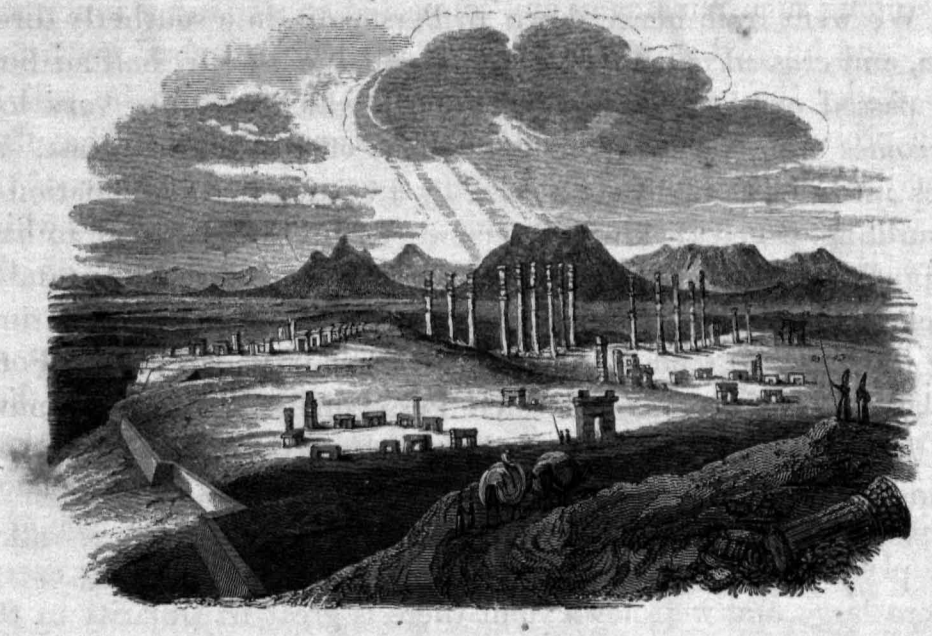


CHAPTER XVII.

VISIT TO THE RUINS OF PERSEPOLIS, AND JOURNEY FROM THENCE TO SHIRAZ.

It is very difficult, without being tedious, to give any detailed account of the ruins of this celebrated place. There is no great temple, as at Thebes, at Palmyra, or at Baalbeck, sufficiently predominant over all surrounding objects to attract the chief attention, and furnish of itself sufficient matter for description and admiration. Here, all is in broken and detached fragments, extremely numerous, and each worthy attention, but so scattered and disjointed as to give no perfect idea of the whole. Its principal feature is, that it presents an assemblage of tall, slender, and isolated pillars, and separate doorways and sanctuaries, spread over a large platform, elevated, like a fortification, from the level of

the surrounding plain, the effect of which is increased by the mountains in the distance. Difficult, however, as is the task of describing such remains in any connected or striking manner, and brief and hurried as was my view of the whole, I shall lay before the reader the notes penned on the spot, from which he will be able probably to form some tolerably accurate idea of the place described; and then follow it by a consideration of some of the ancient descriptions left us of this place, when in its glory, which were also examined on the spot, and there compared with the existing remains.

The natural rock was hewn down to form the platform on which the temple of Persepolis stood, and this platform was then faced round with masonry. There are small quarries of the same stone near it; but the smoothing away of the original rock most probably furnished the greater part of the stone. The facing of the platform is of extremely solid work, the stones being everywhere large and well-hewn; but there is great irregularity in the general form of the whole, and large and small pieces are often let into each other by a sort of dovetailing in the work. The flight of steps for ascending the platform is regular, easy, and of noble appearance. The two entrance-gates were guarded by sphynxes, forming the portals of a sanctuary: these animals are very finely executed, and both their attitudes and the details of their sculpture are excellent. The masonry is also as fine as could be executed at the present day: the blocks are large, closely united, and regular in size and shape; they are of a bluish marble. The two columns now standing erect between these gates of entrance have for their base a plinth, which resembles an inverted lotus flower. The shaft is marked by very shallow flutings, and each pillar is formed of three pieces. This is covered by another inverted lotus flower; and above this rises a capital, like the palm-leaved capital of ancient Egyptian temples. Above this, again, are four scrolls; then a square fluted plinth, with Ionic

volutes; and lastly, above all, a broken mass of some animal resembling a ram.* The general effect of these columns is slender and mean, and very inferior to the Greek or Egyptian. From the fragment of one that lies fallen, it is seen that the several pieces of which they were composed were joined together by a part of the upper piece being let down into a corresponding aperture of the other. There is a square cistern near the columns, built of very large stones, having outside it a good moulding, and high over it a hanging cornice of the Egyptian form.

The great mass of the ruins is on a higher platform above the first. At the sides of the steps ascending to this are sculptured processions, sacrifices, &c. of which Niebuhr has given tolerably faithful drawings. They are all admirably executed, and bear a striking resemblance to similar processions at Thebes and Edfou, in Egypt. Among other resemblances are those of trees, placed to divide men who are near ascending steps, beasts of sacrifice, offerings of meat, cars and horses, armed men, &c. All these sculp-

* Whether this had any astronomical allusion, it is difficult to say. Monsieur Bailly, in his ingenious Letters on Ancient Astronomy, says—'I think I have demonstrated that the Persian Empire and the foundation of Persepolis ascend to 3,209 years before Jesus Christ. (Hist. de l'Astr. Anc. p. 354.) Dremschid, who built that city, entered it and there established his empire the very day when the sun passes into the constellation of the *Ram*. This day was made to begin the year, and it became the epoch of a period, which includes the knowledge of the solar year of 365 days 6 hours. Here then we again find astronomy coeval with the origin of this empire. The astronomical incident which accompanies the foundation of Persepolis supplied me with the proof of its antiquity. (Vol. i. p. 70.) The letters of the alphabet found at Persepolis do not exceed five; and it is observed that they differ equally by the manner in which they are combined, and *in that in which they are placed*. So also the Irish characters, called Ogham, consist merely in a unit, repeated five times, and whose value changes according to the way in which it is placed relative to a fictitious line. They have much analogy with those of Persepolis.'—See *Gebelin's Origin de Langues*, p. 506, and *Bailly's Letters*, vol. ii. p. 331.

'The Sabians and early Arabians worshipped the heavenly bodies; and among them the tribe of Beni Koreish were those that kept the temple of Mecca. Koreish is the name given to Cyrus in Scripture, and this signifies the sun in Hebrew, as Cyrus did in Persian, and Khow in Pehlivi.'—*History of Persia*, vol. . p. 288.

tures are particularly fine, though parts of them are now buried, and other parts broken; and even the portions least injured are discoloured by a thin moss grown over the surface. Horizontal lines of open flowers, like the rose or lotus, are in some places seen dividing the compartments, which is also an Egyptian device.

This portion of the ruins seems to have been a grand open portico, consisting of many rows of columns, supporting only architraves; and below them are oblong blocks, as if for pedestals of sphynxes. The several columns erect are all fluted: some of them being of the same design as those already described; and others, the capitals of which appear to be gone, being much higher in proportion to their diameter.

Above this, on a still higher platform, to the southward, is seen an assemblage of different sanctuaries, which are quite Egyptian in their style. The first of these that we entered was a square of about thirty feet, having two doors on the north, one on the south, two on the west, and one on the east. These are perfectly Egyptian in every respect, as may be seen from the drawings of those that exist: they are composed of three pieces—two portals and an architrave, and above this the cornice. Their inner surfaces are sculptured with designs representing the sacrifices of beasts. The priests have umbrellas held over them as in India, and the guards are armed with spears. Between the doors are monoliths, like those used in Egypt, for keeping the sacred animals, and about the same size. Around these were inscriptions of the arrow-headed character. The gates were closed, not by doors, but by bars only, of which the sills still remain; but both the open and closed monoliths, the first being like mere window-frames, had each folding doors of metal, as the holes for the pivots, both above and below, were too small to afford sufficient strength to stone. Some of these monoliths are quite perfect, and might be easily brought to the British Museum, by way of Bushire. Each of them were highly polished, and one especially appeared to

us to give out as clear a reflection as the finest mirror of glass. It is on these monoliths that the Arabic, Coptic, and Persian inscriptions are deeply cut, and that with so much care as to have required days or weeks in the execution. The proportions of the doors are extremely massive; and their passages are so narrow, as not to admit of two persons passing each other commodiously. They are all of black stone, slightly veined with quartz, and very close-grained. There are also many arrow-headed inscriptions on the portals of these doors, all beautifully cut; and three of this description on each side the great entrance, guarded by the sphynxes below.

Beyond this, a few paces to the south-east, is another similar sanctuary of doors and monoliths. This, however, is larger than the former, and had circular pedestals for six rows of columns of six pillars each, which probably support an open roof, with a central passage for water. This extends to the end of the plat-

* It will be seen that the description given by the earliest travellers of this place was not exaggerated. In Murray's Historical Account of Discoveries in Asia is the following passage:—'Beyond Schiraz, the Ambassador (Garcia de Sylva, from Goa, in 1621) came to the spot called Cilminar, celebrated for the mighty ruins which cover its site—the remains of the ancient Persepolis. They were diligently surveyed by our author, who describes them with an enthusiasm which perhaps betrays him into some degree of exaggeration. He dwells on the superb range of columns, particularly those called the Forty Minarets; the magnificent stairs by which it is ascended; the vast interior square, 430 feet by 510, and the huge pieces of marble, without any apparent juncture. The sculptures were innumerable, and are conceived by him to represent the actions of a race of men, prior to any now known, even to the ancient Babylonians and Persians. Yet, though ascending to this vast antiquity, they are so entire, that, with the exception of a few fragments broken off, they might seem to have been recently finished. In comparing these with the monuments of other nations, he observes, that the pyramids are mere artificial mountains, while the temples of Greece are in ruins: here, only art and grandeur are united in pristine perfection. The high polish of the marble was amusingly shown by a mastiff, who, seeing his own figure reflected on the walls, was worked up to fury, which was always increased by the view of the corresponding gestures in the reflected image; till the same scene being repeated wherever they came, they were at length obliged to chain and send him off.'—*Murray's Historical Account of Travels in Asia*, vol. iii. p. 36, 37.

form on the south-east, which, with the natural rock, is here at an elevation of at least thirty feet from the ground.

Beyond this to the eastward, on a lower platform, is the square of another similar sanctuary, formed of doors and open and closed windows or recesses: these, however, are not monoliths like the others, the sides and architraves being separate pieces, and now half buried in earth.

To the north-east of this, and on a higher level, is a part of the frame of a larger but similar sanctuary, in the middle of which were columns. Three of the gates of this are all that now remain, but these are finer than any before described. Their inner portals are sculptured with representations of priests, some standing with umbrellas held over them, and others sitting on chairs, their feet on footstools, with rows of slaves beneath, supporting the throne on which they sit, as found in the tombs of the Persian kings. Behind the chair is sometimes seen an attendant holding a full-blown lotus flower. Above the head of the priest is the winged globe, perfectly well delineated, over a curtain of fringe between two lines of open flowers; and above all is a circle, with two wings descending, one on each side, and a feathered tail, as of a bird, with a man standing in the centre of the circle, extending the palm of the right hand, and holding in the left a ring.

To the north-east of this, a few paces, is the largest sanctuary of all, but exactly similar to the others in design. The inner portals of the great gate to the west are particularly fine. There are seen five or six rows of warriors, with spears, shields, arrows, quivers, and helmets or dresses of different forms.* A priest sits in a chair above, and holds a lotus flower in one hand, and a long staff in the other, while his foot is placed on a footstool. Before him are two altars of fire, with extinguishers fastened by chains; a man with a round helmet and a short sword addresses the

* Herodotus mentions (§ 102) that the ancient Persians were armed like the Egyptians.

priest; and behind him a female is seen bringing in some offering in a small basket. Above this is the same curtain of network described before, and two friezes of the winged globe in the centre, with three lions on each side guarding it; the two divisions are separated by lines of open flowers. All the male figures were bearded; but they have been wantonly disfigured in this part, probably by bigoted Moslems, who consider every *representation of living beings as a breach of the commandment.*

The designs of the other gates of this sanctuary represent a priest stabbing a unicorn, and a chief sitting on a chair supported on a throne. Both the winged globe and the lotus are frequently seen, and the whole work is Egyptian in its style. Neither the doors nor the recesses of this sanctuary ever seem to have been closed, as there are no marks of hinges anywhere; nor does it appear to have been ever roofed, though there are fragments of fluted columns lying in the middle.

Above this, at the back of the great temple, and hewn in the rocks, are two large cave-tombs, resembling those at Naksh-e-Rustan in the sculptures of their front; but both of them are at present inaccessible, from the quantity of rubbish accumulated before them.

Remembering that Chardin had mentioned the discovery of mummies in Khorassan, and the ancient Bactriana, and every thing about us reminding me of Egypt, I was curious in enquiring whether any preserved bodies had ever been found near these tombs, but could learn nothing satisfactory on this point.

* As a proof that great pains were bestowed on the preservation of the bodies of the illustrious dead, among the early Persians, the following cases may be cited:—

Arrian says, that Alexander caused the body of Darius to be transported into Persia, to be buried in the sepulchre of his ancestors, without naming the place, (lib. 3). The same author says, that Alexander learned with mortification that at *Pasagarda* they had opened and pillaged the tomb of Cyrus, which was placed in the park of the castle of that city, surrounded by a wood, and accompanied by fountains and meadows.

Zezdijerd, whose forces were defeated in a memorable battle, became a fugitive, through Seistan, Khorassan, and Meronear, where he was obscurely murdered; but his corpse being discovered, it was afterwards embalmed, and sent to Istakhr, to be interred in the sepulchres

On the north of the whole we saw an isolated gate, like the rest in form, but small, plain, and standing alone, after the manner of those found at Daboat, in Nubia, leading to the temple there.

No marks of fire were any where to be seen about the ruins, nor was there any appearance of either a city or a citadel in any direction about Persepolis.*

According to Oriental tradition, Persepolis was so large as to

of his ancestors; and with him ended the dynasty of the Sassanian kings.—*Hist. of Persia*, vol. i. p. 178.

Pliny, in his Natural History, says, that while the stone called Sarcophagus was said to destroy speedily all bodies interred in it, there was another stone called Chernites, and said to resemble ivory, that had the reputation of keeping and preserving dead bodies from corruption; and it was in a sepulchre or coffin of this stone that the body of Darius the King of Persia was reported to have been laid.—*Plin. Nat. Hist.* b. 36. c. 17.

Issundear, the son of Gashtash, was the first convert made by Zoroaster. The King was also persuaded to follow his example, and ordered twelve thousand cow-hides to be tanned fine, that the precepts of his new faith might be written upon them. These parchments were deposited in a vault hewn out of the rock at Persepolis. Can these be among the supposed tombs here? or at Naksh-e-Rustam?—*Hist. of Persia*, vol. i. p. 58.

The following Bearings, accurately taken by compass from Persepolis, standing on the Platform of the Great Temple, may be interesting:—

		Fursucks.
Naksh-e-Rustam	N.	¾
Bagh Nuzzur Ali Khan	N.N.W.	½
Zenghi Abad	N.N.W. ¼ W.	1
Istakel-Khallah	N.W. ½ N.	2
Beebee Banoo Imaum Zadé	N.W.	2
Polinoh	N.W. ½ W.	1
Jebel Aioobe	N.W. ½ W.	10
Asfardoo	N.W. by W. ½ W.	2
Ameer Khoskoon	W.N.W.	¼
Bagh Ameer Khoskoon	W. by N.	½
Kooshk	W.	1
Kenarey	S.W.	1
Rushmegoon	S.W. by W.	2
Shemsabad Bolyobaf	S. by W.	3
Gheashek	S. ½ W.	1½
Imaum Zadé	S. by E. ½ E.	1

The Temple of Persepolis fronted due W. by S. ¼ S.

have included all the ruins in the plain of Moorgaub, as well as Istakhr, Merdusht, and the bridge of the Bund Ameer within it.*

Istakhr, or Istakel, was represented to us as a large castle on the mountain, exceedingly difficult of access, built of large stones, having one gate of entrance, but neither columns nor sculpture, and now entirely in ruins.†

Quintus Curtius, after describing the debauch of Alexander, and his destruction of the temple at Persepolis, says that this city, whose forces were sufficient to make Greece tremble, was reduced to a state so deplorable that it was soon abandoned, and but for the Araxes leading to a discovery of its position, the place where it stood would hardly then have been known.‡ The same

* The river which goes through the Plain of Merdusht is called the Kur by Khondemir and some other authors; and the name of Bund Ameer, now applied even by the people of the country to the river itself, was originally given to a dyke over it made by Azad-u-Dowlah, the ruler of Fars and Irak, and Vizier to the Caliph of Bagdad. A. H. 367. A. D. 977.—*Hist. of Persia*, vol. i. p. 309.

† The hill fort of Istakhr was used as a place of confinement to so late a period as A. H. 898. A. D. 1492, when Sultan Ali and his brothers, in the disputes to succession among the early Saffavean devotees, were imprisoned there upwards of four years.—*Hist. of Persia*, v. i. p. 499.

‡ On approaching this city, Alexander is said to have assembled his chiefs, and to have observed to them, that there had never been any city more hostile to the Greeks than Persepolis, the ancient residence of the kings of Persia, and the capital of their empire; that it was from thence came those immense armies which had overrun Greece, and from thence that Darius and Xerxes had brought them to desolate Europe with their wars; and that therefore it was necessary to revenge all those evils upon this city as the source of them. The Persians having already abandoned it, the army of Alexander entered it without opposition, and found there immense treasures surpassing all their former spoils. It was at a feast succeeding the pillage of the city that Thais, a courtezan of Greece, in the midst of the entertainment, exclaimed to the King, 'There never can be an occasion more favourable than the present to acquire and deserve the gratitude of the Greeks, by giving to the flames the Royal Palace of the Persian kings. The nations whose cities the barbarians have abolished will expect from Alexander such an act of justice!' This, says the historian, was the advice of a courtezan, and of one who was intoxicated; nevertheless, it was no sooner given than the King arose, and was followed by his guests, who, still heated with wine, exclaimed, 'Revenge for Greece! —Destruction to Persepolis!' The King was the first to throw his torch, his officers followed, and the concubines. The palace was built chiefly of cedar, and the destruction was so

Quintus Curtius, however, also says, that Alexander spared the citadel, and left there a governor with a garrison of 3000 Macedonians.

Diodorus Siculus describes a grand sacrifice which Pencestes, Satrap of Persepolis, offered to the Gods, among the number of which he counted Alexander and Philip, and mentions afterwards the magnificent entertainment which he gave to the whole army of Eumenes.* The existence of a Satrap here, would therefore lead to the inference of its continuing to be, even after Alexander's wanton destruction of the temple, the seat of a native governor.

The second book of the Maccabees gives a proof of its being a considerable place as far down as one hundred and sixty years after Alexander's time, as it is there said, (chap. ix.) that Antiochus Epiphanes, King of Syria, formed the design of pillaging the temple and the city of Persepolis, which must have been supposed, at least, to have contained sufficient wealth to reward the enterprise of a monarch already sufficiently rich.†

The existence of the Arabic inscriptions, so long and so carefully executed, is assumed also as a proof of the city being peopled even down to that period; as no voyager, it is said, could have

complete, that but for the Araxes, which ran near it, pointing out its site, not a vestige of it could be found, and that to this time it had never been restored.'—*Quint. Curt.* lib. v. c. 6. 7.

* The historian describes the governor as sending almost over all Persia for beasts to be sacrificed, and abundance of all other provisions necessary for a festival and public solemnity on the grandest scale.—*Diod. Sic.* lib. xix. c. 2.

† 'Antiochus, attempting to rob the Temple of Jupiter, in Elymais, there received a just overthrow, with the loss of his life, and ruin of his whole army.'—*Fragments of Diod.* lib. xxvi. s. 23; 1 *Maccabees*, c. vi. v. 1—3.

'King Antiochus being in want of money, and hearing there were vast treasures of gold and silver, and other precious jewels, of offerings made in the Temple of Jupiter Belus, in Elymais, resolved to rifle it. Coming, therefore, into the province of Elymais, and pretending that the inhabitants of that place had raised a war against him, he robbed the temple, and got together a great sum of money; but in a short time after, the gods executed vengeance upon him for his sacrilege.'—*Frag.* lib. xxvi. s. 34.

either the conveniences or the leisure to execute such works in an uninhabited place.

It is thought that the ruined edifice at Persepolis is a temple of the ancient Persians, and that its sculptured subjects, as well as style of architecture, resemble, in many particulars, that of Egypt. Among these may be numbered the figures divided by trees,* the sphynxes, vases, and chairs, the doors and architraves, subterranean passages in the tombs, sarcophagi and urns, and a square well twenty-five feet deep and fifteen square. The sculpture at Persepolis was also painted, mostly in blue, a favourite colour of Egypt, but sometimes in black and in yellow. Le Brun counted thirteen hundred figures of men and animals, the half of which were large as life, without including those on the tombs; and he counted the fragments of no less than two hundred and five columns.

The opinion of these ruins being the remains of the palace burnt by Alexander, is founded only on the assertion of Quintus Curtius. Diodorus Siculus, (lib. xvii.) says that Alexander, assembling his Macedonian followers, observed to them that Persepolis, the capital of Persia, and the seat of its kings, had been always the most distinguished city in Asia for its enmity to the Greeks, and that he therefore abandoned it to their pillage, excepting only from violation the palace of the King.†

* It would appear from a passage of Justin, that there was formerly much wood about this place, as in the mention he makes of the stratagem of a letter being conveyed from Harpagus to Cyrus in a hare's belly, and of the messengers arriving safe with it to the city of Persepolis, he says:—'The people being there called together, he commanded all of them to be ready with their hatchets to cut down the wood that did shut up the way; which when they had cheerfully performed, he invited them on the next day to a dinner.'—*Justin*, lib. i.

† The following is the description given by Diodorus Siculus of the destruction of this city:—'When Alexander marched from Babylon against Persepolis, on approaching it he met a large company of Grecians, who had been made prisoners by the Persians, and most inhumanly mangled and disfigured, by the cutting off their hands, their feet, their ears, their noses, and which excited the indignation of the monarch, and drew from him both tears of commiseration and more substantial proofs of his bounty. When Alexander had,' says the historian,

According to Arrian, it was the castle of Persepolis which Alexander burnt; but the ruins here in no way correspond with the description of the castle, as given by Diodorus. This castle was encompassed by three walls, the outer one constructed with immense expense, sixteen cubits high, and accompanied by all that could contribute to strengthen it as a defence. The second was like the first, but double its height. The third, or inner one, was of a square form, sixty cubits high, and constructed of so hard a stone. and in such a way, as to fit it to endure for centuries. Each side of this square had gates of brass and palisades of the same metal, of twenty cubits high, for their defence, the sight of which was alone sufficient to inspire terror in those who advanced to attack it.*

'according to his natural goodness and innate generosity, comforted these poor miserable people, he then called the Macedonians together, and told them that Persepolis, the metropolis of the kingdom of Persia, of all the cities of Asia, had done most mischief to the Grecians; and therefore he gave it up to the plunder and spoil of the soldiers, except the King's palace. This was the richest city of any under the sun, and for many ages all the private houses were full of all sorts of wealth, and whatever was desirable.

'The Macedonians therefore, forcing into the city, put all the men to the sword, and rifled and carried away every man's goods and estate, amongst which was abundance of rich and costly furniture, and ornaments of all sorts. In this place were hurried away, here and there, vast quantities of silver, and no less of gold, great numbers of rich garments, some of purple, and others embroidered with gold, all which became a plentiful prey to the ravenous soldiers. For though every place was full of rich spoil, yet the covetousness of the Macedonians was insatiable, still thirsting after more. And they were so eager in plundering, that they fought one with another with drawn swords, and many who were conceived to have got a greater share than the rest, were killed in the quarrel. Some things that were of extraordinary value they divided with their swords, and each took a share. Others, in rage, cut off the hands of such as laid hold of a thing that was in dispute.

'They first ravished the women as they were in their jewels and rich attire, and then sold them for slaves. So that, by how much Persepolis excelled all the other cities in glory and worldly felicity, by so much more was the measure of their misery and calamity.'—Lib. xvii. c. 8.

* 'This stately fabric, or citadel, was surrounded by a treble wall. The first was sixteen cubits high, adorned by many sumptuous buildings and aspiring turrets: the second was like to the first, but as high again as the other: the third was drawn like a quadrant, four square, sixty cubits high, all of the hardest marble, and so cemented as to continue for ever. On the four sides are brazen gates; near to which are gallowses of brass, twenty cubits high: thees

The ruins now seen, correspond neither with those of a palace nor a castle; and are not those, therefore, of the edifice burnt by Alexander. On all these remains, no mark of fire is to be traced, which could not have been the case if this had been the principal agent used in its destruction. Plutarch, in his Life of Alexander, remarks that after the burning of the Temple of Diana, at Ephesus, it was necessary to scrape the parts that had resisted the fire, which took away so much from them as visibly to alter their proportions; so that the marks of fire would be as difficult to remove here, if they had ever existed.

There are appearances at Persepolis of five different buildings united in one, and each apparently of a different age, after the manner of the Egyptians.

The books of the Maccabees, already cited, say, in the first, that there was a rich temple at Persepolis; and in the second, that Antiochus Epiphanes determined to pillage it. Alexander therefore could not have destroyed it; for it is highly improbable, from the history of those times, that so laboured and magnificent a work should have been rebuilt and restored in the short period between Alexander and the Syrian king. The Macedonian conqueror, it is true, might have pillaged it, and the celebrity of the divinity there adored might have drawn to it again a new fund of treasures. The historian of the Maccabees seems indeed more occupied about the temple than the city, as an object of much higher importance.

Diodorus and Justin agree in saying that Antiochus Epiphanes having learnt that a temple of Belus, in the province of Elymais,

raised to terrify the beholders, and the other for the better strengthening and fortifying of the place. On the east side of the citadel, about four hundred feet distant, stood a mount, called the Royal Mount, for here are all the sepulchres of the kings; many apartments and little cells being cut into the midst of the rock, into which cells there is made no direct passage; but the coffins with the dead bodies are by instruments hoisted up, and so let down into these vaults. In this citadel were many stately lodgings, both for the King and his soldiers, of excellent workmanship, and treasury chambers most conveniently contrived for the laying up of money.'—*Diod. Sic.* lib. xvii. c. 8.

(which was the Jewish name for this place, from their name of the country of Persia, Elam,) contained a great treasure, he entered it during the night and carried off all its riches.

Others assert that this temple was consecrated to Diana. Tacitus (Ann. 3. c. 62.) says that there was a temple of that goddess in Persia; and Strabo adds, that one of the Parthian kings carried off from it two thousand talents, and that the temple was called *Zara*.† All these authorities prove, that there was at Persepolis, long after Alexander's time, a famous temple; and the ruins seen here at the present day may be well those of that edifice, composed perhaps of several temples dedicated to different divinities on the same spot.‡

Chardin thinks that two centuries were requisite to complete the works seen at Persepolis; and M. Le Comte de Caylus is of the same opinion. He gives them an antiquity of four thousand

* The Elamiôtæ of Arrian and Nearchus are the Elamites of the Scriptures. It is the Temple of Jupiter Belus in Elymaïs which Antiochus the Great is said to have plundered, and where he lost his life. A temple of Bel, or Baal, it might be; but Jupiter is the addition of the Greeks.—*Vincent's Commerce of the Ancients*, (note,) vol. i. p. 416.

† Le Clerc, in his criticism on Quintus Curtius, says, 'It is to me a very great wonder that the true and ancient name of the capital city of the Persian Empire should be every where suppressed, and the Greek appellation of Persepolis substituted in its place; not only by Quintus Curtius, but by all other ancient authors; by which means it is absolutely lost. Christopher Cellarius was of opinion that the name thereof was *Elam*, which is עילם, in his notes to that chapter of Curtius: for the country adjacent to it was named Elamais, and so was the city too by the author of the Maccabees. But I dare not subscribe to his judgment; and if I might be allowed to declare my mind freely, I should own my satisfaction in the conjecture of Sir John Chardin, who, in his *Itinerarium Persicum*, thinks it was called Fars-abad, or Pars-abad, which is the habitation of the Persians; for it is unquestionable that the Persians called themselves פרס Pharas, and אבד *Abad* signifies a habitation,—which now is often substituted in the composition of such names of towns in the Persian language.'—*Rooke's Arrian*, c. 6, s. 10. vol. i p. 39.

‡ The following is the description given by Diodorus Siculus of the destruction of the particular temple burnt down by Alexander. 'Here (at Persepolis) Alexander made a sumptuous feast for the entertainment of his friends in commemoration of his victory, and offered magnificent sacrifices to the gods. At this feast were entertained women who prostituted their bodies for hire, where the cups went so high, and the reins so let loose to drunkenness and debauchery, that many were both drunk and mad. Among the rest there was at that time a courtezan named Thais, an Athenian, who said Alexander would perform the most glorious

years, but merely from conjecture, without any historical foundation. The Count, however, thinks they cannot be attributed to the Persians before Cyrus, as Herodotus describes the Persians of that age as a people of great simplicity, having neither temples nor altars, but worshipping Jupiter on the summits of the highest mountains. Cyrus himself was occupied with his foreign conquests, and his religious impressions were simple and austere, conformable to his own education and the manners of his country; besides which, when he was in a condition to make such vast expenditure as these works required, Persepolis was no longer the royal city, but Suza, Ecbatana, and Babylon, became the residence of him and his successors.

Diodorus (lib. 11.) informs us, that Cambyses, son of Cyrus, conquered Egypt in the third year of the seventy-third Olympiad, when he pillaged the country and burnt the temples, the trea-

act that ever he did, if, while he was feasting with them, he would burn the palace, and so the glory and renown of Persia might be said to be brought to nothing in a moment by the hands of women. This spreading abroad and coming to the ears of the young men, (who commonly make little use of reason when drink is in their heads,) presently one cries out, 'Come on, bring us firebrands!' and so incites the rest to fire the citadel, to revenge that impiety the Persians had committed in destroying the temples of the Grecians. At this, others with joy set up a shout, but said so brave an exploit belonged only to Alexander to perform. The King, stirred up at these words, embraced the motion; upon which, as many as were present left their cups, and leaped from the table, and said, that they would now celebrate a victorious festival to Bacchus. Hereupon, multitudes of firebrands were presently got together, and all the women that played on musical instruments which were at the feast were called for; and then the King, with songs, pipes, and flutes, bravely led the way to this noble expedition, contrived and managed by this courtezan Thais, who next after the King threw the first firebrand into the palace. This precedent was presently followed by the rest; so that in a very short time the whole fabric, by the violence of the fire, was consumed to ashes. It is very observable (adds the historian) and not without just admiration, that the sacrilege and impiety of Xerxes, King of Persia, (exercised in his destroying the citadel of Athens,) should so many years after be revenged in the same kind by one courtezan only of that city that was so injured.'—*Diod. Sic.* lib. 17. c. 8.

Arrian says that Alexander burned the royal palace of the Persian monarch much against the will of Parmenio, who entreated him to leave it untouched, not only because it was improper to spoil and destroy what he had gained by his valour, but that he would thereby disoblige the Asiatics, and render them less benevolent to him; for they would then suppose he would not keep Asia in his possession, but abandon it as soon as it was conquered and laid waste.

sures of which the Persians carried off into Asia, where they led away with them the workmen and architects of Egypt, whom they caused to build the famous palace of Persepolis, of Susa, and of several other cities. If, then, there be any vestiges of striking resemblance to Egyptian architecture in the ruins of Persepolis now, we may safely fix on this period for its construction by these captive workmen so brought away.

The difficulties against this supposition are not insurmountable. It is true that Cambyses himself, who is said to have died at Ecbatana, on Mount Carmel, in Syria, (Herod. l. 3.) could neither have begun nor finished these works in person, as he did not return home after his conquests; but his representatives in Persia might have done so in his absence after the arrival of the Egyptian workmen. Darius, the son of Hystaspes, who succeeded him, might have completed them.

Cicero says, that Xerxes, his son, at the instigation of the

To which Alexander made answer, that he was resolved to revenge the ancient injuries his country had received by the Persians, who, when they arrived with the army in Greece, subverted Athens, burned their temples, and committed many other barbarous devastations there.' —*Rooke's Arrian*, lib. 3 c. 18.

In a note on this the translator says, 'The burning of Persepolis, Curtius has given us at large, (l. 5. c. 7.) and affirms that Thais, a noted harlot, was the first proposer of setting it on fire. Plutarch gives us an account of Thais, but he tells it as a story which in all likelihood he gave little credit to. That the royal palace there was set on fire, none doubt; and that it was done by design, all authors agree; but the story of Thais is delivered as a truth by none but himself and Diodorus (c. 17.) Curtius adds, that no less than one hundred and twenty thousand talents in money were found there (l. 5. c. 6. 9); though Plutarch seems not to allow this booty in money to be richer than the former at Susa; but adds, that of other movables and treasures there were seized as much as a thousand pair of mules and five hundred camels could well carry away (Vide Plut. Steph. p. 24). That the name of Persepolis was given this place by the Greeks, is unquestionable. Curtius is guilty of a gross error (lib. 5. c. 7. 9.) in saying, that 'the city of Persepolis was so far from being rebuilt, that unless the river Araxes ran near it, there are not left the least signs to guess where it stood,' &c. Yet, neither Arrian nor Strabo, nor even Diodorus, whom Curtius commonly copies, acquaints us with the burning of any thing but the royal palace.'

Strabo accords with Arrian in his account of the destruction of Persepolis (except that he mentions nothing of Thais). The story of this courtezan persuading Alexander to burn the palace, is from Clitarchus. — *Athenæus*, lib. 13. c. 5.

Magi, set fire to the temples of Greece, on the principle that the universe was the Temple of the Gods, who required not to be confined within walls (De Leg. l. 2. and 10.) But though this might have been done in the career of his expedition against a distant country, the labours of his predecessors might in the mean time have been untouched at home.

The period between Xerxes and Alexander, being 130 years, has been thought too short for such a work as the edifices, subterranean passages, tombs, &c. of Persepolis; but if these were the work of the captive Egyptians sent over by Cambyses, the difficulty vanishes, and there is then ample time for the whole to have been completed at the time of the Macedonian conquest of Persia.*

The *final ruin* and desertion of Persepolis is said not to have happened till so late as the year 982 of the Christian era—or 372 of the Hejira, in the time of Sumeareh ud Dowla, the unworthy son of a virtuous and victorious father. Its desolation is now complete.

At noon I quitted the ruins of Persepolis, with mingled feelings of satisfaction and regret. We now went south-west over the plain, on our way to Zenghoor, which was said to be five fursucks off, intending to reach there to-night, and make a short stage to Shiraz to-morrow. The constant impediment of canals, and their dry beds, occasioned us to wander about for a long time, and El Ássr was passed before we gained the village of Kenarry. Here we found that the usual road had been closed up by culture extending across it, and the ground was now covered with verdure. We turned therefore for Kooshk, and were so impeded here, that we did not reach it till near sunset, our horses and ourselves being quite knocked up. As neither shelter nor corn was to be had at this place, we went north-west about a fursuck, and found both, in a walled village called Dehbid, where we halted.

* See the Mémoires de l'Academie Royale des Inscriptions et Belles Lettres; Mémoire sur Persepolis, par le Comte Caylus; De la Croix's Critical Examination of the Life of Alexander; and the Dabistan, translated from the Persian.

Oct. 24th.—We left Dehbid two hours before daylight, as we had a long stage to perform; but from the intersection of the roads by dry beds of canals, we wandered considerably from a straight course, and our progress was proportionably retarded. When the day broke, we crossed the Bund Ameer by a lofty but now nearly ruined bridge. The river's bed was deep, the stream rapid, and flowing to the south-east through the plain. This was called, by the natives, Pola Khan. The Bund Ameer was the Araxes of the ancients, though not that which led into the Caspian Sea, as this goes into the Persian Gulph. It was formerly within the city of Persepolis.

In little more than an hour, passing over a fine small plain covered with flocks and tents, we came to the large village of Zerraghoon, seated at the foot of a steep mass of rock, with thatched houses and sloping roofs. We halted at a caravansera here, for two hours, to repose, and set out again about noon; after which we got into a rugged country of bare hills and uninteresting aspect.

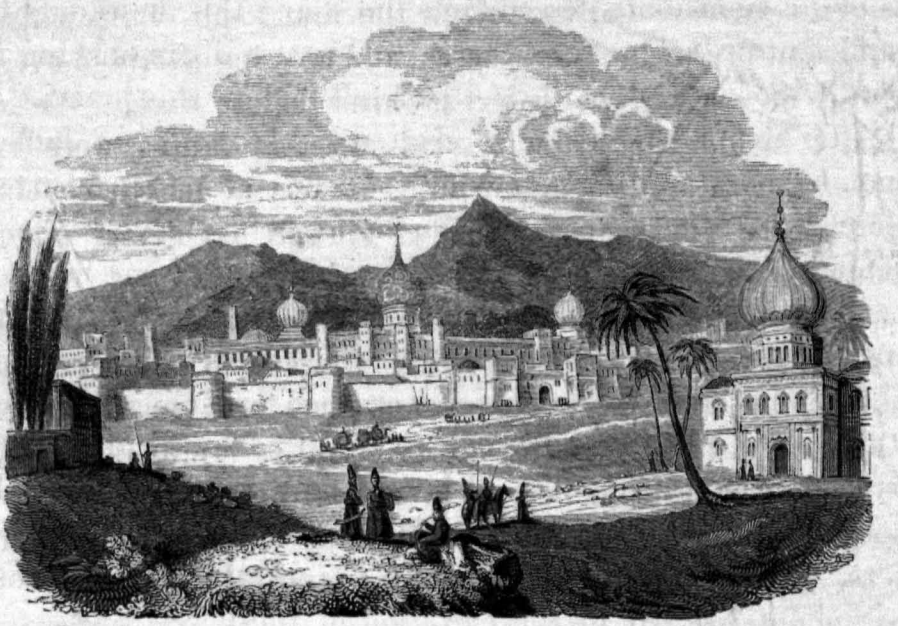
About four o'clock we came to a small place called Rader Khoneh, where a fine new caravansera was building at the foot of a steep hill. In an hour more, passing over rugged roads, we drank at the small stream of Ruknabad, so celebrated by Hafiz and Sir William Jones, which furnishes the best water to Shiraz; and in another hour we came in sight of the city itself.

The first approach to Shiraz is interesting, as the view is sudden; and the town appears to burst on the traveller from a fine plain below, partly seen through a romantic opening of the hills.

We descended here through a formerly fortified pass, called 'Tenga Allah Ackbar.' After this, we passed through a fine old gate, which has been drawn by Le Brun, and from which is a very beautiful view of the great road to Shiraz: this gate is now in ruins. Going along a broad road, we had on our right the new gardens and palace of the Shah Zadé, and the Takht-e-

Kudjer, another royal seat; and on our left the Bagh-e-Vakeel, Hafizeea, Dervishes, gardens, &c.—forming altogether a beautiful prospect. Further on, we passed the fine tomb of Shah Ameer Hamza, son of the Imaum Moosa; and crossing a bridge over the dry bed of a river, we entered Shiraz before dark. We were detained inside the gateway, and strict enquiries were made whether I was a Moslem or not. It was at length concluded that I was a Chaoush, or Reis el Zuwar, a chief of pilgrims, which was sufficient to ensure safety and respect.

I went straight from hence to the house of Jaffier Ali Khan, an Indian nobleman, to whom I had letters; but the servants representing me to their master, who was inside, as an Arab Sheikh, he did not know my real condition; and as it was now late, we were desired to call to-morrow. We accordingly went, and found a good room in the Caravansera Hindoo, where all the Indians who are not Moslems generally put up at Shiraz.



CHAPTER XVIII.

STAY AT SHIRAZ, AND VISIT TO THE PRINCIPAL PLACES OF THAT CITY.

Oct. 25th.—At an early hour this morning, I received a visit at the caravansera from the Prince Jaffier Ali Khan, who invited us to take up our quarters at his house, in one of the best parts of Shiraz. This being accepted, I repaired with him to the Hamam-e-Vakeel, which was the finest bath I had yet seen in Persia. It resembled generally that at Kermanshah, but was much larger, and more ornamented. During our conversation here, I heard a Mohammedan describing to his friend, that Friday was set aside as a day of public prayer by Mohammed, because Christ, the Roah Ullah, or Soul of God, was crucified on that day; and this, it appears, is the tradition received by many. The same individual also

said that the Persians stained their beards, as a peculiar mark of their being Sheeahs; for though Imam Ali did not stain his, yet one of his immediate descendants did,—and this, he thought, was a sufficient precedent for the use of this as a distinguishing mark from the Soonnees, who do not generally follow this practice.

After the bath, we were conducted to the house of Jaffier Ali Khan, by a train of servants who had been sent to attend us; and on our arrival there a separate portion of his residence was appropriated to our own use, with accommodation for our horses, and a small private garden for retirement and repose. We all breakfasted together after the manner of the country, and passed the whole of the day in agreeable conversation on subjects connected with Persia. In the evening we were visited by three of Jaffier's particular friends, who, he said, were among the few of the old and respectable members of the community that remained in Shiraz, where, as throughout all Persia, the general corruption of the government has led to the elevation of the lowest characters to the highest offices of the state, and the consequent oppression and persecution of the heads of all the older and more respectable families.

After supper, chess followed, at which the greater number of the party played skilfully; and during the game, the conversation turned on a late affair which had excited considerable attention at Shiraz. A captain in the English navy, and a Civilian of the East India Company's service, who had come up from Bushire on a visit to Shiraz, were lodged in one of the villas and gardens of the Governor during their stay here; when, one evening, some young persons of distinction belonging to the Persian court, having drunk deeply, went there at a late hour to ask for more wine. The request was refused, and very warm language passed on both sides. On the following morning, however, the Persians, sensible of their fault, went in a body to ask pardon of the English gentlemen. A reconciliation was soon brought about; and the principal offender advanced to embrace the young civilian, and kiss his fore-

head, after the Persian fashion. The Englishman being ignorant, however, of this custom of the country, took this familiarity for an intended violation of his person, and became more angry than before. It was therefore represented to the Prince, who was then the Governor of Shiraz, that these young Persian courtiers had a second time come in a body to insult the English guests. The Prince, without farther enquiry, and upon this mere representation, gave up the offenders, though all of them were young men high in his service, to be punished with death, or such other tortures as the English gentlemen might at their discretion command. They were even brought into the public place of execution, in pursuance of this sentence,—were there stripped, tied up, and rods prepared for flogging them; when, at the moment of the punishment being about to commence, they were released by order of the naval captain and his young friend, who expressed themselves perfectly satisfied with this measure of justice, without proceeding further. The Persians, however, knowing that the whole affair originated in a misconception, from ignorance of their manners, were very indignant at the punishment having proceeded so far.

Oct. 26th.—Being attended by a servant of Jaffier Ali as a guide, we went out to-day to see some of the principal places in the town, and paid our first visit to the Musjid-No, an old mosque, now so much ruined, as to be scarcely more than a spacious square-court, with fountains, benches for praying on, &c. We next went to the Musjid Jumah, the most ancient perfect mosque in the city, being upwards of eight hundred years old.* There was, however, a square building in the court before it, fast going to ruins: the columns had diamond-cut pedestals in the Indian fashion, fluted shafts, and Arabic capitals; the whole of these were of marble, and of better proportions than usual, approaching nearly to the Doric in the relation between the dia-

* The memory of Atta Beg Saad is to this day held in great respect at Shiraz. He surrounded that city by a wall, and built the Musjid Jumah, or chief mosque, which still remains.—*Hist. of Persia*, vol. i. p. 388.

meter and height. A pedestal of an inverted lotus flower, fully opened, was shown us here, standing by itself, and exactly like the pedestals of the columns at Persepolis, from which it was no doubt brought; as the ruins of that city or temple are said to have been employed in the structure of Shiraz, which was founded in the seventy-sixth year of the Hejira under the Ommiades. In the mosque itself is a fine old niche for prayer, with a rich pointed arch over it, and the words 'Bismillah-el-Rakhman-el-Rakheem,' &c. written around it in Cufic characters, in high relief. The decorations of this arch are exuberant, but they are all well-disposed: the ground-work is formed of clusters of grapes and vine leaves.—a very singular combination for a Mohammedan sanctuary; and over the concave part of the roof is a large stem disposed into three branches, with a full-blown lily at the end of the central one, and a half blown one at the end of the other two. A wooden flight of steps leads to a pulpit near, which is equally old; and over it, among the full-carved work of the back part, is the confession of faith, 'La Illah ul Ullah, oua Mohammed el Roosool Ullah.' The conquest of Persia by Tamerlane was celebrated in this mosque; and though at present in a very ruined and imperfect state, it was long the first in Shiraz. The whole wears an appearance of much greater antiquity than the Mohammedan era.

From hence we went to the Musjid Wakeel, which is the most modern, and reckoned to be the best mosque in Shiraz. It was begun by Kerim Khan, but was never completely finished, and it still remains in an incomplete state. Its entrance faces a broad way, which connects it with the great square, leading to the Ark, or Citadel, and the Prince's residence; so that its situation is imposing. Within the gate of entrance is a large square court, with piazzas around it, and a long reservoir of water in the centre. It was now filled with soldiers preparing to appear before the Prince, and with men in every stage of decrepitude, halt, blind, and lame, preparing to ask alms. The mosque

within is one large hall, unusually low, and its roof formed of a succession of vaulted coves. The points of these are supported by marble columns, of which there are four rows of twelve each. These are without pedestals, and the shaft and capital of each is one piece of white marble. The shafts are spirally fluted, though beginning and ending in a straight line: the capital swells upward like an inverted bell; and between two astragals, at the top and bottom of the capital, are arranged perpendicular leaves, like those of a spreading palm, sculptured in relief. There is here a flight of steps going up to the oratory of the priests; the whole flight being formed of one entire block of Tabreez marble, finely wrought and beautifully polished. Some parts of the roof or ceiling, and the wall about the niche of prayer, have been tiled, but the rest remains bare; and while the sculptured marble slabs of the surbasement of the outer court appear as fresh as if finished yesterday, the coloured tiling of the arches above is already falling to decay, and no repairs are even spoken of as intended. Though this is considered to be the most beautiful mosque at Shiraz, it is not to be compared with either of the principal ones at Ispahan.

After quitting this, we went to the Shah Cheragh, the tomb of one of the sons of Imam Moosa, — Shah being a name given to Fakeers and Dervishes, or holy persons distinguished for their piety or their wisdom, as well as to kings. In the centre of this place is a large and lofty edifice covered by a dome, a fine tomb of wrought silver in open work, like the tomb in Henry the Seventh's Chapel at Westminster Abbey, with folding-doors; the bars of silver used in this grating work being an inch in circumference. Around the tomb are tablets covered with fine Arabic writing; and on the tomb itself are offerings of silver vessels, with a highly embellished copy of the Koran. We each kissed the corners of this with great devotion; the omission of which mark of respect would have been dangerous. The carpets around this tomb were painted; and rich gilding was used on the ceiling

of the roofs and the walls. This place received a constant succession of visitors, each of whom generally left a small sum with the Moollah at the door, who was employed, when we passed him, in writing Arabic sentences on handkerchiefs of white cotton for sale. As I wore the Arab dress, I was saluted as a Hadjee, or Pilgrim, and paid much greater respect than I expected, considering the hatred which the Persians generally bear to the sect of the Soonnees and all its adherents.

The Bazaar-el-Wakeel was the part of Shiraz that we next visited. This is long, large, and lofty, in the style of the best bazaars at Ispahan, and is quite equal to any of them. It was now filled with shops, all excellently furnished. Some of the smaller bazaars have a raised causeway or pavement of flag-stones on each side, and in the centre a deep space for camels or beasts of burthen. The dealers expose their wares on high benches, where also sit the Serafs, or money-changers, with their strong chests of silver and copper coins for changing on commission.

The Bazaar-No, or New Bazaar, is not yet completed. It is inferior only to the Bazaar-el-Wakeel, and is distinguished by the most fantastic paintings of battles, &c. All the monsters of the fabulous ages are here realized, and draw crowds of gazers. Nadir Shah, Shah Abbas, and Futteh Ali Shah, have their portraits among them—either engaged in war, or beholding barbarous executions. The loves of Shirine and Ferhad are depicted in other compartments, and the variety is without end. This is not yet complete.

The Kaisereah-Koneh-Khan, which was once one of the largest and oldest caravanseras in Shiraz, is now entirely in ruins, exhibiting only a large octagonal frame-work to show what the edifice once was, the inner space being now built upon by smaller houses. When perfect, however, it must have been a very fine edifice.

In passing homeward, we went by the Ark, or Citadel,—a large square enclosure of high walls, with round towers at each end; and surrounded by a ditch. Near this is the great square,

in which the public executions take place; and at the arched entrance, opposite to the great mosque of the Wakeel, we were shown the wooden pins at which men are suspended by the heels when they are beheaded, and then cut down in halves like a sheep by the knife of the butcher. Fresh blood was here shown us upon the wall; and we were taken into a prison, where several men lay in chains for execution on the following morning.

Oct. 27th.—We extended our excursion to places without the walls of the town to-day, and, still having one of the Khan's servants for a guide, we went out of the northern gate of the town by a wide road, and, after about a mile's ride, came to the garden and royal seat called Takht-e-Kudjur, or throne of the Kudjur. On an eminence of rock, at the foot of the mountain, is built a neat pleasure-house, which commands a fine view of the plain, and the town of Shiraz bearing directly south of it. The interior decorations of the chief apartments are rich and varied, and consist of painting and gilding in the Persian style. There are smaller apartments adjoining; an open paved court with a fountain behind; and a fine large garden in front, thickly covered with trees, among which the cypress is predominant. In the centre of this was a place called Koola Frangi, or Frank's hat, from a resemblance to it in shape. It stood in the middle of a large piece of water, and served as the elevated stage of a fountain. This place was built by Aga Mohammed Khan, the eunuch King, and first of the Kudjurs who ascended the throne—from whence it derives its name.*

From hence, about half a mile eastward, we came to a new garden and palace, now building by the Shah Zadé, and called Bagh-No. In the way, we saw on our left, high on the mountain

* The Takht-e-Kudjur, at Shiraz, was built by the present family of Persia on the site of one called Takht Karrajah, built by the fifth Alla-Beg, the founder also of a college there.—*Hist. of Persia*, v. i. p. 386.

The Turkish tribe of Kudjur were brought from Syria to Persia by Timoor.—*Ibid.* v. ii. p. 125

brow, the tomb of Sheikh Baba Bund Baz, who was a Persian poet; and a little below it another, with gardens, of Sheikh Ali Baba, also a poet: but being unbelievers, or philosophers, their works are disregarded and scarce. The Bagh-No, or new garden, promises to be very fine when completed. After passing an outer building in the centre of its south-west front, in which are upper and lower rooms for servants or visitors, it opens on an extensive and beautiful garden, now filled with fruit-trees and flowers in full bloom. In the centre of this, a double walk, with a canal between each, of not less than one thousand feet long, leads up to the principal edifice. As the ground rises here on a gentle ascent, there are about twenty high steps, with little cascades passing from one to the other, the marble being cut like the scales of fish, to improve the effect of the waterfall; and small pillars are placed through all the length of the canal, with holes in them for water-spouts to issue from. At the end of this walk is a fine piece of water, of an octagonal form, occupying nearly the whole space in front of the palace, and seated on an elevated pavement, in the centre of which it stands. As this was now full to the brim, it formed a beautiful sheet of water, and reflected the whole of the building, as in the clearest mirror. The palace is neat, without being so gorgeously magnificent as those at Ispahan; and its interior decorations are nearly in the same style, though of inferior execution. The portraits of Futteh Ali Shah and his several sons hold a distinguished place here. Many of the great men of the court have their portraits also preserved in this place. In one compartment of a large painting, the present King of Persia is represented in a battle with the Russians, over whom he is of course victorious. The Russian troops are dressed in red, in the European fashion, and marshalled in close ranks; while the Persians are in the utmost disorder, which is characteristic of the custom of each nation. In the chief compartment of the centre, the King is seated on a rich throne, surrounded by his great men, and is receiving a present from an European ambassador, followed

by his suite. These are known chiefly by their blue eyes and yellow hair; but their dresses are so oddly portrayed, that it is not easy to determine for the people of what Frank nation they were intended. There are two columns supporting the open part of this principal hall, of the same style as those in the palaces at Ispahan, and, like them, cased with mirrors in a fancy frame-work; but the columns are in much better proportions, being of greater diameter compared to their height, though still more slender than the Corinthian or the Composite. The apartments for the females in this palace are above, and are much the same as we had seen in other Persian edifices of state. The Bagh-No is close to the left of the road leading to Ispahan, and about half a mile to the north-east of the town.

Almost opposite to this, on the north of the road, and less than a furlong distant, is another large garden, formerly called the Bagh-e-Vakeel, from its having been built by Kurreem Khan, but now called Bagh Jehan Newah. To this we next directed our steps, leaving on our left, at some distance, the Teng-e-Allah-Ackbar. This garden is smaller than the former, but also has a house over the front gate, with some neat and richly decorated apartments, and its chief building within. This last, however, is in the centre of the garden, with walks leading from it in several directions. It is of an octagonal form, and its rooms are very small, as if intended for an arbour, or place of temporary retirement only. In its original state, it was richly adorned, and the surbasement of the interior is of Tabreez marble, finely polished; but it is suffered to fall into decay, being entirely neglected,—so much is it the fashion here to abandon old establishments to their ruin, and then to lavish great expense in rearing new ones. The cypresses of Shiraz are among the largest I remember to have seen any where, except at Smyrna, and in the valley between Mardin and Diarbekr, in both of which places they are taller and fuller. These are, however, very beautiful, and from their number and regularity give great nobleness of appearance to the place. It was this garden which

was given to the naval captain and the young Indian civilian by the Shah Zadé, and it was here that the quarrel and misunderstanding already described arose.

The tomb of Hafiz is within a few yards of this, to the south, and nearer the town; but we left this for our route of return.

From the Bagh-e-Vakeel we went to the Chehel-ten, a garden in which forty Dervishes are buried; and their plain graves, without a stone or an inscription, are shown there, arranged along the south-eastern wall, in a double row of twenty each. In another corner is a very old tomb of Khaloo Sheikh Saadi, or the brother of the poet Saadi's mother, who must have been buried nearly six hundred years; and it was for his sake, he being a Dervish, that this place is said to have been built. The small tomb erected over him is nearly in the form and size of an ordinary coffin, and is very old: the inscriptions are in Arabic; but from their age, and the confused manner in which they are written, the words being run into and interlaced with each other, they are very difficult to be read. There are apartments here for Dervishes, of whom we found several enjoying their shelter: they plucked us flowers from around the tomb of the saint, and furnished us with a nargeel, while a metaphysical conversation was supported with great warmth between them and my Dervish, Ismael, whose superior learning and eloquence they all acknowledged.

Close by this, a little to the north-east, is a similar establishment, called the Haft-ten, or eight bodies, to which we next went. The garden of this is finer than the former, and has fountains of water and large cypresses. On the left, and facing a second garden, is a small but fine edifice, of ancient date, apart from the dwellings of the Dervishes, and once carefully adorned, but now falling to decay. In the open front of the central apartment, are two pillars, of the Arabic kind, i. e. with Arabic capitals; the shafts plain, and without pedestals, each being in one piece of white marble. Like the columns we had seen in the court of the old mosque of Jumah, these were in as fair proportions as the

Doric, the order to which they approached nearest, in that respect. It is here that the Patriarchs are introduced,—Abraham offering up his son Isaac, and Moses feeding Jethro's flock. In one compartment, an old white-bearded man is represented, below a window, addressing a fair and gaily-dressed lady in a balcony above. This is said to be a certain Sheikh Semaan, of whom the story says, that he loved an Armenian lady, who forced him to change his religion, drink wine, eat pork, and drive swine; and then laughed at him for his pains. In opposite compartments, at each end of the room, the poets Saadi and Hafiz are represented in full-length figures, said to be portraits. Both of them wear the Dervish's cap, surrounded by a green turban, and are white bearded. These portraits are better executed, on the whole, than any of the other pictures.

In front of this open apartment is a neat little garden, with cypresses and a large spreading fir-tree. In this, the eight bodies of the Dervishes, first buried here, have their graves in a line together: their tombs are formed of plain cases of smooth marble, without inscription or date. Many other Dervishes are buried both here and at the Chehel-ten; but it is said to be only those who are distinguished from their fellows by superior piety, or superior understanding, who are granted that honour.

Above these abodes of Dervishes, in the mountains on the left of Teng-e-Allah-Ackbar, and north-east of this, are other smaller dwellings of the same people; and on the summit of the mountain is the tomb of Baba Kooe, an old Dervish and philosopher, whose verses and sayings in Persian were after his death collected, and are still extant under his name. At the small building on the right of the rocky pass of Teng-e-Allah-Ackbar is kept a copy of the Koran, said to be the largest in being, and written by Imam Zain-el-Abadin, the son of Imam Ali; but as the person who had the custody of this large book lived in town, and we could not see it without much difficulty, we did not go to the place where it is kept.

From hence we went south-easterly, towards the tomb of Saadi, which is distant from this nearly a mile. In our road, when about half-way, we turned up on the left, towards the mountain, along whose foot our path lay, to see a deep gutter and a small arched passage, through which a child might barely walk, cut through a neck of rock, and called by the natives Gaowary-e-Deer, or cradle of the demons, from a belief that it was the work of genii, and their nightly place of repose.

From hence, going for a quarter of an hour on the same course, we came to a large garden, called Dil-i-gushah, or 'the heart-opener.'* It might have once been worthy of admiration, but it was now in a state of great ruin. It had between two walks a central canal of water, with little falls, like the Prince's garden before described, and an open building in the centre, remarkable chiefly for a mixture in its construction of the pointed and the very flat arch, but containing nothing else worthy of notice.

From hence to the tomb of Saadi the road turned to the north-east, and went along by the side of the highway, leading to Yezd, Kerman, &c. the distance being less than half a mile. We found here a poor brick building, formed of three large recesses, or vaulted apartments, open on one side, and a small garden, in bad order, in front. The central recess had once been ornamented,—though the one on the right of it, when looking towards the garden, was quite plain—and the one on the left contained the tomb of the philosopher and poet whose name it bears. This was simply a case of marble, of the size and form of a common coffin, with little raised posts at the upper corners. The covering of it was entirely gone, leaving only the two sides and the two ends, and the outer one of the former had a large hole wantonly broken through it. The inscriptions were in Arabic and Cufic, and the letters of each in relief, but in so old

* When Nadir Shah encamped at Shiraz, Hadjee Hashem, the governor of the city at that period, gave him an entertainment in this garden, near the tomb of Saadi.—*Hist. of Persia*, vol. ii. p. 176.

a style, and so much run into each other, as to be difficult to read. The date of his interment was however more easily made out, and was in the year of the Hejira 691, or 540 years since: this being the year of Islam 1231. The tomb was reared over his grave at the time of the poet's death, and he was buried on the spot where he had himself passed all the latter part of his life. He was said to be one hundred and twenty years old; the first thirty of which were consumed in study at Shiraz; the next sixty were employed in travelling over India, and the countries east of this, in the character of a Dervish, and always on foot; and the last thirty he passed in retirement in this valley, hemmed in by lofty and bare hills, either writing his odes, or giving lectures to his disciples in philosophy. The present building and enclosure was a work of later date than the tomb; but we could not learn by whom it was constructed. The pointed and flat arches are here also mixed in the same work, and the walls are covered with verses and inscriptions of native visitors. The place bears nearly east-north-east from Shiraz, and is distant from it about a mile and a half.

From the tomb of Saadi we went back by the same road to that of Hafiz, which is distant nearly a mile. Here also is a square enclosure, surrounded by a brick wall, but of greater extent; and the space is filled by a burying-ground on one side, and a garden on the other, divided by a building running across the whole breadth, in the centre of the square. In the burying-ground, into which the door of our entrance led, were at least a hundred graves and tombs, and that of Hafiz was scarcely to be distinguished at a distance from the rest, though it stands nearly in the centre of them all It is formed of an oblong case of marble, twelve spans in length, by four in breadth, and about the same in depth, standing on a basement of stone elevated about a foot from the ground, and projecting a foot each way beyond its lower dimensions. The sides and ends of this case are perfectly plain, and the marble is marked by slightly waving veins running horizon-

tally along the slabs in close order, changing the general colour of white by its variation of shades to a cloudy yellowness. The upper slab, which is laid flat on these sides and ends, is free from such veins, and may be called perfectly white. Around its edges is a small rope moulding, neatly cut; and the body of the interior contains the Ode of Hafiz, in the letter Sheen, beautifully executed in high relief; the letters large, and of the finest possible forms. This ode occupies the whole face of the stone, except just leaving room for a small border round it; and this border is formed by a succession of certain sentences and sayings of the poet, in separate compartments, going all around the edge of the tomb. The marble is said to be that of Tabreez, which is in general described to be formed of a combination of light green colours, with here and there veins of red, and sometimes of blue; but in this instance the upper stone is perfectly white, and the sides and end ones only streaked horizontally by a close succession of cloudy and waving lines, thus differing from any other of the Tabreez marbles that I had elsewhere seen.

Like the tomb of Saadi, that of Hafiz was said to have been placed on the spot which he frequented when alive; and his grave, it is believed, stands at the foot of a cypress planted by his own hands. It is only six months since that this sacred tree had fallen down, after having stood so many years; and though it was sawed off, the trunk is still preserved above ground, to be shown to visitors. Had such an event happened in England, every fibre of it would have been preserved with as much care as the mulberry of Shakspeare, but here it was generally disregarded. The first constructor of the tomb of Hafiz was one of his contemporaries. Nadir Shah, however, on the occasion of his being at Shiraz, having visited it, and opened the copy of his works, always kept here for inspection, found a passage so applicable to his own case, that he embellished the whole place, and restored the tomb, which was fast falling to decay. The present structure is, however, a still more recent work, and is ascribed to the munificence of Kur-

reem Khan, not more than forty years since. The period at which Hafiz wrote is about four hundred and forty years ago.* The original copy of his works, written by his own hands, was kept here, chained to the tomb, until about a century since, when Asheraff, the King of the Affghans, took Ispahan, and afterwards Shiraz, in the reign of Shah Sultan Hussein; and the book of Hafiz was then taken by him to Candahar, where it is now said to be. A copy was brought to us, of a folio size, finely written and embellished, from the pen of Seid Mohammed Ali, a celebrated writer in the service of Kurreem Khan, who was personally known to my Dervish, Ismael, and who lately ended his days at the tomb of Imam Hoossein, at Kerbela.

In the open central portico of the building which divides the burying-ground from the garden, are some marble pillars with Arabic capitals, no pedestals, and plain shafts, each in one piece; their proportions being, like those already described, nearly Doric. The garden beyond it has many fine cypresses and flower-beds, but there are no tombs there.

We smoked a caleoon, and conversed with some of the Dervishes here; but we were not suffered to depart without opening the Book of Hafiz, for an ode suited to our respective conditions. Ismael found one, which told him that the sickness of his heart was occasioned by an absent lover for whom he pined. The one on which I opened, inveighed against earthly fame and glory, compared with the enjoyments of the present hour; and others of our party thought the passages found by them, on opening the book, equally well suited to their several cases. From the time of Nadir Shah, no one indeed comes here without making this trial of the prophetic power of the poet, by opening his book at random, and finding in the first page presented a passage suited to his condition, and all go away perfectly convinced of its unerring truth:

* Shiraz was in its greatest prosperity when visited by Timour. Hafiz, the poet, was ther there, and treated with distinction by the great conqueror.—*Hist. of Persia*, vol. i. p. 447.

Timour's battle and entry into Shiraz are described in the same work.—Vol. i. p. 463.

so powerful is the influence of a well-grounded faith and previous persuasion. The Soofees believe that souls arrived at such a state of wisdom and purity as those of Hafiz and Saadi, have a perfect knowledge of all that is going on in the present world; and that they thus still take an active part in the direction of its affairs. My Dervish, Ismael, firmly believed the hand of Hafiz to have directed the opening of the leaves of the book to us all; and insisted on it that the poet knew the hearts of all present. Travelling Dervishes from all parts of the East come here occasionally to occupy the few chambers that are set apart for them; but the place itself, with the Book of Hafiz, and the tomb, are all under the charge of a Moollah of Shiraz. The Persians, however, do not come here to drink wine, and pour libations on the tomb of their favourite poet, as has been asserted by some. Those who drink wine in Persia, at the present day, do it more secretly; and respect for learning and talents is not so general, as to draw many visitors here on that account alone.

From hence we went to the large tomb of Shah Mirza Hamza, a son of Imam Moosa. It is a spacious edifice, crowned by a lofty dome, and stands close to the road on the left when going towards Shiraz. The exterior is much injured, and falling fast to decay; the interior is in somewhat better preservation. The tomb of the saint is enclosed in a frame-work of wood, with a grating of brass bars; and on it are many pious offerings of silver vessels, with a copy of the Koran, and many gilded tablets written over in Arabic.* The decorations of the roofs and walls are later than the construction of the edifice itself; they are ascribed to Kurreem Khan, who died before they were completed, and they have never since been continued. After seeing the other Persian monuments of a similar kind, this has nothing

* Shah Mirza Hamza, whose tomb is at Shiraz, was the eldest son of Sultan Mahomed, one of the early Suffavean kings, and fell under the blow of an assassin named Hoodee, a barber, who stabbed him in his private apartment, and effected his escape.—*Hist. of Persia*, vol. i. p. 521

worthy of particular notice; but on beholding so proud an edifice as this, so richly ornamented, and so abundantly furnished with offerings, reared over the ashes of one who had no other claim to distinction but that of being the son of an Imam, who multiplied his species by hundreds from his own loins, while the graves of Saadi and of Hafiz are scarcely distinguished from the common herd, we had a striking proof of the triumph of bigotry and superstition, among an ignorant and declining people, over learning, genius, and fame.

We returned to Shiraz before sunset, having occupied nearly the whole of the day in our excursions. Each of the places we had visited was indeed of itself sufficiently interesting to have detained us longer, had we possessed time to examine them separately; but this was not at my disposal. Our evening was passed in great happiness with my excellent and intelligent friend, Jaffier Ali Khan, and a small party of learned men whom he had invited to sup with us.

It was remarked by Herodotus, that among the ancient Persians the dishes were separately introduced, which occasioned them to say that the Grecians quitted their tables unsatisfied, having nothing to induce them to continue there; as, if they had, they would eat more.* It is worthy of mention that, in social parties, the same custom still continues, and that rarely more than one or two dishes at most are laid on the table at a time, these being succeeded by others when removed.

Oct. 28th.—As both the air and water of Bushire was represented to be much inferior to that of Shiraz, and as I had not yet perfectly recovered the effects of my fever at Hamadan, it was recommended to me to dispatch a messenger to the English Resident at Bushire, to know at what time it would be necessary to be there for the first vessels that were to sail, in order that I might prolong my stay here, rather than in the hot and sandy plain of

*Herod. Clio, 133.

Bushire. I accordingly wrote such a letter, intending to go on as far as Shapoor, about midway, and then meet the messenger, who would bring his answer to Kauzeroon.

When this duty was performed, we went out to see such other principal tombs in the town as we had not yet visited. The first of these was that of Seid Ala-ul-Din, son of Imam Moosa. This building is equally spacious and lofty with that of Shah Ameer Hamza, is in much finer preservation, and the decorations are infinitely superior. The tomb itself is nearly of the same kind, enclosed within a large frame, like a sanctuary, with cage-work of brass, finely wrought; it is covered with silver vessels as offerings, and on it lies a copy of the Koran. Above is suspended a gaudy canopy, and the pavement is covered by carpets of a blue ground, of the manufacture of Yezd, in which Arabic inscriptions are wrought around the border in characters of white, well formed and distinct. The surbasement of the walls is formed of slabs of a dark and clouded marble, sometimes of a reddish kind, speckled with white, like porphyry: the columns and pilasters at the angles, which are spirally fluted, with Arabic capitals, are in excellent proportions, and all the stone-work is well wrought. The decorations of the roof of the dome, and the walls, in which Cufic inscriptions are ingeniously introduced, into flowers, &c. are quite equal in design and execution to any thing at Ispahan; and the coloured glass windows, though much broken and injured, are surpassed in beauty by none that I remember, not even those of the room in which I slept at the palace of Shah Abbas. The building itself, and its decorations, are the finest in Shiraz. It is, however, much neglected; though it is held to be of such sanctity, that poor pilgrims who cannot go to that of the Imam Hussein, at Kerbela, are thought to have sufficiently performed their duty, if they come here and go through the same ceremonies of their pilgrimage. We met many devotees on the spot. In the outer small porch of entrance we noticed an old tomb entirely of the stone like porphyry; and in front of the door a rude lion of the

same material, over the grave of one who had been a champion in the athletic exercises practised here, in houses set apart for that purpose.

We next went to the tomb of Hadjee Seid Ghareeb, and Seid Mohammed Ibn Zaid Ibn Imam Hassan. This was a low building, vaulted in the usual way; but its decorations on the walls and ceilings are more simple than we had seen before. The number of little silver cups, with tassels, brought as offerings, were here suspended at the points of the dropping ornaments in the concave semi-arches, and produced a singular effect. The bodies of the two saints named were contained within one framework of wood and brass, like the others described; and each was covered with offerings, and had a copy of the Koran. We saw here a large brass candlestick, of many branches, the pedestal of which was round and flat; but where the trunk or stem began, it was made to rest on the back of an elephant, well wrought in brass.

From hence we went to an octangular building, standing isolated in the midst of a large cemetery, and called Beebee Dochteroon, the daughter of Imam Zein-el-Abedeen; but, the door being closed, we did not enter it. On the grave-stones here and elsewhere, we noticed the emblems of the profession or trade followed by the deceased, as was customary among the Greeks, who in the Iliad are represented as putting an oar to designate the tomb of a pilot. Here were swords, shields, pistols, and spears for warriors; combs and circles for those who prayed much, as it is customary for devotees to lay a comb before them on the ground, and place the forehead on it when praying: there were also scissors and cloth for tailors, who are not ashamed of their profession in Persia. On our way back to the town, we met five horned rams, who were leading forth for a public fight, this being a favourite diversion at Shiraz. We noticed many birds, kept in cages, in the tradesmen's shops,—a practice unknown in Turkey or Arabia.

In the afternoon we went with Jaffier Ali Khan to see a friend of his, who was a descendant of the great Jengiz Khan. The

Tartar conqueror. This man was now at the head of at least twenty thousand horsemen, in Fars, who look up to him as their sovereign and leader. We found him superintending the laying out of a new garden, in which he appeared to take great pleasure. He was a fine, robust, and warlike-looking man, of very dark complexion, and of features very different from Persian. He wore talismans on both his arms, spoke roughly, and was surrounded by a train of dependents. Our conversation turned chiefly on the affairs of Europe, of which he was by no means ignorant. We were waited on by many Tartars, who spoke a harsh dialect of Turkish. The people attached to this chief are wandering tribes, living in tents, and occupying the whole of the Gurrum Seer, or the hot district, and the borders of Fars, Khorassan, and Seistan. They speak Persian to others, but among themselves Turkish is mostly used. This leader is thought to be the richest man in the whole kingdom, excepting only the sovereign, whose wealth in gold and jewels, hoarded at Teheran, is said to be immense. The chief's treasure is also conceived to be in great part hidden in caves and mountains, known only to himself and his sons; so that the Persian Government dares not oppress him; indeed his faithful force is a sufficient protection against this. After our interview here, he accompanied us to Jaffier Ali Khan's house, and remained with us till evening prayers. Though plainly arrayed in his garden, he dressed himself for his visit in a rich white shawl cloak, and a still richer red shawl of Cashmere around his waist, and was accompanied by an innumerable train of servants.

Oct. 29th.—As the drum beat for the assembling of the Gymnasts, or Athletes, at the Zoor Khoneh, or house of strength, at an early hour this morning, we attended its call, and went there to witness the exercises. The place was small and dark. The arena was a deep circle, like that in the ancient amphitheatre, for fights of beasts; and the seats for spectators were arranged around, as in theatres generally. The soil of the arena was a fine firm clay. About twenty men were soon assembled on this, each of them

naked, excepting only a strong girdle to conceal their waist, and thick pads at the knees. There were also two little boys and a black slave lad. At the sound of a drum and guitar, the men began to exercise themselves with large clubs held across their shoulders, moving in a measured dance: they next began to jump, and then stoop to the ground, as if about to sit, springing up again suddenly on their legs: they next swung one foot for a considerable length of time, and then the other; after which there was violent jumping and dancing, and afterwards a motion like swimming on the earth. by placing their breasts nearly to touch the soil, then drawing their bodies forward, and rising again, some even in this position bearing a man clinging fast to their loins. They next began to walk on their hands, with their feet in the air, falling from this position hard on the ground, turning head over heels in the air, and, last of all, wrestling with each other. All these feats were performed to measured tones of music; and each encounter of the last description was preceded by the recital of a poem, in order to encourage the combatants, which was done by the master of the place One young man, about twenty-five years old, from six feet four to six feet six inches high, with the most muscular, and at the same time the most beautiful form that I ever beheld, threw all his antagonists; and was indeed as superior to all the rest in skill and strength, as he was more nobly elegant in his form and more graceful in all his motions. Jaffier Ali had known this champion from a youth of five years old. When a lad, he was so handsome that all the women of Shiraz who saw him were in love with him. He had constantly frequented the Zoor Khoneh, and his strength and beauty of form had improved together. For myself, I never beheld so complete a model of manly beauty, and had never before thought that so much grace and elegance could be given to violent movements as I witnessed here: it realized all the ideal strength and beauty of the sculptures of the Greeks. There were many strong and active men among the others, but none to be compared with this.

These houses of strength were once patronized by the Persian Government, but they are now no longer so supported; the people of the country are however much attached to the exercises, and attend them fully and frequently. The money given by visitors who take no part in the exercises goes to a fund for the institution; and the rich and middling classes, of whom there are many who enter the lists, make up the deficiency. On Fridays the place is crowded with visitors, who give presents at their discretion. There are four or five of these houses at Shiraz, many more at Ispahan, several at Kermanshah and Teheran, and indeed in all the great towns of Khorassan and Turkomania, as far as Bokhara and Samarcand, according to the testimony of my Dervish, who says he has seen them and frequented them often At Bagdad and Moosul there are the same institutions, and by the same name of Zoor Khoneh; which proves their having been borrowed from this country, as the name is purely Persian. At Bagdad, about two years since, there came a Pehlawan, or champion, named Melek Mohammed, from Casvin, and addressed himself to the Pasha. It is the custom for these champions to go from place to place, to try their strength with the victors or champions of each; and if there be none at the place last visited, the governor is obliged to give a hundred tomaums; but if there be one, and the stranger vanquishes him, he must be content with the honour of victory and succeeding to the place of the vanquished. The Pasha of Bagdad replying to Melek Mohammed that he had a champion already attached to his court, a day was appointed for the man of Casvin to try his strength with him of Bagdad. Moosa Baba, the Pasha's Kabobshee, or sausage-maker, appeared, and both the combatants were stripped, and girded with the girdle of the Zoor Khoneh alone, before the Pasha's house. The Casvin champion seized the Bagdad cook by the stomach, and so wrenched him with the grasp of one hand only, that the man fainted on the spot, and died within five days afterwards. The Pasha rewarded the victor with ten pieces of

gold, a handsome dress, and made him his chief Cawass. Three or four months afterwards, came a man from a place called Dejeil, near the Tigris, and at a distance of ten hours' journey from Bagdad, on the road to Samara. He offered to combat the Casvin Melek Mohammed. A second combat took place, and though this new opponent was thought to be a man of uncommon strength, the victor caught him by a single grasp, whirled him in the air, and threw him so violently on the ground that he expired on the spot. After this, the champion was advanced in the Pasha's favour, and now receives about fifty piastres, or nearly five pounds sterling, per day; twenty-five for his pay as Cawass, ten as champion of the Zoor Khoneh, and fifteen for his expenses in women, wine, and forbidden pleasures!—From this exhibition we went to the Medresse Khan, or chief college of Shiraz. It was originally constructed in the style of those at Ispahan, having two minarets without, coated with coloured tiles; and in the centre of a square court, a fine garden, with two stories of chambers, facing it all round. It is now much decayed, and the lower chambers only are occupied by a few children under the tuition of Moollahs, their parents paying the charge of their education. There are several other Medresses or colleges,—some inhabited and others deserted, but all of them are smaller and inferior to this.

The streets of Shiraz are like those of all Eastern cities, narrow, dark, and generally unpaved: the new bazaars are however sufficiently wide for business and comfort. One of the great peculiarities of the place is the appearance of high square towers, with apertures at the top for catching the wind and conducting it to the lower apartments of the houses. They are called Baudgheers, or wind-catchers, and look at a distance like ordinary towers. The domes of the mosques at Shiraz embrace at least two-thirds of a globe in their shape, being small at the bottom, expanding in the centre, and lastly closing in at the top. Some of them are ribbed perpendicularly and painted green; others

are coated with coloured tiles; but, generally speaking, their effect is much inferior to those of Ispahan. All kinds of provisions, bread, and fruit, are varied, excellent, and cheap here; yet there appeared to be more beggars in Shiraz than we had seen elsewhere in any part of Persia. The men are a fine, handsome race, the children are fair, and the women beautiful: these last dress in blue check cloths and white veils, with a little square grating of net-work before their eyes. The situation of Shiraz is very agreeable, being in the midst of an extensive and fertile plain, bounded by mountains on all sides It lies on nearly the same level as Ispahan, and is only a little lower than Hamadan; but the climate is considered better than either of these, and diseases of any kind are very rare. The seasons are so regular, that they change almost to a given day: the spring and autumn are delightful; the summer moderate with respect to heat; and the winter of three months cold, with not more than one month in the year of either snow or rain.

The inhabitants of Shiraz are nearly all Moslems, of the Sheeah sect.* There are a few Jews, and some Armenians; the last two classes being chiefly merchants, trading brokers, and makers of the wine of Shiraz, which is said to be degenerating in quality every year. The Shah Zadé has a good force of horse and foot, besides the wandering tribes, whom he can command in great numbers. The leading characteristics of the Prince are

Arrian gives a very striking description of the manner in which the marriages of the ancient Persians were performed, in his account of the nuptials of Alexander and some of his generals. He says: 'Alexander now turned his mind to the celebration of his own and his friends' nuptials at Susa. He himself married Barsine, the eldest daughter of Darius; and in all eighty daughters of the most illustrious nobility, Persians as well as Medes, were united to as many of Alexander's friends. The nuptials were celebrated in the Persian manner. Seats were placed for those who were about to be married, according to their rank. After a banquet, the ladies were introduced, and each sat down by the side of her husband, who each, beginning with Alexander himself, took the right hand of his bride and kissed her. All observed this ceremony, and then each man retired with his wife.' The simplicity of this mode is a striking contrast to the [illegible] ceremonies of the modern Parsees, their descendants.

indifference and imbecility: he makes no pretensions to the crown of Persia, and is therefore not an object of jealousy. The Nizam-ud-Dowla of Ispahan had been lately appointed to the government of Shiraz, to act under the Prince. This man is said to be the greatest extortioner that even Persia has ever seen, and is therefore a favourite with the King, who is cruel and avaricious, and is cordially hated by all his subjects. The people of Shiraz are free, open-hearted, polite, and given to pleasure. Wine is often drunk in private parties: and public women are in greater numbers here than even at Ispahan. Literature and the arts had been for years declining, and every thing has been growing worse for the last twenty years.

There are but few Guebres, as the ancient disciples of Zoroaster, the fire-worshippers of Persia, are called, at Shiraz. They come occasionally from Yezd and Herat, but seldom remain to settle. When they do, however, they live in a separate class, like the Jews, and observe their own peculiar customs of marriage, funeral, and other ceremonies, which resemble those practised by the Parsees at Guzerat and Bombay.*

* Herodotus, at a very early period, makes the following observations on the manner in which the ancient Persian funerals were observed. He says: 'As to what relates to their dead, I will not affirm it to be true that these are never interred till some bird or dog has discovered a propensity to prey on them. This, however, is unquestionably certain of the Magi, who publicly observe this custom.'—*Clio*, 140. Beloe, in his note on this, says: 'The Magi for a long time retained the exclusive privilege of having their bodies left as a prey to carnivorous animals. In succeeding times, the Persians abandoned all corpses indiscriminately to birds and beasts of prey. This custom still in part continues: the place of burial of the Guebres, at the distance of half a league from Ispahan, is a round tower made of freestone; it is thirty-five feet in height, and ninety in diameter, without gate or any kind of entrance: they ascend it by a ladder. In the midst of the tower is a kind of trench, into which the bones are thrown. The bodies are ranged along the wall, in their proper clothes, upon a small couch, with bottles of wine, &c. The ravens, which fill the cemetery, devour them. This is also the case with the Guebres at Surat, as well as at Bombay.'

CHAPTER XIX.

FROM SHIRAZ, BY KOTEL DOKHTER, TO KAUZEROON.

Nov. 1st.—All our arrangements for quitting Shiraz having been completed, we were stirring soon after midnight, though, from kind attention to our comfort on the part of our hospitable friend, Jaffier Ali Khan, we were detained for some time afterwards,—and it was not until the moon had set, that we mounted for our journey. Passing through the extensive village of Mesjed Berdy, which, in old Persian, signifies the stone mosque, we had gardens on either hand, to the number of at least a thousand, and all of them were said to be productive of a variety and abundance of the best fruits.

Our course from hence lay westerly across the plain, the hills narrowing on each side, and their points of union, which form

the western pass out of the valley of Shiraz, immediately before us. As the paths were numerous, and equally beaten, we took one of the northernmost, which led us astray; and at daylight we found ourselves entangled in mountains, without a guide, or any clue to extricate ourselves. The mountains here were lofty and rugged, and composed of limestone of different qualities,—some forming a streaked marble of cloudy white, like the slabs on the sides and ends of Hafiz's tomb, which was probably hewn from hence, and not brought from Tabriz,—and others of a reddish cast. Every part, even to the summits, was covered with vegetation and brushwood, and the narrow valleys afforded pasture to numerous flocks.

We at length met with some shepherds, who directed us how to cross the mountains on our left by a path known to themselves only, and one of them took the pains, unasked, to accompany us part of the way. The language spoken among these mountaineers, though thus close to Shiraz, is said to be the old dialect of Fars, from which the present language of Persia has been formed. They are all acquainted, however, with this last, and use it in their communication with strangers; but what surprised me more was, to find that Turkish, of a corrupt kind, was so familiar to all, that it was the language of conversation between the Dervish and themselves.*

When our shepherd guide left us, we went down over the southern side of the hills, toward the high road; and as the sun had now risen, we halted on the banks of a clear stream, flowing from the westward through the valley, to wash and refresh. There was just above us, to the south-west, the wreck of a ruined village, called Kooshk Bostack, which gave its name to the stream

* In the various migrations of the tribes of Tartary, several of them have at different periods come from the plains of Syria into Persia. The Shamloo, or sons of Syria, are perhaps at this moment one of the most numerous of all the Turkish tribes of Persia. The Karagoozaloo, the Baharloo, and several [illegible]bes, are branches of the Shamloo, who were brought into Persia from Syria by Tu[illegible]. *of Persia*, vol. i. p. 391.

also ; and the Dervish Ismael, who on some occasions dreaded the mischievous practices of demons, and at others was too much a philosopher to admit the belief of any thing as certain, excepting only the existence of God, insisted on it that it was through the malice of the devils residing in these ruins, that we were this morning entangled among the hills, and led astray from the king's highway. I should have suffered him to have entertained this opinion, without attempting to combat it, but that he drew from thence the most inauspicious omens, and became quite disheartened from proceeding. A few days' detention, he said, would probably procure us the protection of a caravan ; why then, he asked, in these times of turbulence and trouble, when famine rendered men desperate,—when all the evil spirits were abroad, and the world evidently approaching its dissolution,—should we venture ourselves alone against such a host of foes ? He thought this was a warning for us to return, to which we should not be insensible ; and, for the first time since his being with me, he seemed almost angry at my apparent obstinacy. He told me that, on leaving Ispahan, he had promised, by a secret vow, to give a rupee to the fund of the poor at some tomb here, if we arrived safe ; and he had actually performed his vow at Shiraz ; but he now thought that even this preparatory good deed would be insufficient to preserve us from the many dangers that threatened on every side.*

* As a striking instance how readily one class of popular traditions may be received, and another of nearly the same description rejected, by the same individual, the following may be mentioned : In his History of Persia, Sir John Malcolm says, that during a famine in Khorassan, when ravaged also by the Usbeg Tartars, in the reign of Shah Tamasp, and a plague raged at the same time, men ate their own species ; but it was relieved by showers from Heaven :—there fell, according to Persian authors, a substance resembling a diminutive grain of wheat ; and this substance, when mixed with a small portion of flour, became a most nourishing food. This is, at least, a very similar event to the supply of manna in the wilderness, which has been accounted for on natural grounds ; yet General Malcolm, while he says nothing of his incredulity as to the one, evidently thinks the other to be a mere fable, to judge by his notes of admiration affixed to the passage in question.—Vol. i. p. 511.

We remounted at the stream, ascended the hill, passed safely by this supposed haunt of devils, and got at length into the high road, along which we continued our way westerly, inclining often a point or two to the north. The ground over which we went was in general uneven, but the road good, and the country, though uncultivated, of a more agreeable aspect than the bare lands of Irak, as verdure and bushes were now every where seen.

Soon after noon we arrived at a flat valley, with abundance of wood, and a transparent stream winding through it, over a white pebbly bed, from the north-westward. There was here an abundance of cattle feeding on rich grass near the banks, and flocks of water-fowl along the river's edge. The herds were carefully watched by shepherds during the day, and were all driven into shelter before sunset, as lions were known to have their dens in the neighbourhood, and to prowl here at night, to the terror both of caravans and single passengers.

It was in this valley that we found the first caravansera, with a few huts attached to it, called Khoneh Zemoon, and esteemed to be seven fursucks from Shiraz. As our horses were fresh, we did not halt here, but pursued our way to the westward, over a country similar to that already described. In about two hours we came again to a winding stream, with trees of exactly the same description as those found at the place we had just passed; and here we were cautioned to be particularly on our guard, more especially as night was advancing.

From hence we ascended a steep hill, called Kotel Oosoon-e-Siffeed, or the white-bosomed hill, well wooded throughout, of lime rock in its composition, and presenting us with some interesting views in our ascent. On gaining the summit, we had before us, on the western side, the fine plain of Dusht-urgeon, so called from a particular tree of the latter name being common near it.

The large village of the same name appeared seated immediately beneath the cliff of the north-western hills; and just before sunset we entered it. Although this was the second halt of the

caravans from Shiraz to Bushire, there was now no shelter for passengers; the old caravansera being destroyed, and materials only preparing for the building of a new one. The Dervish, however, who had the talent of speedily ingratiating himself in the favour of strangers in a higher degree than any one I ever knew, prevailed on a young wife, in an advanced state of pregnancy with her first child, to give us a part of her chamber, without consulting her husband, who had not yet returned from his labours. This was not all; for our horses were sheltered in the stable below, and the man's own cattle turned out to make room for them; and by the time that the husband appeared, we had a supper of such humble food as the family themselves fared on, of which he sat down and partook with us, exclaiming, 'In the name of God, the Holy and the Merciful!' without asking a single question as to the cause of our being of the party, and with as much cordiality as if we had been friends for many months. We smoked and talked freely together, throughout the evening, with the same good understanding, undisturbed by the most distant enquiry; which was altogether so new to me in Persia, though not uncommon in Turkey, and almost universal in Arabia, that I was at a loss how to account for the change of manners; and when the hour of repose came, we lay down, each taking a separate corner of the room, with a blazing wood fire in the middle of it, as the night was severely cold.

Nov. 2nd.—The plain of Dusht-urgeon is nearly of a circular form, and is about two fursucks, or eight miles, in its general diameter. It is hemmed in by mountains on each side,—those on the north-west and south-east being steep cliffs, while the passes of inlet and outlet are to the north-east and south-west, with a more decisive separation or opening of the hills in the western quarter. Through the centre of the plain wind several streams, on whose banks are the trees which give name to it, and which, from the description of my companion, I conceived to be a sort of willow, though we did not see any sufficiently near for me to determine.

A small portion of the plain only is applied to culture, but it was now entirely covered by flocks in every direction, and horned cattle were here more abundant than we had seen them before in any part of the country.

The town of Dusht-urgeon is seated immediately at the foot of the northern and north-western cliffs, and lies on a gently ascending ground. There are from five to six hundred houses in it, all built of stone, and thatched over a flat roof; containing courts and stalls attached, suited to the wants of the inhabitants, who may be reckoned at about two thousand. Agriculture, and the feeding of their herds and flocks, furnish their chief occupation; besides which, they cultivate the vine with great success, and produce raisins and sweetmeats in sufficient abundance to admit of a large surplus for sale. The whole surface of the mountain to the northward of the town, and almost hanging over it, presents a singular picture of industry and care, in being spread over with vineyards from the base to the very summit.

Dusht-urgeon is the reputed birth-place of Selman Pak, the barber and friend of Mohammed, who was thought by some to be a native of Modain, and who has his tomb on the ruins of Ctesiphon, where it is annually visited by the barbers from Bagdad. It is said that during his lifetime here, while he sat by one of the streams in the plain, a large lion appeared to mark him for his prey; but as he called on the name of the Almighty for help, exclaiming, 'There is no God but God, and Mohammed is the Apostle of God!' a visible hand arose from the stream, seized his enemy in his grasp, and destroyed it in an instant. In commemoration of this event, a small domed edifice is erected, about a furlong to the south-west of the town, seated amid trees and water; and from the centre of its dome rises the figure of a human hand, which is said to allude to the event described.

As we had lost our way on the morning of yesterday, we delayed our departure until it was perfect daylight, when we thanked

our kind entertainers, and set out on our way. Our course across the plain lay to the south-west; and in about two hours, having gone through its diameter in that direction, we came to the foot of an ascent, which appeared at first gentle, but afterwards proved sufficiently difficult. This was wooded with larger trees than we had yet seen, of an evergreen kind; and we enjoyed some charming views of the country, in our way up it. Here too, as on all the hills we had recently passed, were hundreds of the beautiful mountain partridges, which abound in these parts; and, from their never being molested, they suffer passengers to approach them closely, without evincing the least fear.

We were about two hours before we gained the summit of this range, as our ascent was by stages divided by small portions of level road; and when we came on the opposite brow of the mountain, we opened the view of a narrow valley covered with wood, and having the dry bed of a stream winding through it from the south-east. Immediately beneath us, and beyond the low ridge of hills which formed its farther boundary, was the plain of Kauzeroon, which was exceedingly deep, and at least four thousand feet below our present level,—the view closing in that direction by a steep and lofty bed of mountains, forming a barrier in the west.

We descended over the rugged brow of this mountain of Peerazunn, or the old woman, by a winding path, leading our horses, and moving at every step with great caution. The fatigue was of itself sufficiently painful to all; but, in addition to this, the rocky masses in some places, and the pits in others, with sharp-edged stones that slipped from our tread, so pained our feet, that we halted several times, on our way down, to breathe and repose.

In about two hours we came to a caravansera, which forms a station for the passengers on this road; and our fatigue would have induced us to halt here, but that there was at present neither water nor food for us or our horses, and it was therefore necessary to proceed. This station is called simply Caravansera

Kotel, and is estimated to be only four fursucks from Dusht-urgeon; but if this be correct, the distance must be measured in a straight line, as in actual surface we thought it at least six.

From hence we descended a short distance further, and came into the wooded valley described: its direction is from south-east to north-west, and its descent towards the latter quarter is very perceptible. Its south-western boundary was a ridge of pointed hills, composed of many separate masses, all uniform in shape; and at their feet wound through the valley the pebbly bed of a river now entirely dry. This valley was covered with a rich soil, many portions of which were cultivated, though the trees were left standing, and the whole resembled the scenery of a thickly-wooded park. The trees here were mostly of the kind called Belloot. It produces a small fruit, in shape like a date; the use of which is common in dysenteries, and is found by the inhabitants of the country to be a very effectual remedy.

On the side of the mountains to the right, was a small village called Khoneh Khalidj, to which the cultivated lands of this valley belonged, and whose population was from four to five hundred persons.

We left this valley by passing over a gentle hill on the north-west, and came to a small square tower, used as a station for guards of the road, and called Rah-dan. We found here two or three musketeers, the rest being scattered over the mountains looking out. These men detained us by long and close examinations; as they took us to be robbers, from our wearing Arab dresses, being well armed, and daring to travel alone. They would fain have obstructed our passage further, and held us in custody until their comrades appeared: but as we were well mounted and nearly equal to them in number, we defied their threats and proceeded on our way,—not wondering at the roads being unsafe, when such inefficacious measures as these were thought sufficient on the part of the Government to render them secure.

We came soon afterwards on the brow of another mountain, called Kotel Dekhter, or the "Hill of the Daughter," as secondary to that of the 'Old Woman,' which we had passed before. This presented us with a perpendicular cliff of about twelve hundred feet in height, at the foot of which commenced the plain of Kauzeroon. The descent down over this steep was by a zigzag road, once well-paved, and walled on the outer side; and from the steepness of the cliff, down which it wound its way, the several portions of the zigzag line were sometimes not more than ten paces in length, in any one direction, so that they were like a flight of steps placed at acute angles with each other. We were nearly an hour descending this, before we gained the plain; and were several times hailed in the course of our passage down by musketeers from the mountains, many of whom we could not, with all our endeavours, distinguish from the dark masses of rock, in the recesses of which they stood, though we conversed with them, replied to all their questions, and could point distinctly to the spot from whence the sound of their voices issued. These men, like their companions at the Rah-dan, insisted on our being wanderers in search of plunder; and two of them fired at us, with a view to terrify us into submission. The Dervish, however, put a worse construction on this exercise of their privilege, by insisting that they were as often robbers themselves, as they were the guardians of the road; for though, when caravans and great men with a retinue passed them, they always made a show of activity at their posts, yet they were quite as ready to murder solitary travellers, if they resisted their insolent demands of tribute and presents, as they were to offer their protection when the numbers of the party were sufficient for self-defence. These musketeers are poor villagers, appointed by arbitrary conscription to this duty; and as their nominal pay is not enough to furnish them with bread and water, and even this is often withheld from them by the governor of the district,

who has the charge of defraying it from his treasury, they may be often urged by necessity to do that which by inclination they would not commit.

After entering on the plain, we went about west-north-west across it, having trees of the kind already described on each side of our path, and no appearances of cultivation. We were now about three fursucks from our destined halt, the sun was nearly set, and a heavy storm was fast gathering in the west. It was no sooner dark than it began to pour down torrents of rain, which came sometimes in such whirlwinds, as to render it difficult to keep one's seat on the horse. The animals themselves were frightened beyond measure at the vivid lightning which blazed at intervals from the thick clouds, and if possible still more terrified at the deafening echoes of the thunder, which rolled through the surrounding cliffs and mountains. Sometimes they started off in a gallop, and at others were immovably fixed; and it was not until after three full hours of this tempest that we came near Kauzeroon, the barking of its dogs giving us warning of approach before we saw the dwellings. A transient gleam of light from the moon, which was now for the first time visible through opening clouds, enabled us to perceive the town, and we soon after entered its ruined walls. Our way wound through deserted streets, with dilapidated dwellings, and

* The mountaineers who lived between the high and low lands of Persia were always marauders. The following is the account given of them as they existed in the time of Nadir Shah; but though the historian says they were then extinguished, they have since revived, and are as vigorous and troublesome as ever.—'The peace of the country had been much disturbed by the depredations of a numerous and barbarous tribe, called Bukhteeârees, who inhabit the mountains that stretch from near the capital of Persia to the vicinity of Shuster. The subjugation of these plunderers had ever been deemed impossible. Their lofty and rugged mountains abound with rocks and caverns, which in times of danger serve them as fastnesses and dens. But Nadir showed that this fancied security, which had protected them for ages, was a mere delusion. He led his veteran soldiers to the tops of their highest mountains; parties of light troops hunted them from the cliffs and glens in which they were concealed; and in the space of one month the tribe was completely subdued. Their chief was taken prisoner, and put to death.'—*Hist. of Persia*, vol. ii. p. 67.

isolated arches of doors and windows on each side of us, until we reached a poor caravansera, where we gladly took shelter. Our horses were so knocked up, that they lay down, saddled as they were, and without waiting for their food. We were ourselves equally fatigued, and wet to the skin, without a dry garment at hand. As firewood, however, was here abundant and cheap, we kindled a blazing heap, and warmed and dried ourselves in the smoke, while a cheering pipe and a cup of coffee made us soon forget the troubles of our way.

A day or two after my arrival at Shiraz, I had dispatched a messenger to the British Resident at Bushire, desiring information as to what vessels might be at that port destined for Bombay, and the probable time of their sailing. The messenger had engaged to meet us with an answer at Kauzeroon; so that I should have been here able to regulate the remainder of my journey accordingly, and either hasten on to be in time for an immediate opportunity, or, by returning to Shiraz, go through Fasa, Darab, and Firouzabad to Bushire, and arrive in time for any later one. I was so confidently assured, before I quitted Shiraz, of there being no vessel either then at Bushire, or soon expected there, that I had resolved on accomplishing this latter journey, in which I felt much interested, and had therefore left my own horses and baggage with my friend Jaffier Ali Khan, at Shiraz, and accepted the offer of his animals for this journey as far as Shapoor, from which he was so certain that I should return.

Late as the hour of our arrival was, we sent immediately for a certain Nour Mohammed, to whom an Armenian of Shiraz had given us a letter; and as this man was also in the service of the English Resident at Bushire, we made no scruple of explaining to him who we were. On enquiry, we learnt from him that though no vessel from Bombay was actually at the port, one was daily expected from Bussorah to touch there on her way down. To profit by this, it would be necessary to use all possible dispatch; and nothing remained, therefore, but to procure a messenger