The Ten Viziers* into English along with its original Persian text. He was credit to have his owned manuscript of Omar Khyyam. His work *Travels in various countries*
of the East, More particularly in Persia in III volume, is an invaluable collection of antiquarian, historical, geographical, philology and literary knowledge with the state of those countries he visited. This work which is the result of his three years residing in Iran has been a great reference book for the writers of later generation.

Under the reign of Qachar Shah, European noticed, Iranian love in the European style. Drouville Gasparo who was a cavalry colonel in the service of Tsarist Russia, sojourned in Iran in 1812-13. He observed the Crowned Prince Abbas Mirza's fondness into European style boot. He in his travelogue comments on him citing his modern attitude, on his order given to the army, on his introduction of iron smelting plants which made many clergy men angry. He tried his level best to describe the existing social condition of the period.

European travellers also developed their interest in writing travel's account in the form of question and answer. For example John Kitto who visited Iran in 1829 as a member of private missionary party wrote his travelogue into this form namely Uncles Oliver's Travels in Persia. In this work he strived to illustrate that topics relevant to Iran for which the country was remarkable for the European travellers like custom, manner, art, science and history of the people of Iran. He while his journey gathered many interesting accounts of his travel which he utilized in his work The Pictorial Bible. The travelogue of John Kitto is worth reading.

In the first half of 19th century British tried to balance her influence with Afghanistan in order to secure its imperialist power in South India. In order to fulfill this purpose it showed its immense interest in the army of Persia. With a result many foreign officers appointed for drilling them. Of whom one was J.P. Ferrier. He described the political condition of Iran as he observed during his residence in Iran.

The account of the traveler J. P. Ferrier under the title of Caravan Journey and Wandering in Persia, Afghanistan, Turkistan and
Beloochistan translated from the original unpublished manuscript by Captain William Jesse, is, edited by H.D. Seymour in 1856. Mr. Ferrier was very active in army tactics. As a military officer he kept on serving successfully the Iranian army for one year. He received for this purpose the honourary rank of Adjutant General of the Iranian army but due to the intrigues of Russian ambassador he was removed from this post. He returned to France in 1843. Mr. Ferrier held Government appointment at Pondichery in India and Africa. He journeyed to Baghdad and Lahore via Persia and Afgnanistan in 1845. He was the first European who gave the description of the account of the destruction of Herat after the Afghanistan war of 1837-40.

Although the aforementioned travelogue does not contain anything historically worthwhile. But the account of the Herat after the celebrated siege and the description of his interview with the Yar Mohammad is very instructive and informative. This travelogue shows the political condition of that Candahar which was existed in the first half of 19th century. On account of the war broken out between the chiefs of Khulm and Kabul the country was passing a very crucial situation which prevented the travellers to travel there. He writes,

(23) "I had great difficulty in finding anyone who would accompany me as my guide to Kandahar. Many persons endeavoured to dissuade me from going there, representing the country full of fanatics, exceedingly hostile to Europeans, and prophesying much trouble and danger from the attempt."

The work also covers the account of that Herat when barter system was prevailed. At those times the nomads wanted to exchange their articles what they have had into cloths like turban, trouser, shirt etc and some provisions like sugar, tobacco, tea, coffee. Besides, the book contains many worthwhile points about the society of Iran such as Iranian matrimonial system, their biased attitude to the European, activity of their servant and all.
In fine it must say that the author has undoubtedly marshaled the fact with great skill.

Travels in Central Asia by Arminius Vambery is an account of journey in 1863 through Middle East, Samarqand, Bukhara, Herat, Constantinople and some parts of Iran like Tehran, Shiraz, Tabrez. He visited these places in disguise of darvish with the scientific purpose along with the intention of enquiring into the root of Hungarian language at the behest of the Hungarian academy. Mr. Arminius was born in 1832. Due to some homely matters he could not gain highly qualification but as his memory was very sharp he learnt a great number of English verses and gained command over English language. The present book is the token of his proficiency into this language. In course of his journey he studied the different races inhabiting Central Asia along with their society, polity, character, wages and custom. As the traveller was well versed into Arabic, Persian and Turkish language he did not face any embarrassment as usually a traveller faces while journey. He served with distinction as a professor of Oriental languages in the Royal University of Pesht. Mr. Arminius took residence in Britain for many years. Here he delivered lectures on the political policy of Russia in Central Asia and on the warning of Herat. During his residence in Iran he observed minutely the rule of administration of the Prince Murad Mirza, the uncle of reigning Shah. At this time it was very difficult to travel Iran with tension free because of the highway robbery. This Prince entitled Hasam ul Saltaneh in this matter really did a noble service. Mr. Arminius speaks extremely well of this Prince in this way,

(24) "This Prince the son of that Abbas Mirza, whose English predilections are also well known, is surnamed 'The kingdom's naked sword' and he deserves the title for it is to be ascribed only to his constant watchfulness and energy that Khurasan under his administration, has not suffered more from the incursions of the Turkomans, and that he roads begin everywhere to assure an appearance of bustle and animation. I paid him several visits, and was always received with particular kindness and affability."
From the above quotations it appears that the abovementioned Prince really deserves a great admiration. Many European travellers praise him much like C. Stewart and all. He contributed largely in making the highway journey free from the panic and hazardous of the path due to the robbery. Thus it can be said that he was one of those who prepared the ground of continuous journey and also encouraged for commerce via road.

In short the travelogue of Professor Arminius is a good attempt.

Many travellers with political missions entered Iran in disguise, of whom one was Charles Stewart. He made several trips to Iran. First in 1866, second in 1880-81 and the third journey he under took in 1886-90 in pursuit of political mission. He was Consul General in Persia. His work *Through Persia in Disguise* is the result of his several journeys in Iran into two parts. First part covers the account of Indian Mutiny and second part contains the accounts of Isfahan with the description of Rasht, Mashhad and Tabrez. In this work he endeavoured to illustrate the state of Iranian army. This work is very celebrated as it contains very informative account of Prince Morradd Mirza, Nasirud Din Shah and the Crowned Prince Mozaffarud Din Shah with whom he held several audiences while his residence in Iran. The work is very important from the political and historical point of view.

The traveller had very positive attitude relevant Iranian. He thought very highly of them. He was greatly influenced with their manner and thought. They at the author time were the French of East and were not inferior in any way in respect of manner than the people of any country. Mr. Stewart in spite of undertaking a political mission diverted his attention to the ordinary matter of the country. At this time the melon of Isfahan was very famous. Likewise Mr. Stack also observed this while his journey to Iran in 1881. He in this connection gives a very interesting account of melon in his remarkable travelogue namely *Six months in Persia*. Mr. Stewart reached Isfahan in 1880. At this time he got
the chance to know more about Isfahan and its various petty villages. Here he observed melon and pigeons for which Isfahan was famous at that time. He gives an extensive account of the melon along with the account of pigeon. Such description shows this traveller interest in Iran and Iranian. He writes,

(25) “Isfahan and especially the village of Gez, is celebrated all over Persia for its melons, which are not equaled by those of any other place, and are exported to all parts of country. The good quality of these melons is supposed to be cause by their being manured with pigeons’ dung which fetches a good price. During the famine which occurred three or four years ago, most of the pigeons were eaten, but the tower was not again inhabited by pigeons in considerable numbers. These pigeons have for many years been a great cause of quarrel between the villagers. In former time Isfahan was infested by professional pigeon stealers. These men trained their pigeons to join other flocks and lure them away. The thieves also placed some enticing food in their towers, so that many persons found their particular towers suddenly deserted and great fight took place in consequence.”

In short the traveller Charles Stewart left a deep and lasting impression of his travel on the mind of the reader.

In the late 1890s of the travellers who show their keen interest in establishing the Northwestern Frontier Provinces the name of Curzon George Nathaniel stands most supreme. He made a trip of six months to the land of lion and sun as a press representative in 1889/90. His previous travel in the adjacent regions of Iran and his constant communication with the competent personality of Iran enabled him to describe life in Iran as he saw it; not exaggerating or softening anything but speaking of Iran as it was.

Mr. Curzon was born in Derbyshire. He elected as a M.P. in 1886 and served as an undersecretary for India in 1891-92 and for foreign affair in 1895. He became viceroy of India in 1898. His role in the partition of Bengal was excellent. Before one year of his death, which occurred in
London in 1925, he served as a foreign secretary from 1919-24. *Persia and the Persian Question* in two volumes is the account of the travel of Lord Curzon with the description of his personal encounters. Due to this work he has been known as one of the finest travel authors of the past. It is replete with the account of the Iranian inhabitants, provinces, cities, lines of communication, antiquities, Government, institutions, resources, trade, finance, policy and all. The work is considered as one of the most penetrating studies of Iran in the 19th century. Principally this is a political work but the topographical, archeological, antiquarian and historical aspects of the book are more valid than political aspect. In this work Mr. Curzon devoted much attention to the past glory of ancient Iran. He devoted some eighty pages for the description of Fars along with their architectural remnants. The topographical information, quotation of the great traveller's extraordinary power of observation, analyses and the profuse photographs give this work a permanent value. As the author always desired to be known as a traveller free from prejudice, he emphasizes more on travel writing than political writing.

The book is storehouse of important information of Iran. In this work the traveller devoted few pages to the sundry places of interest of Iran. In Mashhad he found nothing worthwhile except the tomb of Imam Reza and Qadamgah. This place induced Mr. Curzon to visit and halt here for a long period. There is also the description of other worthy thing like ponderous Quran which called his attention. This monumental Quran also visited by E.G. Browne in course of his journey in 1887. He puts of the description of the Quran thus,

(26) "Under the arch in a chamber over which is preserved the great Quran of 17 maunds (Quran-i-hafdeh mani) where it is fabled that a single leaf if removed would weight as much as the whole volume."

8. is the place of step. It is of the opinion of Iranian that Imam Reza once stayed here on his way to Tus and as a token he left the imprint of his foot upon a black stone thence it became a place of pilgrimage.
The Chahar Bagh which makes one gaze with admiration occupied by four vineyards which Shah Abbas rented at 9000 frans a year. This worth seeing place turned into a public resort in 1890. At Curzon’s time it was used as a coffee house where the member of the English borough after over the business of the day assembled there to sip beverage and to inhale qalyan.

The author gives the description of the mosque Shaikh Lutfullah, the condition of Persia after famine, robbery, silk of Kashan, Iranian fanatical and superstitious attitude at great length. The Iranian much addicted to fanatic and superstition. This practice never allowed the English to visit their holy places. It could be possible only in disguise condition. This is what he said many European concealing their appearance visited their holy places.

(27) “Fraser in 1821 entered the mosque in disguise and visited the tomb chamber. As Dr. Bicknell made a similar entry in 1869 disguise as a Hajji.” Browne was not able to gain access of mosque but Edward Stack succeeded to visit the mosque Shah-i-Chiragh as he gave a vivid description of the mosque in his work.

In short the accounts of European travellers in Iran are the mirror of Iranian life. Their travels’ accounts give a better idea of the cultural aspect, habit and manner of the inhabitants of villages and districts of Iran where they passed through. It can be said that the accounts of European travellers brought the realization that foreigners have the ability to present a factual picture more than a glimpse of Iranian culture in a meaningful light. Their research on archaeology, anthropology, geography, literature, society, polity, history and economic proved that Iran has remain a rich source for European writers. It is expect that a realistic presentation of Iranian was the natural result of the travellers’ experiences.
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