

In this connection Fr. Emmanuel of S. Albert gives the information:¹

"By two other letters received from our (Carmelite) Fathers at Shiraz and Isfahan we learn that the reason why Tahmasp Quli Khan has not made himself master of Baghdad is because, at the time when the city was reduced to extremities, he heard that a fresh rebel with 40,000 men was making great havoc in the heart of the country; so that he was obliged to make a diversion to go and fight him. He reached him and subdued him.² The general passed by Shiraz, a town abounding with exquisite wine and, although it was the time of Ramazan,³ i.e. of their fasting, he gave permission to all his army to drink it and, as they numbered 90,000 men, they emptied all the canteens in a very few days. Our (Carmelite) House was not spared the insolence of the soldiers, because it was partly sacked and our Fathers very badly handled. The Persian general, seeing himself triumphing over all his enemies, returned to the Baghdad front; but with a very large gift" (of money) "the Pasha of that city was able to obtain peace. . . . The peace in question is of small credit to the Turks, because it obliged them to restore all the districts they had seized from the Persians in the last wars. Another sign that peace is assured is the arrival of the great caravan from Basra" (i.e. at Aleppo) "which for three years past had not come: it finally arrived last Friday to the number of 1,200 and more camels, loaded with all sorts of riches from India. . . ."

That expedition to Southern Persia to crush the revolt would have been in February or March 1734, presumably.

After this bloody campaign, having failed to capture and occupy Baghdad city, Tahmasp Quli Khan made on 9.4.1734 one of his rare appearances in the capital. In a letter written from Aleppo by the Carmelite Fr. Emmanuel of S. Albert, already quoted, occurs the statement:

". . . A merchant in Baghdad writes to me on 20.5.1734 that the city is in such good trim as it never was—that Tahmasp Quli Khan, the Persian general, has retired with his army to Isfahan⁴ whence he will return with the Sophy" (i.e. the Shah) "to Kirman-shah in order to sign there the treaty of peace with the Turkish general 'Abdullah Kupruli, who is on the way to that town: that the Persians and Turks are already on perfectly good terms and a few days previously two caravans had arrived from Persia at Baghdad, and similarly many merchants of Baghdad had left for Persia. . . ."

Though he does not put a date, or year, to it, perhaps it is to the early part of 1734 that may be assigned the following incident about the future Nadir Shah related by Fr. Leander in his *Secondo Viaggio* (but not, speaking under correction, in any other history of this period):

'His own eldest son' (whom the Carmelite Father calls "Mirza Khan") 'when governor of Hamadan, had had pulled down a house belonging to a poor citizen, in order to widen the Maidan, where he played games on horseback' (? polo=*chaugan-bazi*), 'this being

¹ Letter of 1734, undated, but presumably of June or later, from Aleppo, *S.N.R.*, IV, p. 359.

² Whether Fr. Leander's revolt of the governor of Shiraz, cousin to Tahmasp Quli Khan, was the same movement of 'Mahmud Khan Baluch' which the general had suppressed by January 1734, or another, is not clear. But the latter is evidently the subject of Fr. Emmanuel's account of the halt in Shiraz, and evidently dates the expedition to Fars in late 1733-early 1734.

³ Ramazan 1145 A.H.=16th February to 18th March A.D. 1733; Ramazan 1146 A.H.=5th February to 7th March A.D. 1734.

⁴ Confirmation exists in the diaries from Gāmburūn, which give the date:

"Dutch *shatirs* from Spahaun, dated 28.4.1734, advised that Thomas Caun on 9.4.1734 was returned to Spahaun, the streets being covered at his entry in the same manner as for the kings, and the illuminations and fireworks lasted for some days. . . ." And again (15.8.1734), "Thomas Caun left Spahaun, 3.6.(1734). The Turks have brought numerous forces into the field. . . ."

Curiously enough, Fr. Leander's book quoted alludes to 12,000 Tumans being spent to embellish the Chahar-bagh—the great avenue of Isfahan—with flowers (!!) on an occasion when the autocrat remained 2 months in Isfahan—perhaps these months, 9.4.1734 to 3.6.1734.