

PREFACE

The preparation of this work was expedited by the generous help of a number of colleagues whom we would like to take this opportunity to thank for their assistance. Iraj Afshar patiently responded with clarity and authority to numerous questions about technical aspects of the translation such as the identification of the many obscure places and people in Iran mentioned by Farâhâni. Mohammad Taqi Daneshpazhu helped with various textual problems, as did Mohammad Moghaddam, who also provided a copy of a rare semi-autobiographical work by Farâhâni. Farâhâni's son, Khan Malik Sasani, offered valuable information about his father's life and work. Peter Chelkowski read the manuscript and made many useful suggestions for improvements. Roger Savory gave valuable guidance in preparing the translation and graciously assisted in obtaining copies of some of the photographs reproduced in this volume from the University of Toronto library. Paul Chevedden also helped track down photographs that would illustrate Farâhâni's travels. John Williams offered advice about interpreting the Arabic proverbs cited by Farâhâni. D. W. Treadgold gave a useful critique of the sections dealing with the Caucasus. Halil Inalcik kindly shared his unparalleled knowledge about the Ottoman Empire and identified several of Farâhâni's sometimes cryptic references to Turkish places, names, and terms. David Morgan and Frederick de Jong facilitated access to various European libraries and generously provided both help and hospitality during the time spent conducting the research for the annotations to the text.

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A NOTE ON TRANSLITERATION

In preparing this translation, one of the most troublesome problems that had to be solved was how to transliterate from Persian into English the various personal names, place names, and technical terms found in the text. First of all, experts have not as yet reached a consensus on the most appropriate system of transliteration from Persian into Latin script. Not only do the phonetics of languages such as Italian or German dictate different systems of transliteration, there are several accepted but different ways of transliterating Persian to English. Second, this intrinsically vexing task was greatly complicated by the fact that the text is not limited to purely Persian names and terms. It also includes many from different languages sharing a common script, such as Ottoman Turkish and Arabic, as well as others which Farâhâni himself transliterated from European languages such as French or Russian. Turkish names and terms raise the additional difficulty of choosing between transliterations of the Ottoman (based on Arabic script) or using the modern Turkish forms (based on Latin script). Even for terms which occur only in Persian and Arabic, there are still substantial differences in to the way they might variously be vocalized and transliterated. To sort all this out with a minimum of confusion and some degree of consistency, it has been necessary to rely on several more or less arbitrary conventions:

1. For the purposes of this translation, a system of transliteration combining features of the systems used by the Library of Congress, the *International Journal of Middle East Studies*, and the *Great Islamic Encyclopaedia* has been followed. The main features of this transliteration scheme may be found in Table 1.

2. The same system is used for all transliterations, whether the original term is Persian, Arabic or Turkish. This primarily affects the representation of vowels and yields results which approximate in English the way the word would be pronounced in Persian. It should be noted, however, that the short vowels are rarely indicated explicitly; the vocalization and transliteration of many words is thus ambiguous or uncertain.

3. There are some exceptions to the normal transliteration conventions. For example, the Persian *ezâfeh*, or connective particle, is given as “-e” or “-ye” depending on the context. The Arabic definite article is transliterated as “ol-” without elision except after a long vowel. However, composite names including the word for God, Allah, are elided (e.g. ‘Abdollah). The doubling in pronunciation, but not orthography, of certain “sun letters” is indicated (e.g. Amin ol-Molk, but Amin od-Dowleh.) The “dagger alif” found in Arabic words such as *rahman* is indicated here by “a” as if it were a short vowel. It should also be remembered that there are no hyphens or capital letters in the Arabic/Persian script, and Persian is not completely consistent in the formation and orthography of compound words. No attempt has been made to regularize the representation of such features in the transliterations.

4. Almost all transliterations follow the form given by Farâhâni exactly. Thus, Arabic case endings are ignored unless indicated by Farâhâni; they are then transliterated in the form he uses even if this creates inconsistencies (for example, Abu Ayyub, Abâ Bakr, and Abi Zarr all use different forms of the Arabic word for “father.”) However, any obvious orthographical mistakes

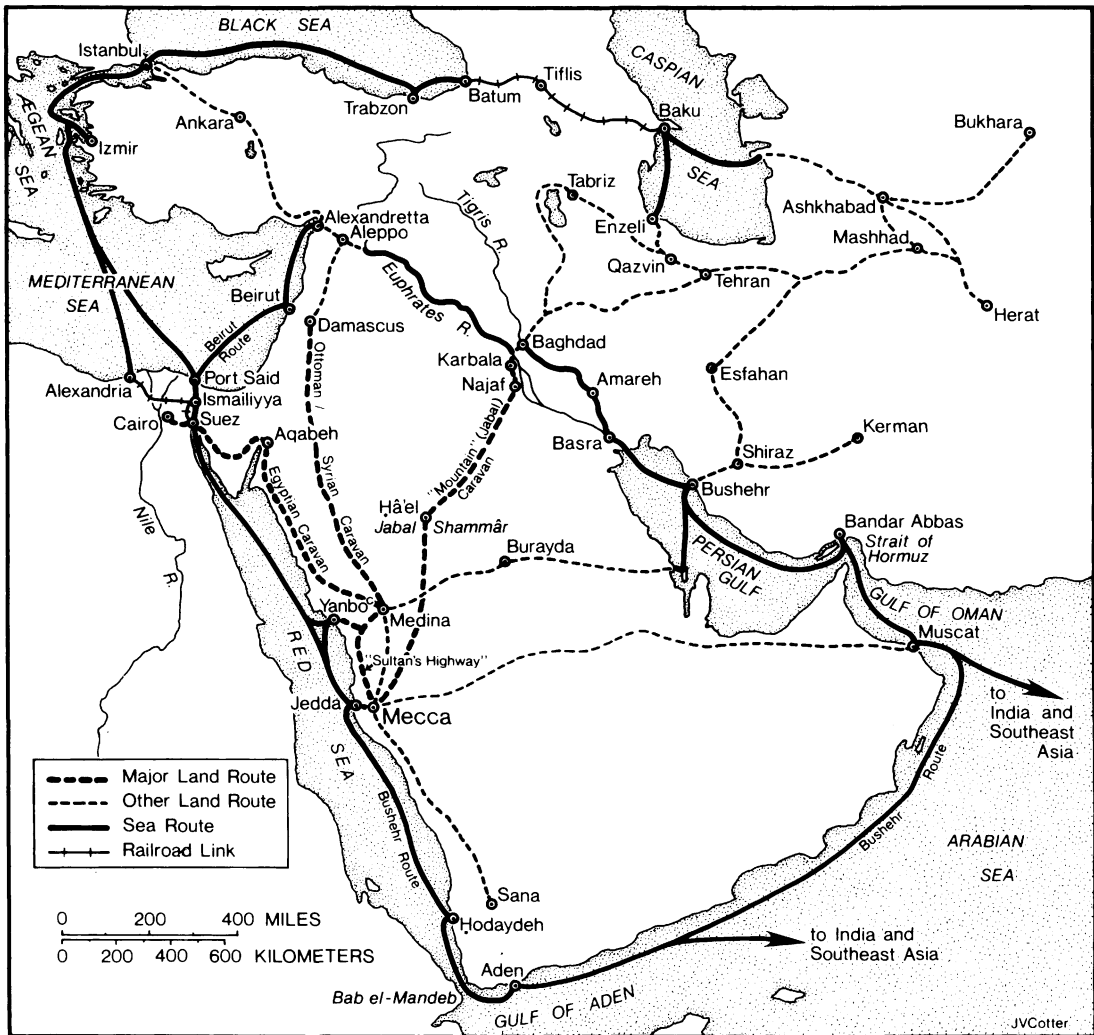
in the manuscript or typographical errors in the published text have been corrected; these are indicated in the footnotes.

4. Personal names are always transliterated, except in the case of certain pre-Islamic historical figures (Abraham or Alexander, for example, rather than Ebrâhîm or Eskandar) or names which are recognizably derived from European languages (Napoleon, not Nâpolyun).

5. If there is a commonly recognized English equivalent of a place name or technical term, it is given in that form rather than being transliterated (for example: wakf, not *vaqf*; Trabzon, not *Ṭarâbzun*). Place names that cannot be positively identified are always transliterated.

Finally, it should be noted that Farâhâni naturally cites all dates according to the Islamic lunar calendar. These are retained throughout the translation, with the equivalent Christian date, as determined from the tables compiled by Faik Unat in his *Hicrî Tarihleri Milâdî Tarihe Çevirme Kılavuzu* (Ankara, 1984) given in brackets. Since the lunar year is shorter than the solar year, an Islamic date may span two Christian years. This is indicated whenever the equivalent date is ambiguous. In the notes both Muslim and Christian dates are generally given, the Muslim year preceding the Christian year and separated from it by a slash (for example, 1302/1884-85.) The Islamic solar calendar used in modern Iran is converted in the same way, but this affects only citations of recent Persian works in the notes and bibliography. It may be assumed that any date given without an equivalent is A.D.

Consonants				Vowels , Diphthongs, & Other Conventions					
ا	آ	ر	r	ف	f	ا	a (as in hat)	ه	e (berry)
ب	b	ز	z	ق	q	ی	â (father)	ی	i (prestige)
پ	p	ژ	zh	ک	k	ا	â (")	ای	ay (lay)
ت	t	س	s	گ	g	آ	â (")	ی	i (prestige)
ث	ṯ	ش	sh	ل	l	و	o (open)	ه	eyyeh
ج	j	ص	ṣ	م	m	و	u (umlaut)	خ	kh ^v â
چ	ch	ض	ẓ	ن	n	و	ow (bowl)	ه	eh or at
ح	ḥ	ط	ṭ	و	v				
خ	kh	ظ	ẓ	ه	h				
د	d	ع	ʿ	ی	y				
ذ	z	غ	gh						



Map 1. Major pilgrimage routes in the nineteenth century.