

European Woman from the Viewpoint of Two Iranian Logbook-Writers

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Abstract: Iranian logbooks left from Qajar era emphasis on the social and cultural differences between Europe and Iran and the reports on some modern characteristics of the European society such as liberty, law, order, instrumental modernity, women liberty, and women attendance in public have played a major role in introducing the European society to Iran. This research project attempts to study and compare Talebi and Garmroudi, two Iranian logbook writers, viewpoints about European women and discuss the consequences for Iranian society. The findings focus on this point that liberty of European women and their attendance in public were the most astonishing features of European life to both logbook writers and one difference between Europe and Iran. Talebi took a positive viewpoint, but Garmroudi criticized it severely. More importantly, they looked at women attendance in public superficially, though from contrary viewpoints, and led to a superficial understanding of European woman and a dilemma, say, copying them or avoiding similarities. Such arguments still exist and continue.

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Introduction

Logbooks are noticeable resources to know the political, social, and cultural characteristics of other societies and a way to understand your differences with others. Understanding such differences is the beginning of identification, simulation, and differentiation. In this regard, Iranian logbooks are the most important historical resources to understand the Iranian person perception of Europe as his "otherness" and thinking about their viewpoint is important as Europe has always differentiated herself and considered herself superior to the east, especially Iran. Hence, it is necessary to know Iranian understanding about Europe and her modern civilization. More importantly, it is worthy to think about the first reports of the Iranian logbook writers on the revolutions of thought history in the transient period of Iran familiarity with bureaucratic modernity (Tabatabaie, 2003: 274). Regardless of Masalek Almamalek (Ways and States) and some other logbooks, such as the one by Nasserkhosrow Ghobadiani, which focused on Iran and Islamic empire, the history of logbook writing in Iran traces to Qajar era where a great confrontation occurs between Europe and Iran. However, we should not forget some logbooks in the Safavid era such as Iranian Don Juan (1559), Khataynameh by Seyed Ali Akbar Khataie on his journey to Turkish regions (1516), and the logbook by Siam Mohammad Rabi ebn-e Mohammad Nami on his journey to the East Asia (1683-87) (Tabatabaie, 2003: 226 -242). The

young history of logbook-writing and the smaller number of the Iranian logbooks than European ones is due to the fact that Iranians did not like travelling to far lands, especially Europe. Chardin (1686, 426) said that Iranians were not interested in journey and they do not comprehend exploratory voyage. He adds that they do not perceive the pleasure we feel when seeing behaviors and hearing languages different with ours (Chardin, 1686, 427). It seems that sea-phobia and its long history in Iran, the wide territory of Iran and Islamic empire, and not being interested in non-Muslims companionship are considered as the main obstacles on the way of travelling to Europe among the eastern people, especially Iranians. Expansion of the relationships between Iran and Europe during Qajar era facilitated communications between the two parties. Paying attention to Europe deemed necessary to the Iranian politicians and thinkers and they took some measures, such as travelling to Europe, introducing European organs, effort to discover the secret of Europe development, and getting similar to Europe. In this regard, travelling, translation, and educational institutions became the most important ways of relationships with Europe (Abrahamian, 2007: 46) and the necessity of travelling to Europe encouraged the Iranian authors to write logbook to report the neglected modern features of European civilization to the Iranians. About thirty logbooks have remained from Qajar era which report on Europe and the modern features of its society. Though Tohfatalalam by Abdollatif Shooshtari (1801) and Merat-

alahval-e Jahannama by Agha Ahmad Behbahani (1814) report on Europe and the modern features of its civilization, they are not observation products. In other words, they are mostly based on the companionship of the writers with the English people in India and studying European works. Khosrow Mirza's logbook on his journey to Peters Yorgh (1824) and Seyfolmalek logbook (1859) are the products of reporting their observations about the modern features of Russian society. Since they mostly reported the modern features of the Russian society, modeling after Europe, these two logbooks could be added to the Iranian logbooks on Europe. There are also four logbooks written by the Persian writers and Persian speakers in India. More importantly, there two logbooks left after Nasseredinshah and Mozafaredinshah, two Iranian kings. These logbooks and the kings and princesses' tendency to travelling to Europe and logbook writing indicate the importance of Europe and the modernity of its society to the Iranians. Despite of the logbooks deficiencies, especially their superficial viewpoint to European civilization, neglecting clarification of the basic difference between Iran and Europe, hasty evaluations on Europe and the features of its society modern civilization, and their limited number compared to European logbooks in Iran deserve thinking and reading as it clarifies how perspective to Europe and its consequences was formed. Masir-e Talebi fi Belad Afranji by Mirza Abootaleb Esfahani (1803) and the logbook by Mirza Abdolfattah Garmroudi (1837) are two examples of the first logbooks which have presented a fairly elaborated report on Europe and the modern features of European society, especially women attendance in public. This freedom has brought about both astonishment and opposite reactions by the two writers. In Heyratnameh, Mirza Abolhassankhan Ilchi (1809) focuses on European woman and her liberties. He repeatedly expresses his surprise at the attendance of European woman in public, but since it is the continuance of Masir-e Talebi, the logbook by Talebi, and comes after this book, our project uses Talebi's logbook. In sum, we decided to do our study based on Talebi and Garmroudi's logbooks due to their sincere expressions concerning their viewpoints and emphasis on European woman. This project attempts to refer to the major texts of the logbooks and rewrite their most important opinions in respect to European woman, reread and analyze their opinions, discuss their viewpoints, and consequences in Iran social and thinking atmosphere.

Investigating these two logbooks indicates the fact that both their observation reports are superficial and the product of momentary evaluations and sometimes relieving one's heart. Talebi grew up in

India and that country and companionship with the English habitants in India has been effective his positive viewpoint to woman attendance in public. He was mostly surprised by the beauty and liberty of European woman. Contrarily, Garmroudi grew up in a traditional atmosphere. In addition, the current Europe-phobia perspective in that period, caused after laying siege to Harat, has played a major role in such hateful and superficial viewpoint to European woman. Such perspectives resulted in superficial understanding of European woman among Iranians which brought about great harms to Iranian woman and society. Tavakoli Torgheh believes that European woman was depicted as a lustful creature opposite to culture. The approved European woman became a model for the seculars and constitutionalists and the disapproved model served as a scarecrow to traditionalists and religionists (Tavakoli Torgheh; 2002, 140). The conflict between seculars and religionist on freedom and restricting woman became a part of the disputes in the contemporary history of Iran and the approaches taken by the Iranian logbook writers have played a major role in such disputes.

Logbook by Mirza Aboutalebkhani

Mirza Aboutalebkhani was born in Lakenho, India. His father, a Turk from Esfahan, escaped to India after committing a crime in Nadershah era. Owing to his bureaucratic skills, he became an agent of the Eastern India Company. Aboutalebkhani continued his father's job, but he was treated badly when his English friends left the company. Hence, he travels to London, as the result of an English Orientalist friend (1799) to enjoy travelling there and plead for justice (Talebi, 1383: 7-12).

Aboutalebi wrote his observations in a book under the title "Masir-e Talebi" to report the strange things of Europe and European civilization and describe Europe advancements. He believes that such advancements do not conflict Islam. He says that he decided to record all the helpful events after research and approving their accuracy to report them to the Islamic people. He attempted to reveal and introduce the new events to them, because someone may like to visit there or take benefit of the good features of their culture, tradition, civilization, life style, children upbringing, politics, industry, and innovations, if they do not conflict with Islamic rules and their positive effects are evident in that community (Talebi, 1383: 4). University, school, bunkhouse, newspaper, England political structure, cabinet, parliament, its functions and rules, women, and their liberty are the most important attractions of the England and European civilization to Mirza Aboutalebkhani Esfahani in his journey (1383: 115, 136, 139, 195, 241, and 242). However, European woman is the prominent, admirable, and the most attractive part in

his journey, in a way that he says that he spent most of his time with them and reporting their beauties.

European Woman from the Viewpoint of Aboutalebkhani (Talebi)

After getting to London, Talebi says that he was decisive to learn English and use it to the benefit of Persian in addition to watching (Talebi, 1383: 107). However, he forgets both ideas and prefers companionship with European women. He says that he had nothing to do, except getting pleasure all his time. He confesses that he is devoted to London and the beauties in a way that he has forgotten paradise since he is enjoying the babes (Ibid: 128). In Europe, Talebi gives the main priority to observing the beauty of European babes and their companionship in a way that he asks God whether he is dreaming or not (Ibid: 110). After getting sure that he is awake, he gets lost in the beauty of European nymph-like women. In this regard, he says that he devoted himself to watching them (Ibid: 58) all his time, though he had given some promises and had mentioned that he attempts to report the advancements in his logbook. Hence, he confesses that the current liberty in Europe made me carefree and without any worry and responsibility (Ibid: 231) in a way that he decides to enjoy the ultimate pleasure of his time and companionship with the Londoner beautiful women. He expresses this frankly and prefers London to the promised Paradise of Islam as he is surprised with this liberty and companionship with women. In this regard, he says that though he had heard enough about paradise, he saw better things in London (Ibid: 160). Hence, he sometimes praises London (Ibid: 140). Owing to its liberty and beautiful women, London as the most beautiful city in Europe is not only the paradise but also it is better than paradise. He adds that certainly London is paradise and we are wrong if we do not think so, because lady Krentine is in London (Ibid: 111). He becomes so cheerful that frankly says there is nothing in Islam for him (Ibid: 135) and he does not worship anything rather than Emilia's beauty (Ibid: 161). Saying such statements and announcing his needlessness until he enjoys London liberty and beautiful women is intolerable and rejected in the highly religious and traditional society of Iran and the Islamic world when uttered by a Muslim like Talebi. However, Talebi confesses that he is lost in the beauty of European women and he has left education to enjoy them. He prefers their companionship and says it is better than being the ruler of India (Ibid: 135). Hence, he describes the beauty of London women frankly and frequently and says thirty two poems on their beauty and names his favorite women frankly. It is also noticeable that he likes variety as if he is looking for harem. He has thirty or forty favorites among hundred thousands options in London and he has written a

poem for each one (Ibid: 110). He has devoted himself to these thirty or forty favorite babes in a way that he cannot tolerate not being with them even for a moment and he hates anything which may separates him from the London women who are more beautiful than nymphs (Ibid: 109). However, since the passion of one of the London beautiful women stimulated my heart, I could not tolerate anymore and I returned to the city (Ibid: 124). He is extremely devoted to London beautiful women and considers "Lady Palm" as the greatest women in the world and ignores Iranian beautiful women and Persian poem compares to her beauty. He adds that Iran is fake and only a fable in comparison with the beauty of London women (Ibid: 244). However, Talebi sometimes mentions that his report does not mean that European woman is not corrupted and their high upbringing and education make them avoid committing bad deeds and they observe some restrictions. According to him, London has determined some restrictions and obligations and women are wise and educated, hence, we cannot judge based on the apparent freedom and flattery and attribute every wrong doing to them (Ibid: 226). In other words, the women who may not respect their own dignity and family do not commit wrong deed, because the government has posed some obligations and punishments (Ibid: 226). He even says that bad actions of the English people, such as elopement, pre-marriage copulation with husband, rare chastity among women, and men's lust, are due to the plethora of liberty and prostitutes in London (Ibid: 272), but he believes that such bad things have emerged as the result of the government consecution and abundant affluence. According to him, bad things could not be attributed to the government and the English government enjoys powerful people and royalty and the nation and neighbors are devoid of such bad things (Ibid: 273). In other words, Talebi does not forget the religious Persian readers and he is careful that he may be rejected or sanctioned by religionist for his descriptions on the sexual atmosphere. Hence, he sometimes points that European woman nudity does not mean that they are corrupted and proper scientific upbringing and education in Europe prevents their corruption. Hence, European liberty should not be interpreted negatively, because they observe some principles.

Talebi describes European woman as the paradise promised nymph in Islam. He is in the promised paradise and enjoys companionship with its nymph that is why he announces that he does not need the Islam which promises nymphs to him, because London itself is paradise and full of nymphs and lady Krentine is the most beautiful one (Ibid: 111). Despite of what he mentions about European women's wisdom and upbringing, Talebi's illustration is totally

superficial and the product of the prohibitions that some Muslim people such as Talebi may suffer from. Talebi extremely enjoys freedom in London, disappears in this liberty, and does not require understanding the culture which is the product of freedom and modernity. His perspective towards Europe and its organs and institutions is as hasty and superficial as his illustration on women liberty and attendance in public. On one hand, Talebi's emotional, superficial, and even erotic report on European woman may encourage tendency to become similar to European woman and journey to the land of nymph-like. On the other hand, such liberty and fear of its prevalence in the Islamic world brought about the traditionalists severe reaction to European women and prohibition of closeness to Europe and better understanding.

Logbook by Mirza Abdolfattah Garmroudi

Keeping Harat as the Afghanistan entrance gate for Iran was vital, but Afghan's endeavor for independence with the aid of England brought about some problems for Iran. Hence, one of the main priorities of the Iran kings was to keep Harat. For example, Mohammadshah ordered to lay siege to Harat. England criticized Mohammadshah severely for this siege and expressed her objection by occupying some Iranian regions such as Khark Island and warned Iran that England would lay siege to Iran and occupy it. Consequently, Mohammadshah Qajar was forced to terminate Harat siege and send a delegation to London with directorship of Ajudanbashi (Shamim, 2005: 141-2). Ajudanbashi's mission was to congratulate the Queen Victoria's accession to throne and complain against the England ambassador and request to depose him, because McNeil, the ambassador, had interfered Iran internal affairs and he encouraged Afghans to resist against Iran during Harat siege. He did not know that McNeil took such measures with written permission of his respective government. Anyway, he got to London, but he was not welcomed by the government officially. He could only visit Lord Palmerstone, England foreign minister. Palmerstone approved that all what McNeil had done was the order of England government and he would not be dismissed. Hence, Ajudanbashi's mission failed (Na'ebian, 1994: 100-1). Mirza Fattahkhan Garmroudi was a member of this delegation. He had been appointed as Hosseinkhan Ajudanbashi's deputy by Mohammadshah. The Qajar king awarded him the highest level of "Lion and Sun" medal for his good service and accomplishments. He wrote two logbooks, *Chahar Fasl* (Four Seasons) and *Shabnameh* (Night Letter), during the journey. The former was about the missions in Europe and the latter illustrated the ruined and corrupted situation of Europe (Garmroudi, 1968: 962). In other words, he

reported his observations and judgments on European women in the second book.

European Woman from Garmroudi's Viewpoint

Twenty eight years before Garmroudi's journey, Sirgor Ozly had complained against Mirza Abolhassankhan Ilchi in his journey to London that why he uses bad language behind European women and Ilchi answered imploringly that God knows that he has wished frequently that Iranian women were like English women in chastity (Ilchi, 1985: 195). Contrarily, Garmroudi asks Iranian kings, the rich, Islamic thinkers, followers, and Muslims to always avoid and never trust them (Garmroudi: 983). He calls the women and all their actions foul and shameful in a way that could not be recorded in these papers (Garmroudi, 1968: 951). Garmroudi believes that European woman attendance in public without descent clothing indicates that they are not modest and severely tend to do wrong corrupt actions. He says that all women and girls do not wear trousers and veil and covered woman is hardly ever found (Garmroudi, 1968: 951). According to him, they are not covered and do not need descent clothes. They have resorted to liberty to avoid chastity (Garmroudi: 952). Garmroudi believes that liberty in Europe have caused woman to remove her veil and avoid chastity and commit sin and corruption. All the women and girls have let their face, head, shoulder, neck, breast, and hand uncovered without being ashamed of nudity in private, public, informal, formal, mountain, desert, square, alley, or anywhere else (Garmroudi: 958). In other words, the liberty has ruined European woman chastity and has led her towards corruption and copulation. According to him, they addicted to pleasure and debauchery and free of any pain. They spend all their time with capricious sensual people and do not care about chastity and self-controlling. The society and women are extremely interested in copulation and fight for it (Garmroudi: 951). This tendency is too severe that they can satisfy forty people. They feel no fear of any rule and are not ashamed of any action (Garmroudi: 952). Beautiful girls and women accompany different people and indulge in sensuality and debauchery all the time (Garmroudi: 952) as if European women should always be in bad places like brothels and so forth (Garmroudi: 956). Garmroudi degrades any attendance of European women in public and their companionship, debauchery, and corruption evidently in the entire logbook. He magnifies the situations of the nurseries and debauchery centers unfairly, as if Europe is full of debauchery and bastards center. Concerning this issue, Garmroudi says that they are proud that they have built many bastard houses in every city and state of the England (Garmroudi: 961). Owing to such viewpoint, every gathering would be assumed for the purpose of copulation. For example,

cinema and theater is considered as the assembly of prostitutes and experienced pimps (Garmroudi: 970). Hence, he believes that all Europeans are blameworthy and obscene (Garmroudi: 962). Despite of Garmroudi's superficial viewpoint, such hasty prejudices about European women is affected by Harat siege, a kind of Europe-phobia in his era, and the author's traditional eastern presupposition about women and their liberty.

According to such perspective, woman liberty in Europe has resulted in her indecency, debauchery, obscenity, and permanent copulation as if she has nothing else to do. He assumes that she takes part in social activities for the sake of copulation, sensuality, and meeting corporal needs. In a way that he does mentions none of their positive social activities. In other words, European women and even men only indulge in obscenity and extreme debauchery. Concerning this approach, some main factors could be mentioned. First, the Anglophobic atmosphere in Iran, England measures in occupying Khark Island and her threat to occupy some other parts of Iran, and England political record in Iran brought about such phobia in Garmroudi's era, in a way that all Iranians got angry and decided to fight against England (Ghozanlou, 1936: 1088). Hence, Garmroudi asks avoiding Europe and especially England, because England government has always treated Iran with duplicity and enmity (Garmroudi: 982). He adds that they believe in extreme crucial deception (Garmroudi: 981). Such perspective prevented him to mention any positive aspect, but he said that English people are not completely wise and lack enough intelligence and sagacity and it is the parliament and consultancy house that has disguised their deficiencies apparently (Garmroudi: 982). This is the only positive thing in England and every other reported issue about England and Europe is negative in a way that he introduces Europe as the center of corruption. It is also necessary to mention that James Fraser has affected Garmroudi's Anglophobic viewpoint. Concerning his book, Garmroudi says that in addition to all this corruption, some books such as the one by English Fraser have exaggerated and criticized Iran. For example, he writes that Iranian like beautiful boys and some of them commit sodomy (Garmroudi: 961). This book hurts Garmroudi in a way that he frankly writes that all Europeans commit every kind of immoral behavior especially sodomy which they are famous for and they have founded special places, similar to brothel, for committing this wrong deed. He objects and says that due to the plethora of wrong deed and desire to such immoral activities in Europe, it is not fair to attribute it to Iranians and mention it in books (Garmroudi: 962).

Another important issue in respect to the Garmroudi's approach is his erotic viewpoint. Tavakoli Torgheh says that Mirza Fattah's does not differentiate type of companionship in different places such as party, cinema, coffee shop, and brothel and he illustrated all their social activities as wrong doing. His impolite viewpoint towards their companionship and considering them as being involved in copulation permanently resulted in his exotic descriptions in *Shabnameh*. For example, he wrote about women copulation with dogs and the men impotency (Tavakoli Torgheh, 1991: 188). English women are so sensual that one man does not satisfy them (Garmroudi: 956). Somewhere else he quotes from Ajudanbashi that a European woman asked about Garmroudi's silence and he answered that you do not know how happy he is. For example, he has twenty wise women in Iran and he has come to Europe for more women. They did not care about Ajudanbashi and approached me and said we did not though that you may be able to keep twenty women. The question is that how you satisfy them. It is obvious as you see one cock suffices thirty hens, a man could not be less than a cock (Garmroudi: 954).

Garmroudi expects thirty or forty women serve a man. In England, he sees a different story where even a woman can accompany and sleep with different men. Hence, he criticizes women liberty in Europe as he is afraid of the prevalence of such custom in Iran. In other words, he compares Iranian woman with European woman and describes them by words like indecent, copulating with dogs, debaucher, corrupting, and deserving great punishments according to Islam. He adds that replicating this liberty and rights for women results in debauchery and extreme publicity would prevent their natural life and makes Iran a forbidden area.

Conclusion

Talebi travels to Europe with a positive attitude towards the English people in India. Regardless of reporting on modern institutions such as university, school, bank, and liberty which are astonishing to him, liberty and especially women liberty and their attendance in public was the most important attraction of European civilization to him in a way that Talebi focuses on this aspect in a great part of his logbook. However, his viewpoint is totally emotional and superficial. Such liberty of women and easy availability of companionship with European women has so surprised Talebi that he suffices to this superficial point of view and he avoids basic questions in respect to freedom and the process of woman attendance in public or he does not think about them. On the other hand, Garmroudi's aggressive viewpoint to European woman and his attendance in public is the product of superficial observations and the

presumptions of the Eastern person affected by Anglophobic atmosphere in Iran. He reproaches European woman and her liberty and feels no need to understand this liberty and how it was formed. Hence, he criticizes this liberty and equals it to corruption and debauchery. These two opposite reports on European women have brought about misunderstanding European women liberty by Iranians and some disputes, because Occidentalized people or the pro-west ones tend to change Iranian women to European ones without enough knowledge on the process of the formation of this liberty. Contrarily, the Iranian religionists fought against this style of liberty as they felt fear of it. They believed that such liberty leads to corruption, debauchery, nudity, and it ruins religion. Concerning this issue, Kermani announced that every Muslim person objects women attendance in public places with indecent and immodest appearance. He adds that no one wants to lose his guardianship over his family members under the pretext of liberty (Kermani: 1969). In addition, Mirza Qajar writes frankly that one of the main differences between Muslims and other people around the world is clothing style and chastity. He adds that it is better to let people judge on both cases, i.e. wearing descent clothes and respecting modesty and chastity on one hand and not observing these issues on the other hand (Mirza-ye Qajar, 1945: 85). However, it is worth mentioning that such reports and the pro-west people's demands on women liberty have had many positive achievements as well. Effort to attend public scene and educational centers, selecting clothing, voting right, expressing feministic opinions, etc. are some examples which Iranian women have enjoyed similar to Europeans (Azad, 1985: 320). Salami and Najmabadi (2010: 13) believe that accomplishments of Eastern women, in general, and especially Iranian women are due to acquaintance with Europe and women situation in Europe.

In sum, these two approaches resulted in exhausting disputes on women liberty and cultural misunderstanding which led to women liberty, their public attendance, and egalitarian demands. Undoubtedly, the superficial sensual reports of Iranian logbook writers on European woman have played a major role in creating such opposite superficial viewpoints and misunderstandings about European liberty concept.

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References

1- Masalek and Mamalek mean ways and states. In fact, these books are Muslim geographers' reports on the geographical situations of Islamic empire and

sometimes include demographic reports. Ebn-e Khordadbe (844-848), Estakhri (955-959), and Ebn-e Hoggal (964-976) are the major authors of these books on writing Islamic history (Bayat, 2004: 110-133).

- 2- Logbook by Nasserkhosrow Ghobadiani reports his observations during the seven-year journey to Islamic empire in the ninth century (Ghobadiani, 1991: 10-46).
- 3- Shegarfnameh Velayat by Monshi Etessamodin (1765), logbook of the new history by Monshi Esmaeil (1772), Tohafatolalam by Abdolatif Shoushtari (1801), Talebi Massir Logbook Fi Belad Afranji by Mirza Aboutaleb Esfahani (1803), Heyratnameh by Mirza Abolhassankhan Ilchi (1809), Meratolahval Jahannama by Agha Ahmad Behbahani (1814), Dalilosofar by Mirza Ahmad Hadi Alavi Shirazi (1813), Fardnameh by Davoudkhan Armani (1814), Velayat Logbook by Mirza Saleh Shirazi (1819), KhosrowMirza Logbook to Peters Yorgh (1824), Logbook of Rezagholi Mirza's journey to England (1836), Ajudanbashi Logbook (1837), Seyfolmalek Logbook (1859), Aminodoleh Makhzanolvaghaye (1858), Logbook by Haj Sayah on his journey to Europe (1859), MirzaKhanlarkhan Etessamolmolk Logbook (1863), Nasserdinshah Qajar records on his journey to Europe (1873), Ezodoleh Logbook on Europe (1873), Hajpirzadeh Logbook (1885), Journey records by Mirlayegh Ali Khan Etemadosaltaneh (1887), Logbook by Haji Washington Haj Hosseinghlikhan Motamedolvezarah (1888), Etemadosaltaneh journey records on Europ (1888), Chicago Logbook by Moinosaltaneh (1893), Logbook by Mirza Ebrahim sahafbashi (1895), Logbook by Mozafaredinshah on his journey to Europe (1900), Logbook by Zahirodoleh on his journey to Europe (1900), Logbook by MassoudMirza Zallasoltan on his journey to Europe (1906), and two logbooks on Europe odd things by Yousef Campelforush and Eghbal Farang by Eghbalodoleh one of the Persian logbook writers in India (19th Century)
- 4- Aboutalebkhani Logbook contains 32 eulogy poems on girls and women. Only some rare poems were written about some cities (pp.166 and 167: London Spring, p.170: London Autumn Snowfall), and Henley city (p.127) and two poems about two male persons (p.94). The remained part of the logbook describes nymph-like women (pp. 71, 93, 109, 110, 128, 129, 130, 132, 133, 134, 135, 140, 141, 142, 144, 145, 152, 160, 161, 162, 174, 243, 254, 258, 266, 316, 351).
- 5- England government appointed James Fraser to serve three Qajar princesses who escaped to England as their father rose against Mohammadshah and they worried about Mhammadshah's revenge. Rezagholimirza, one of them, reported what he saw in England in a logbook under the title "Rezagholimirza Logbook" (1836) and their servant published his records in the following book: James Baillie Fraser, Narrative of the Resience of princes in London ...2volumes(London:Richard Bentley, 1835).

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