



## ḲvĀNSĀLĀR

---

**ḲvĀNSĀLĀR**, title by which the supervisor and other workers of the kitchen department of the royal palace were known in the Ghaznavid and Saljuq periods (Bayḥaqi, p. 502; 'Onṣor-al-Ma'āli, p. 66; 'Abd-al-Wāse' Jalabi, II, p. 750). The title also occurred as *salār-e ḳvān* in Ferdowī's *Šāh-nāma* and Ḳāqāni's poems (Dehḳodā, s.v.). It was a very important function as indicated by the high level of expenditure in the kitchen department of the caliphs of Baghdad (Mez, p. 142). It is not known who was in charge of the royal kitchen from the Mongol until the Safavid period. Under the Mongols, there were three *bokāvols* (food servers, food tasters) and *bāvorčis* (cooks) who alternated serving lunch and dinner for the ruler (Spuler, p. 227; Doerfer, I, pp. 202-5, II, pp. 301-7). Under Timur, the *bokāvol-e laškar* was an administrative military officer who was in charge of equipment given to the soldiers and of maintaining and transmitting orders. He was also in charge of providing food at the *madrasas* as well as in the army. The *bāvorči* or cook was a less important office and there were fewer in number than *bokāvols*, nevertheless the function was also held by amirs, one of whom was close to the ruler (Manz, p. 172; Naḳjavāni, I, p. 48, II, pp. 53-56). Under the Timurids, **Āq Qoyunlu**, and early Safavids the *bokāvol* was still in charge of distributing food in *madrasas*. At court, *bokāvols* were ranked just below amirs and were in charge of order among the troops, marshalling them in battle order, and supplying amirs with their financial needs (Roemer, pp. 155-57; Ḳonji, p. 28, 80-81; Eskandar Beg, I p. 141; Doerfer, II, pp. 301-7), but their function as the shah's butler and food taster (*čāšnigir*) was stressed. Although *bokāvols* or tasters as well as *bāvorčis* are also found at court during the early Safavid period (Bodāq Qazvini, p. 136; Waḥid-al-Zamān



Qazvini, pp. 67, 108; Jonābādi, p. 555; Ḳoršā, pp. 335, 342), the superintendent of the royal kitchen during the 17th century had the title *tušmāl-bāši*, and he was referred to as *moqarrab al-ḳāqān*, indicating that he was one of the highest courtiers. He was in charge of the entire food preparation infrastructure of the royal household and responsible for the preparation and serving of food, whether at the palace or for the Shah's traveling contingent. He was assisted by a *mošref* and a *šāḥeb-jam'* (Afšār, ed., p. 411; Mirzā Rafi'ā, p. 319, tr. p. 163; Mirzā Sami'ā, p. 89, commentary, p. 137; Richard, ed., II, pp. 15, 274; Chardin, V, p. 349; Tavernier, p. 225; Gemelli-Carreri, II, p. 381; Waḥid-al-Zamān Qazvini, pp. 205-6, 208, 213, 230, 235, 315, 320; Doerfer, I, pp. 269-71). Besides supervising cooks (*āšpaz*, *bāvor*, *ḳvānsalār*) the *tušmāl* probably also had some control over other food departments in the palace, such as the bakery, butchery, and fruits departments (Mirzā Rafi'ā, p. 319, tr. p. 163; Mirzā Sami'ā, pp. 89, commentary, p. 137; Wāleh Qazvini, pp. 294, 374, 420; Eskandar Beg, II, p. 775).

In Qājār times, the royal kitchen department was known as *ḳvānsalāri* and *āšpaz-ḳāna*, and its head as *ḳvānsalār*. It was one of the most important departments of the court and, as in Safavid times, under the supervision of the *nāzer* and, after about 1880, under the court minister (*wazir-e darbār*; E'temād-al-Salṭana, I, pp. 385-86). Besides preparing the shah's meals, this department was also in charge of providing lunch, dinner, and refreshments for the ladies of the royal harem. The *šarbat-ḳāna* was a subdivision of the royal kitchen, which prepared snacks (*ḥāzeri*) to be served with refreshments, as well as the bakery and the pantry (*ābdār-ḳāna*; *qaḥwa-ḳāna*).

## BIBLIOGRAPHY

---

'Abd-al-Wāse' Jalabi, *Divān*, ed. Dabiḥ-Allāh Šafā, 2 vols., Tehran, 1960-62.

Iraj Afšār, ed., *Ālamārā-ye Šāh Ṭahmāsb: zendagi-e dāstāni-e dovvomin pādšāh-e Šafawi*, Tehran, 1991. Abu'l-Faẓl Moḥammad Bayhaqi, *Tāriḳ-e Bayhaqi*, ed. Qāsem Ġani and 'Ali-Akbar Fayyāz, Tehran, 1943.

Budāq Monši Qazvini, *Jawāher al-akbār: baḡš-e tāriḡ-e Irān az Qara Qoyunlu tā sāl-e 986 h.q.*, ed. Moḡammad-Rezā Naširi and Koichi Haneda, Tokyo, 1999.

Jean Chardin, *Voyages du Chavalier Chardin, en Perse, et autres lieux de l'Orient*, ed. L. Langlès, 10 vols., Paris, 1811.

Gerhard Doerfer, *Türkische und mongolische Elemente in Neupersischen*, 4 vols., Wiesbaden, 1963-75.

Eskandar Beg Torkamān Monši, *Tāriḡ-e ālamārā-ye ābbāsi*, ed., Iraj Afšār, Tehran, 1955-56; tr. Roger Savory as *History of Shah 'Abbās the Great*, 3 vol., Boulder, 1979-86.

Mirzā Ḥasan Fasā'i, *Fārs-nāma-ye nāšeri*, ed. Manšur Rastgār Fasā'i, 2 vols., Tehran, 1988, I, p. 742.

Moḡammad-Ḥasan Khan 'Etemād-al-Salṭana, *al-Ma'āter wa'l-āṭār*, ed. Iraj Afšār with commentary by Ḥosayn Maḡbubi Ardakāni as *Čehel sāl tāriḡ-e Irān dar dawra-ye pādšāhi-e Nāšer-al-Din Šāh*, 3 vols., Tehran, 1984-89.

Giovanni Francesco Gemelli Carreri, *Voyage du tour du monde*, 6 vols., Paris, 1727.

Mirzā Beyg b. Ḥasan Jonābādi, *Rawzat al-Šafawiya*, ed. Ġolām-Rezā Ṭabāṭabā'i Majd, Tehran, 1999.

Faẓl-Allāh Ruzbehān Ḳonji, *Tāriḡ-e ālamārā-ye amini*, ed. John E. Woods, London, 1992.

Ḳoršāh b. Qobād Ḥosayni, *Tāriḡ-e ilči-e Neẓām Šāh (Tāriḡ-e Šafawiya az āḡāz tā sāl-e 972 hejri qamari)*, ed. Moḡammad-Rezā Naširi and Ku'īci Hānedā [Koichi Haneda], Tehran, 2000.

Beatrice Forbes Manz, *The Rize and Rule of Tamerlane*, Cambridge and New York, 1989.

Adam Mez, *Die Renaissance des Islams*, Heidelberg, 1922; tr. Salahuddin Khuda Bakhsh and David Samuel Margoliouth as *The Renaissance of Islam*, London, 1937.

'Abd-Allāh Mostawfi, *Šarḡ-e zendegāni-e man yā tāriḡ-e ejtemā'i wa edāri-e dawraye Qājāriya*, Tehran, 1964, I, p. 402-3.



Moḥammad b. Henduṣāh Naḵjavāni, *Dastur al-Kāteb fī ta'yin al-marāteb*, ed. 'Abd-al-Karim 'Ali-oḡli 'Alizāda, 2 vols. in 3, Moscow, 1964-76.

'Onṣor-al-Ma'āli Kaykāvus b. Eskandar, *Qābus-nāma*, ed. Gōlām-Ḥosayn Yusofi, Tehran, 1973; tr. Reuben Levy as *A Mirror for Princes: The Qābus Nāma*, London, 1951.

Jahāngir Qā'em-maqāmi, ed., *Nāmahā-ye Pārākanda-ye Qā'em-maqām* Farāhāni, 2 vols., Tehran, 1978, I, p. 391.

Mirzā Rafi'ā Moḥammad-Rafi' Anṣāri, *Dastur al-moluk*, ed. Moḥammad-Taqi Dānešpažuh, in *MDAT* 16, 1968-69, pp. 62-93, 298-322, 416-40, 540-64; tr. with commentary Willem Floor and Mohammad Hassan Faghfoory as *Dastur al-Moluk: A Safavid State Manual*, Costa Mesa, 2007.

Francis Richard, ed., *Raphael du Mans, missionnaire en Perse au XVIIème siècle*, 2 vols., Paris 1995.

Hans R. Roemer, *Staatsschreiben der Timuridenzeit: Das Šaraf-nāmā des 'Abdallāh Marwārīd in kritischer Auswertung*, Akademie der Wissenschaften und der Literatur Mainz, Veröffentlichungen der Orientalischen Kommission 3, Wiesbaden, 1952.

*Ruz-nāma-ye Irān*, repr. in 5 vols., Tehran, 1997, IV, p. 3303.

Mirzā Sami'ā, *Tadkerat al-moluk*, facs. ed. and tr. V. Minorsky as *Tadhkirat al-mulūk: A Manual of Safavid Administration (ca. 1137/1725)*, London, 1943.

Bertold Spuler, *Die Mongolen in Iran: Politik, Verwaltung und Kultur der Ilchanzeit 1220-1350*, Leipzig, 1955.

Jean-Baptiste Tavernier, *Voyage en Perse*, Paris, 1930.

Mir Moḥammad-Ṭāher Waḥid-al-Zamān Qazvini, *Tāriḵ-e jahānārā-ye 'abbāsi*, ed. Eḥsān Ešrāqi, Tehran, 2005.

Yusof Wāleh Qazvini Ešfahāni, *Ḳold-e barin: Irān dar zamān-e Šāh Ṣafi wa Šāh 'Abbās-e dovvom, 1030-1071 h.q.*, ed. Moḥammad-Rezā Naširi, Tehran, 2001.

(Willem Floor)

July 20, 2009