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SIR ROB<sup>T</sup> SHIRLEY,

*from a Picture at Pelwerth!*

# PERSIAN RECREATIONS,

OR

## *NEW TALES,*

WITH

EXPLANATORY NOTES ON THE ORIGINAL TEXT,

AND

CURIOUS DETAILS OF TWO AMBASSADORS TO  
JAMES I. AND GEORGE III.

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## EXPLANATION OF THE PLATE.

SIR ROBERT SHIRLEY, whose head is prefixed to this book, was the youngest son of Sir Thomas Shirley, of Sussex. Sir Robert had served against the Turks, having been introduced to the Sophi of Persia by Anthony his elder brother, the great traveller, and married a relation of the Royal Family, whom he brought with him on his Embassy to the Court of London. Sir Robert signalized himself by affecting to wear the Persian dress in England upon all occasions, and offended the Ambassador that followed him, who refused to acknowledge his credentials. King James detesting quarrels, and

ever averse to decision, sent them both back to their master, with Sir Dormer Cotton, and they all three were lost in their passage.

N. B. Granger makes Sir Anthony the Ambassador to James, and Sir William Musgrave, in Bromley, says Sir Robert died in the Tower, 1656, but they are both wrong.

## INTRODUCTION.

**THE** most ancient appellation of Persia is Iran, from Iran ben Siamek, the name of Housheng, son of Siamek, second king of Persia of the first race, called also the dynasty of the Pishdadians.

The Kingdom of Persia is all that country contained between the Euphrates and the Tigris, the Jihon, the Indus, the Caspian and Indian Seas ; where are the provinces of Persia Proper, the Irak Agemi, or ancient Par-

thia, the Shirvan, the Adherbijan, that is, Media, and Khorafan, comprehending Bactria, and Hircania. All these provinces, taken together, bear the name of Iran. In the Hebrew Scriptures, Persia is called by the letters Pe Resh Samech, or Pers, Peres, or Paras; and by the Arabians, Fars; and Elam, the son of Shem, the father of it. An Epitome of its Dynasties has been published by Sir William Ouseley, who is gone to Persia in search of materials for his Opus Magnum, or larger work. This country shone out with great splendor in the time of Cyrus, who extended his do-

dominions over Asia, from Indus to the Ægean Sea, and held Babylon, and all that the Medes had Westward to the river Halys, in subjection, and annexed to it the kingdom of Lydia beyond that river. This empire, to which Cambyfes added Egypt, lasted till Alexander came, at whose death Seleucus Nicator got the Eastern provinces, and his successors lost them to the Parthians, under whose dominions Persia had its particular kings. The Persians nevertheless were in a state of dependance till the third century, when one took the name of Artaxerxes, and shook off the yoke of Parthia from his

countrymen for the space of four hundred years, until the invasion of the Arabs under the Khalifs, who succeeded Mohammed.

The name of Cyrus is derived from Koor, the Sun, with the Greek termination, or from Koorshed, the Sun, by the omission of the last two letters. In Ferdufi a worshipper of the Sun is called Koorpriest. The fable of Cyrus's origin, from Hekalebe, in Abarbanel, and *Κυρὸς*, in Hesychius, arose probably from the name of his mother, who might have been a Kalebite, (see 1 Kings xxv. 31.) as she was a Jewess; and then, as a wolf,

or

or Lupa, the wife of Faustus, suckled Romulus, so might Cyrus have been nursed by the female of a dog, which Kalebe signifies. We learn from Herodotus, that the Persians were called Cephenees by the Greeks, and by themselves, and their neighbours Artæi, lib. vii. and in the first book Arteatæ, whence they got the prefix of Art, or Ard, in the names of Cai Ardeshir, Artaxerxes Longimanus of the Tabari, who was the Ahasuerus of the Bible, in the second dynasty of the Caianian Kings, and of Ardavan, the son of Palashan in the third. The passage of Herodotus in Clio admits of  
 another

another interpretation, first given it, by Stephens in a marginal note, p. 24 of his Latin version. " These are the tribes, or nations, from whence all the rest." Then the historian enumerates them, Arteatai, Persæ, Pafargadæ, &c. &c. That the Persians called themselves Artæi, and Arteatæ, before they took the name of Persæ appears from the seventh book, where it is said, that Perseus having married Andromeda, the daughter of Cepheus, she bore him a son, Perses, whose name the Cephenees adopted, in consequence of Cepheus's decease without issue male. Now it so happens, that the  
word

word Arteatai has two meanings, Arteatae, a people, or ἀρτέαται, the third person plural preterit passive, in the Ionic dialect, of the verb To be dependent, or to hang from; and Stephens has put in the margin to shew this did not escape him, “Sunt autem hæc, à quibus alii omnes dependent.” Now if you admit this version, you begin with the Persæ, and contradict Herodotus, who says they were called Arteatai before they were called Persæ, and make Herodian and Stephanus Byzantinus, who repeat the same, to have committed a gross blunder. Notwithstanding this the French translator of He-

He-


Herodotus, is so clear that Arteatai is a verb, and not a people, and that M. L'Abbé Geinoz first made the discovery, that he ventures to invite those who differ from him to read his notes, vol. i. p. 307. and vol. v. p. 313. Be the fact as it may, he ought not to have attributed to one countryman what was due, by priority of right, to another, and one to whom it could be easily shewn he had numberless obligations, and must have been acquainted with. But this, I am sorry to say, is very often the case.

— — — — — Sic maximi  
Post fata semper negliguntur prin-  
cipes.

Before the time of Cyrus there is no mention in Moses, Kings, Isaiah, or Jeremiah, of Persians, but of the Cutheans and Elamites in their stead. The writers coeval with Cyrus, Daniel, Ezekiel, &c. &c. speak always of Persia and its inhabitants, for Cyrus had made them all horsemen from five years old and upwards ; and Paras is a horseman, and one who spurs his horse, and, as we say,

“ comes pricking o’er the plain ;”

and

and hence Paras is Persia, because the whole country was mounted; but in Arabic, which has no  (p) Faras, and though applied generally to the whole kingdom, denotes the country bounded by Carmania to the East, by Khufistan to the West, by the Persian Sea to the South, and the Desert of Naubendijan, which divides it from Khorassan, to the North. As Perses came from the East, so did the horse Pegafus, which, in the language of Kutha and Elam, means a bridled horse, such as he is represented on a coin of the Locri in Locride, figured by Pellerin. See Michaelis, in his

Sup-

Supplement to Hebrew Lexicons, No.  
2002, p. 1993, Part 6. Castell, in  
the words Pagad, he bridled, and Sus,  
a horse.



## P R E F A C E.

PERSIAN RECREATIONS, or the title the Author has given to this tract, comprize six different descriptions of wit and pleasantry ; the Le-teefet, the Zereefet, the Nekelet, the Pend, the Nukté, and the Wakooa, The first is a joke ; the second, a good thing, or bon mot ; the third, a tale ; the fourth, an admonition ; the fifth, a quaint conceit, or nice distinction ; the sixth, an extraordinary event \*.

\* See a Sermon on Wit, by If. Barrow, from Ephes. v. 4.

The inhabitants of Iran, it should seem, resemble the French in the days of Gallic civilization, more than any other nation of Europe ; and for this we have the authority of the earliest and latest travellers through Persia ; for from that country we have seen as yet but two Ambassadors, and both equally zealous in defence of their sovereign. The history of each is long and circumstantial, and will best suit the foreground of my picture.

— — — Longa est injuria, longæ

Ambages, sed summa sequar fastigia rerum.

Virg. *Æn.* i, 342.

THE  
PERSIAN EMBASSIES  
OF  
1612 AND 1810.

Ἀλλ' ἔρπε καὶ φύλασσε πρῶτα μὲν νόμον  
Τὸ μὴ 'πιθυμεῖν, πομπὸς ὧν, πέρισσα  
δράν.

Go then, but let your chief care be to  
keep the law, which enjoins you to  
have no desire, as an Ambassador,  
to exceed your orders.

Sophocl. Trachin. v. 616.

IN James the First's reign this coun-  
try saw two Persian Ambassadors at  
once, contending with blows for pre-

cedence. As the story is curious, and not much blown upon, I shall tell it in the words of the knight, who was master of the ceremonies to James and Charles; Sir John Finett, Philoxenis.

“ About the middle of February, 1612, the Merchants of the East Indian Company (having signified to his majesty, that a ship, long held for lost, and then arrived at Portsmouth, had brought in her an Ambassador from the king of Persia) obtained his Majesty's coach, with the Earl of Warwick, the Master of the Ceremonies, and other gentlemen the king's servants in it, for his reception at Kingston, and transport to London. •

“ These Merchants (with an affected honour, beyond that done to the  
other

other Persian Ambaffador, Sir Robert Sherley, had procured the King's coach to be drawn with eight horfes, as with the more grace to the latter to disgrace the former. He came to London the 19th of February, and was lodged, the merchants defraying him, in the houfe of Alderman Holliday, then deceased. There refting himfelf two days, his audience was folicted, and affigned for Shrove Tuesday following, which fufpected by Sir Robert Sherley and his friends to be a plot of the merchants, by fo haftening an audience to prevent his repair to court, and to prepoſſeſs the King with the new Ambaffador's reports, he intreated the Earl of Cleaveland, huſband to his neece, to accompany him at a viſit he would beſtow on

the said Ambaffador for his welcome, and for the declaring of his own quality of Ambaffador from the said King, for whom he had fo long negotiated under that title. To this purpofe the Earl of Cleaveland, addreffing himfelf to the Lord Chamberlain, for his favour, in procuring from the Lord Conway, principal fecretary, the letters of credence brought to King James by Sir Robert Sherley. The Lord Chamberlaine excepting his meddling in it, as being (he faid) no duty of his place. From him the Earl of Cleaveland went to the Duke of Buckingham, and by his means obtained allowance from his Majefty for my Lord Conway to impart them for fo much ufe and fight as might ferve the Ambaffador Sherley's  
turn

turn for the other's satisfaction ; so as my Lord Cleaveland having gotten them into his hands, he, the morning that the new come Ambassador was in the afternoon to have audience, departed with the King's coach, and seven other (eight or nine gentlemen and myself accompanying him) to Sir Robert Sherley's lodging on Tower Hill ; whence being ready to set forth towards the other Ambassador's, I propounded the fitness of sending to him before, (to avoid the incivility, as it might be interpreted, of a surprize,) with signification of our instant coming to him to visit him. To this his answer met us on the way without other compliment, than that we might come. Entering the hall, where he then was

fitting in a chair on his legs double under him, after the Persian posture, and affording no motion of respect to any of us, Sir Robert Sherley gave him a salutation, and fate down on a stool near him, while my Lord of Cleaveland, by an interpreter, signified, in three words, the cause of the Ambassador Sherley's, and his, and our coming to him, but with little return of regard from him, till I informing the interpreter of the new Ambassador what my Lord's quality was, he let fall his trussed-up legs from his chair, and made a kind of respect to his Lordship. This done, Sir Robert Sherley, unfolding his letters, and (as the Persian use is in reverence to the King) first touched his eyes with them, next holding them

them over his head, and after kissing them, he presented them to the Ambassador, that he receiving them might perform the like observance ; when he suddenly rising out of his chair, stepped to Sir Robert Sherley, snatched his letters from him, tore them, and gave him a blow on the face with his fist ; and while my Lord of Cleaveland stepping between kept off the offer of a further violence, the Persian's son, next at hand, flew upon Sir Robert Sherley, and with two or three blows more, overthrew him ; when Master Maxwell, of the bedchamber, and my Lord of Cleaveland, nearest to him, pulling him back, while we of the company laid hands on our swords, but not drawing them, because not  
any

any one sword or dagger was drawn by the Persians, my Lord Cleaveland remonstrated to the Ambassador the danger and insolency of the fact, saying, that if he, and the Gentlemen there with him, had not borne more respect for that King whom he represented, than he (the Ambassador) had done to the letters shewed him for justification of the other's quality, neither he, nor those about him, that had committed that insolency, should have gone alive out of that place. After these words he made some shew of acknowledgement, and said, he was sorry he had offended his Lordship, and us, by his act, which he had performed, (transported with extreme rage against a person that had dared to

coun-

counterfeit the King his Master's hand, which was always, he said, set on the top of his letters, when these letters he had shewed had it on the back side), and to hear (as he had done) so mean a fellow, and an impostor, should presume to say he had married the King his Master's neece.

To this Sir Robert Sherley (who was in the mean time retired behind the company, amazed and confounded with his blow and treatment) stepped in and answered, That he never said he had married the King's neece, but the Queen's kinswoman; and that for the manner alledged of signing his letters, it was true, that the King of Persia, in all employments of his own subjects to foreign Princes, or in writing

ting to them, used to sign above in the front of his letters, but that when he employed a stranger to any foreign Prince, his signature was usually affixed on the back side of his letters, that before their opening, they might shew who sent them. To this the Ambassador replied with scornful looks only ; we all with little or no respects to him departed, and conducting Sir Robert Sherley to his lodging, accompanied the Earl of Cleaveland instantly to Court, where finding the Duke of Buckingham in the presence chamber, (the King being even then come forth to dinner,) his Lordship acquainted his Majesty with our adventure, and I received present order to let Sir Lewes Lewkner know, that he should instantly

ly

ly repair to the new come Persian Ambassador, and tell him, that his audience for that afternoon was thought fit to be suspended, and remitted to another day, that his Majesty might be particularly informed of the causes of the disagreement and disorder happened. The greatest blot and fault of this adoc. was cast upon Sir Robert Sherley, for his default in his resolution, not to return with blows (or words at least) the affront done him ; which had he done, would have confirmed the truth of his representative quality, and not given subject (from such weakness and want of spirit discovered by him) to the merchants to dispute, as they confidently did, and to his own friends to defend the soundness of his commission;

mission; yet at length he writing to his Majesty, and beseeching him to send him into Persia with his two letters tied about his neck for trial whether they were true or false, the world began to have aconce it of his unjust sufferance; and the King, to charge it home to the merchants, with his command and especial pleasure, signified to them, that he should be sent along in their fleet, then ready to part for the East Indies, and be by them landed in Persia, there to make his purgation, which they, though unwillingly, assented to, and pressing for the other Ambassador's audience, he had it, after eight or ten days' delay, assigned and given him the sixth of March, fetched to it by the Earl of Warwick, &c. Entering the  
Ban-

Banqueting House, where his Majesty stood under the state to receive him, without one look or gesture of respect, till coming close to the King's person, he clapped his letters to his eyes, one after the other, kissed them, and presented them to the hand of his Majesty, but not so much as bowing his body at their delivery, only having finished his little ceremony, he, in his retreat, after some twenty paces made with his back to the King, turned about, and waving his hand on each side imperiously, as commanding a prospect, hindered by the multitude that pressed in between his sight and the king's, he made a kind of stooping reverence, so a second, and a third, and departed. When understanding that  
the

the Queen was gone abroad, whom he meant to visit, he employed the time awhile in a walk with all his coaches about St. James's Park, and returning, saw her Majesty.

“ The next day I brought the other Ambassador, Sir Robert Sherley, to a private audience of his Majesty in his withdrawing chamber. After many contestations between the merchants and the Ambassador Sherley, whether he were to be defrayed by them, as the King required, or by the King, since his Majesty had intimated his resolution that he should be transported to Persia in the fleet that was to pass for the East Indies at the beginning of May, and in them also the other Ambassador, that time being come of their departure

parture, they both arrived too late at the place of their embarking (the Downs) for performance of that voyage in that season, the fleet, that could no longer stay for them, being already gone, though Sir Robert Sherley had gotten the start of the other, and embarked in a pinnace of the fleet, together with Sir Dormer Cotton, employed by his Majesty at the same time Ambassador to the King of Persia, both for truth whether Sherley were or not an impostor, and also to fix a trade there, (which the other Ambassadors came to negotiate,) so as they were all forced to return to London, and there attend the opportunity of departure in March, ten moneths after; when beginning their voyage, (the two differing

Ambassadors in several ships,) they all three died in the way, and with them the quarrell and enquire after it."

MIRZA ABULHASSAN \*, (father of beauty,) was sent hither by his master the King of Persia, Futtih Ulee Shah, ci-devant Sofee, Ajem Shahee, Padshah-  
hee Iran and Teheran †, to negotiate

\* Abulhassan was born at Shiraz in 1776. His father was Mohammed Ali, secretary to Nadir Shah, and condemned to be burnt alive with two Hindoos, then respited till the next day, and finally saved by the assassination of Nadir Shah in his tent. Mohammed Ali had told the Emperor that he did not object to be burnt, but to his companions, who were not even Mohammedans. Abulhassan himself had a narrow escape of being beheaded, and would have been the victim of the axe, but was saved by the intercession of Mirza Reza-Kouli. Morier, pp. 220, 221, and elsewhere.

† Teheran is the present capital of Persia.

with

with the King of England and the East India Company, on the 25th of November, 1809. Three coaches brought him and his suite to town from Plymouth, to Mr. Malcolm's house in Mansfield Street. He was received by Mr. Percival and the other ministers, and Lord Wellesley appointed Sir Gore Ouseley to attend him as companion and interpreter. Lord R——— waited upon him, and various others were presented to him, and the whole town seemed to take a particular interest in his mission, such as had rarely, if ever, been before witnessed on the arrival even of a messenger of peace. In addressing him some called him Excellency, upon which he asked what that meant, and it was explained to him as *Alee Jah*,

or Exalted in Dignity. The Persians in their titular instructions to their Ambassadors use different appellations, of which the first is Elchee or Ilchee, Rufool, Merufool, Vakeel or Wakeel, Kaur Guzaur, Ambassador, Envoy of Negociation, or Agent for Business. Abulhassan soon found himself at home in Mansfield Street, and began to understand what was said without his interpreter, by learning to write from left to right with copies given him in English, such as,—You are welcome, Sir. The coach is ready:—and sentences of this sort, which he traced faithfully in a bold scholar-like hand.

. In learning English he had an opportunity of acquiring German, had he chosen it, since his master in the language

guage department was a Hanoverian by birth, who understood a little Persian. Books of various sorts were laid upon the table for his use, that had any reference to Persian and English literature, such as Gladwin's Moonshée, and others lately published in this country, for the purpose of facilitating the study of the Persian and English, were presented to him by the authors, for which he returned his best thanks through Sir Gore Ouseley.

At his first coming, he was much engaged after twelve o'clock in seeing every thing worthy of notice in town, and the environs, at the India House and the British Museum, the Tower, the Docks, the Abbey, and St. Paul's; the Libraries, the Picture Galleries, the Exhibitions; and in the evening, the

Playhouses, the Opera, and the Assemblies at all the first houses, where he was sometimes too much annoyed by the insatiate admiration, fixed stare, and intense regard of the British ladies, who looked with their hearts in their eyes.

—— Nequeunt expleri corda tuendo  
Nigrantes oculos, voltum, corvinaque menta.

But this was not his only grievance; he was so much offended at a Greek, who presumed to wear the Eastern habit, and dress of his country, as a private unaccredited individual of Smyrna, that he declined accepting invitations where he found the Greek was to be of the party. The Greek was a softer man, less fierce, and more to the taste of all ranks and  
ages,

ages, from *la jolie Annette de quinze ans*, to *la belle Comtesse de cinquante*.

The Ambassador was a fine handsome dark man, and, whether on foot or on horseback, appeared to great advantage. He rode well, walked fast, and talked loud \*, and incessantly. His constant amusement in the Park was in throwing the Gereedo, or Kana, a sort of wooden lance, or hasta pura, which he darted at his attendant, who rode on a little way before him; but his law was soon exhausted, and he must have been hit, but being used to the game, he turns round on his horse,

\* His pronunciation of Khorasan and Iran showed the Persian. Khorasan and Irun; but in Tartary, and all over the Moghol's empire, it is Khorasāun and Iraun.

and catches the spear, or diverts its course, and brings it again to his master, or leaves it to be picked up by some other attendant. Unfortunately one of the Persians not very adroit in the service, in the absence of the man that usually attended the Ambassador on horseback, received the Gereedo on his cheek, that laid it completely open, for which he was called a lazy awkward dog, that did not know how to get out of the way. The Ambassador aims at his men's caps, which he often succeeds in knocking off without touching their heads. Caligula could shoot an arrow clean through the intervals of a boy's fingers, who held his hand up for the purpose. The Mogul Princes and Rajahs amuse themselves with  
 this

this species of diversion, and throw the missile ~~reed~~ with great dexterity \*

Abulhaffan was indefatigable on horseback, and rode eighteen hundred miles, from Shiraz to the place where he embarked. The Persians were of

\* We owe to the introduction of Chivalry in this country, besides Tournaments, the exercise of the Gereedo, and the Kana, which the trained bands of young warriors darted at the dereet, or ring, and threw them at one another. The custom was brought into Spain by the Arabians, and celebrated in the Romanzes at the Fiestas de las Canas, which the gallant Moors gave in honour of the ladies. Here was the Mantenedor or the Cavalier that challenged every body, and the great prize was his mistress's picture, placed in the centre of the field, and encircled with vanquished knights. The terms for a violator, and a tilter, or thrower of the spear, Caitiff and Knight are both Arabic; Khattaf, a ravisher; Nickht, a knight. Bildulgerid in Numidia is the country of palms, of the branches of which the Gereedo is made.

old

old fond of horsemanship, and have been so from the days of Cyrus till now, who had great contempt, Xenophon tells us, for a man that he saw on foot, whom the day before he had presented with a horse \*.

On the Persian's arrival in this country he was alarmed at the delay which unavoidably took place in his presentation at Court, for he was ordered by his master to go thither, and deliver his credentials within four days, and it was nearly fourteen before he went, upon which he expressed strong apprehensions of his sharing the fate of

\* The ancient Persians valued themselves on riding, shooting, and speaking the truth. Morier tells us they still excell in Iran in riding, and shooting with a long bow.

his brothers at his return, who for a much flighter offence had been decapitated. Means, however, were found to quiet him ; but when in his way to St. James's he was huzzaed, and heard the lion's roar in the vocal majesty of the people, he was overcome with fear, and mistook the voice of greeting for the sound of a tumult, of which he was to be the victim. It appears also from the tears he shed at the opera, on seeing Tremazzani torn from his children in Sidagero, that he was tender hearted ; and again tears began to flow, when he enjoyed the fine and pleasing sight of eight thousand children under the dome of St. Paul's, hymning their Maker. The ambassador shewed a great fondness for children,

dren, by walking and talking with them in Portland Place, and Portman Square, where one, archer and older than the rest, on his shewing signs of disgust and grimace at the ladies advanced in life, cried, “ Ah, Sir, but you like Lady ——— and she is not young.”

The first woman the Ambassador beheld on his arrival in London was Mr. Morier’s mother, who came to see her son as soon as she knew where he was, upon which Mr. Morier apologized to his Excellency for suffering any woman to come into his Excellency’s house without his permission, but it is, he said, my mother ; upon which the Ambassador replied, with much feeling and affection, in Persian, “ Thy  
mother

mother is my mother; let her come." The next female he saw to converse with was an acquaintance at Shiraz, who had lodged in the same street with him, a Persian lady married to an English officer in India. She was living at Kensington, when his Excellency was told there was a countrywoman of his not far from him, upon which he said, "Where, where? I must see her." There is something very singular in this rencontre, that the second female he met in London should be one he had been acquainted with in the same street where he had lived in Shiraz, at a distance so great of latitude, and longitude from the second place of interview. He used to say of the English females, they  
were

were all women, that he saw no Misses, no young Ladies. He was very gallant in his answers to questions put to him by ladies. Miss ——— asked him if he had been at St. Paul's. "St. Paul's—that's a church, said he, I should like to go there with you." This lady was a great favourite, and she had something oriental in the contour of her face. With Lady ——— who touched his beard, he was not pleased ; and when an excuse was made for her he said, " I pity her Lord."

One of his reasons, perhaps, for disliking the Greek was, that he had no beard, " Intonsi tonsos odere." He was remarkably attentive to his company at his own house, where a very  
nu-

numerous and princely assembly was collected, and the heat being very great, he broke the windows with a lady's fan, who complained of it. He is said to have admired Mrs. ——— most of all the English ladies. This is rather fortunate, as Alcey Bey, the Egyptian, said, a French lady, Madame de Boyne, née Dillon, was "*la plus jolie enfant del'Angleterre.*" The Ambassador considered himself as having the executive power over all his people, and ordered one of them to be beheaded for some gross offence he had committed. But he was soon told, that it would not be permitted in this country. It is not, however, the first instance of such an occurrence. Sully, in England, tried a man on his own au-

authority for murder, and condemned him to be hanged; but Bantaleon, brother to the Portuguese Ambassador was hanged for killing a man.

The Ambassador was a great admirer of that domestic happiness of which he saw many examples in this country, but could not contain his surprise at the constancy of the great in their attachment and fidelity to their wives, when they were no longer handsome. Could he have read our poets, he would have most readily assented to the lawless dictum of the "High Priest of all the Nine,"

"That one to one was cursedly  
confined."

When

When he was introduced to the Queen, he presented her Majesty with whatsoever was most curious and costly in his own country, in drugs, shawls, and carpets ; for which the King and Queen made him suitable presents when he came to take his last leave. His Excellency was superbly entertained by His Royal Highness, the Prince of Wales, with whose princely manners he was much captivated. His Royal Highness seeing his illustrious guest admire a curious clock, of ingenious and singular construction, at Carleton House, he ordered it to be sent to Mansfield Street, that the Ambassador might find it on his table at his return to his own house. The Ambassador, who expected no such extra-

ordinary gallantry, sent His Royal Highness half a pound of most unique and exquisite tobacco, of which the Kings of Persia make presents. He drank wine at table with the Prince, because his master had given him permission to conform to the customs of the English upon great occasions. The Opera was a source of great delight to the Persian, and he appeared very often in his box; he admired the à plomb of Angiolini, and the Girdagird, or Pi-rouette of Vestris. On seeing the Greek in Mrs. Thomas Hope's box, he asked, What right has the Greek slave to be in that box.

The Greek that offended him so much is the son of a merchant at Smyrna, and came hither to see his

sister,

latter, who is married to an Englishman.

Abdusshafan rode every day in the Park, and on Sundays walked in Kensington Gardens. Low Sunday, the 29th of April, was a remarkably hot day, and as he walked very fast, and talked incessantly, it was no easy matter to keep pace with him; he complained, however, of the heat, and said, that it was much hotter than at Shiraz in the same season, or Khuzistan, between Babylonia, Media, and Persia, where he had commanded. In the time of Herodotus, Susa was the capital of Persia; but it is well known, that the Persian monarchs had more than one chief city. They resided at Babylon in summer, and at Susa and

Babylon in winter. At Ecbatana they enjoyed the breeze during the hot weather, but it would have been too cold in the winter, if we believe Della Valle, who says the ink froze where he was sitting, at Hamadan. The word in Ezra, ch. vi. ver. 2. is Achmetha, where the roll or decree of Cyrus was found, for the building of the House of God at Jerusaleme, after the return from Captivity. Achmetha has been formed from Khem, a summer-house in Persian, and hemt, heat, by prefixing an Aleph, and adding tha, the Chaldee termination. Of Achmetha the Greeks made Ecbatana, and of the Syrian Ahmathan comes Hamadan.

The

The provinces of Persia are full of curious remains of high antiquity, witness the late discovery of the defeat of Valerian by Saporess (Shahpour), in fine sculpture, in a cave near the coast. See Morier. There is a coin of Ardeschir, which, on the reverse, has the name of Sapor, or Shapour, in allusion, says Monsieur de Sacy, to the partition of the empire, between Ardeschir, or Artaxerxes, and his son Shapour. See *Memoires sur divers. Antiquités de la Perse*, p. 195.

In conversation Abulhassan was instructive, and singular in his answers, and, on certain occasions, gallant. He told the minister, who feared that he had not seen the sun since his arrival, that he begged pardon, for he had

now the fun of the country before him. When he was asked if there were any poets in Persia of equal renown with Jami, Sadi, Hafiz, Senai, or Shah Cassem Anver; certainly, he said; then why don't we hear of them? why don't their works reach us? where are they, and who are they? To all this he answered, that it was time enough to talk of them when they were dead. This was a good deal in the style of Francis the First, who said, Poets were to be fed, and not fattened, nor praised too much in their life-time; and chimes in with the acute remark of Horace,

—— extinctus amabitur idem;

and the assertion of Young,

Fame's

Fame's a reverſion of which men  
take place ;  
O late reverſion ! at their own de-  
ceafe.

Some lady asked him, on a very cold day, if he were a worſhipper of fire : in your country, ſaid he. Another wiſhed to know if he believed in talifmans ; he ſaid the ladies were the only talifmans he knew.

He learned to ſpeak and write Engliſh upon all common topics before he left this country ; and ſhewed great diſpoſitions for attaining to a more perfect knowledge.

Of his progreſs in compoſition he has given us a ſpecimen, in a letter which he publiſhed in the Morning

Post, of the 29th of May, 1810. Many people have doubted if it were his; but this has been cleared up by his owning it. Many of those that visited him, who had been in the habit of speaking Persian in India, were at a loss to understand him at the first interview, on account of his rapidity of utterance, and singularity of accent; which was probably provincial, and found in all languages that have dialects.

Before Abulhasan came to this country, the Moniteur told us, that he was not of an old family; forgetting, that in a revolutionized country the governors are all *novi homines*; and the objection might be retorted in the words of the Satirist,

“ De

“ De te fabula narretur.”

Or a proverb of their own flung at their heads, which says, “ Dans le pays des aveugles les rois font bornes,”

Abulhassan is said never to have laughed, either because it was not noble, or because he had lost his fore tooth, *dendani khendee*, or laughing tooth.

LETTER

FROM THE PERSIAN ENVOY

MIRZA ABULHASSAN,

TO THE LORD OR GENTLEMAN, WITH-  
OUT NAME, WHO LATELY WRITE LET-  
TER TO HIM, AND ASK VERY MUCH  
TO GIVE ANSWER.

SIR, MY LORD,

WHEN you write to  
me, some time ago, to give my thought  
of what I see good and bad this coun-  
try, that time I not speak English very  
well—now I read I write much little  
better—now I give to you my think.  
In this country bad not too much,  
every

every thing very good—but suppose I not tell something little bad, then you say I tell all flattery ; therefore I tell most bad thing. I not like such crowd in evening party every night. In cold weather not very good, now hot weather much too bad. I very much astonish every day, now much hot than before, evening parties much crowd than before. Pretty, beautiful ladies come sweat, that not very good—I always afraid some old lady in great crowd come dead ; that not very good, and spoil my happiness. I think old ladies, after eighty-five years, not come to evening parties—that much better. Why for take so much trouble ? Some other thing little bad. Very beautiful young lady, she got ugly fellow  
for

husband; that not very good, very shocking. I ask Sir Gore why for this; he says me, perhaps he very good man, not handsome no matter; perhaps he got too much money, perhaps he got title. I say I not like that, all very shocking. This all bad I know; now I say good. English people all very good people, all very happy, do what they like, say what they like, write in newspapers what they like. I love English very much, they very good, very civil to me. I tell my king English love Persian very much. English king best man in world. He love his people very good much. He speak very kind to me, I love him very much. Queen very best woman I ever saw; Prince of Wales  
such

such a fine, elegant, beautiful man. I not understand English enough proper to praise him ; he is too great for my language ; I respect him the same as my own king. I love him much better. His manner all the same as talisman and charm. All the princes very fine men, very handsome, very sweet words, very affable. I like all too much. I think the ladies and gentlemen this country most high rank, high honour, very rich, (except two or three,) most good, very kind to inferior peoples ; this very good. I go see Chelsea—all old men sit on grass, in shade of fine tree—fine river run by—beautiful place, good coat, plenty to eat, every thing very good. Sir Gore he tell me King Charles and  
 King

ask why for, they say me, that Gentlemen on boxes they drive their own carriage, I say why for take so much trouble, They say me he drive very well, that very good thing. It rain very hard, some Gentleman, some Lord he get very wet. I say why he not go inside. They tell me good coachman not mind, get wet every day, will be much ashamed if go inside, that I not understand.

Sir, my good Lord, good night,

9, *Mansfield Street*,  
*May 19, 1810.*

ABULHASSAN.



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Sir, my good Lord, good night,

9, *Mansfield Street*,

*May 19, 1810.*

ABULHASSAN.



soul that goes about the world laughing<sup>7</sup> prolongs<sup>8</sup> his life, but he that is always crying dies<sup>9</sup> before his time."

## NOTES.

<sup>1</sup> خواجه

<sup>2</sup> صاحب را لطیف a lord of wit.

<sup>3</sup> چرسید

<sup>4</sup> جواب داد

<sup>5</sup> ای قلیل العقل و کثر احماقت

Arabic. O of little sense and much folly.

<sup>6</sup> نخانده

<sup>7</sup> خرم و خندان میروند — —

<sup>8</sup> محمد حیات است

<sup>9</sup> مفرح ذات — The 8th and 9th

Notes are a quotation from the Gulistan of Sadi. The merry Greek Philosopher was Democritus, and the crying

ing one Heraclitus. Of the former Juvenal says,

Si foret in terris rideret Democritus;

and Horace,

Perpetuo risu pulmonem agitare solebat.

Timon in Diogenes Laertius admires the double meanings of the laughing Sage, ἀμφίνοον λείσχην, more than the whimperings of the Ephesian Philosopher.

لطیفہ

## THE UNREASONABLE COMMAND.

THE Sultan's son was dying when the Physician came to him. The Sultan said to the Physician, Heal <sup>1</sup> my son, or slay thyself. The Physician felt the patient's pulse, and said, The Prince, Sir, has breathed his last ; and I am not the Lord Elihu <sup>2</sup>, that I can put new life into him ; nor the Lord Jesus <sup>3</sup>, that I can raise <sup>4</sup> the dead.

### NOTES.

<sup>1</sup> علاج کردن یا مرگ خود را دادن <sup>1</sup>  
To

To cure, or kill himself. *Ilaj* is Arabic, *bee ilaj*, incurable.

<sup>2</sup> *Muhter Elihu*. See 1 Kings, ch. xvii. in the Hebrew and Arabic version, where Elijah is Elihu, and the sixth chapter of the Koran. Absolute monarchs sometimes do their subjects the favour to permit them to be their own executioners. Kien Lung ordered his general and first minister, for having failed in extirpating the Miao-tse, to kill himself. See Kien Lung's Poem, p. 28. 8vo 1810.

<sup>3</sup> مهتر عیسی *Muhter Efsa*.

<sup>4</sup> که مرده را زنده کنم

ظریف

## THE MONK WITH A RED BEARD.

THE Dervise <sup>1</sup> Jamee was sitting in a corner, when seeing a pretty woman <sup>2</sup> go tripping <sup>3</sup> by, he approached her softly, and whispered, Your cheek is like a tulip ; you are no mortal <sup>4</sup>. The woman answered, Though my cheek were the cheek of an angel <sup>5</sup>, it would not be equal to the fiery devotion of your beard <sup>6</sup>.

## NOTES.

<sup>1</sup> مولوي Maulavee. Arabic.

<sup>2</sup> در نظر ظریفان beautiful to behold.  
Arabic.

<sup>3</sup> سبدری

<sup>3</sup> بجلدي bejuldee, with a quick  
pace. Arabic.

<sup>4</sup> افریده نشود was not created.

O dea certe! Virgil.

<sup>5</sup> پری رخسار Fairy cheek.

<sup>6</sup> قنوت Praise God beard. *Kunut*  
piety. Arabic.

لطیف

## THE SENTENCE OF THE CADI.

A Beautiful woman came with her  
husband <sup>1</sup> before the Cadi, and said, I  
am young, and young as I am still my  
husband does not love me <sup>2</sup>. The hus-  
band says, O Cadi, my wife does not

E 4 tell

tell the truth <sup>3</sup>. The wife replies, What I say is true: he has constantly been in the habit of contradicting <sup>4</sup> me since our marriage, but from the time <sup>5</sup> that he borrowed my jewels whatever I say or do is right; but I well know this is not the case, and that it is he that does not speak the truth <sup>6</sup>. Upon this, the Judge, in order to settle the dispute, and remove all occasion of quarrel <sup>8</sup> in the future, ordered the husband to return <sup>9</sup> the jewels, and contradict his wife as he had ever been used to do.

## NOTES.

<sup>1</sup> شوهر خود را  
<sup>2</sup> من نمی پردازد is not inclined or  
 attached to me; from پرداختن <sup>3</sup> دروغ

<sup>3</sup> دروغ میگوید tells a lie.

<sup>4</sup> *Munakhezit* contradiction. Arabic,

<sup>5</sup> بعد after. Arabic.

<sup>6</sup> صی " *sahhat* truth. Arabic.

<sup>7</sup> رفع *refa* removal. Arabic.

<sup>8</sup> خصومت litigation. Ar.

<sup>9</sup> بدست رساندن

ظریف

## THE CUTTER CUT.

HAJAM <sup>1</sup>, a man of distinction, possessed an elegant wife, young handsome, and of striking beauty <sup>2</sup>, but a volunteer <sup>3</sup> in depravity, and a rake at heart. Her fame ran through the whole city, and all the men were in  
love

love<sup>4</sup> with her. Hajam devised no bad remedy<sup>5</sup> for this evil, by retiring for a time, and removing his consort from her numerous followers. He then returned, and instructed her to mark all that should approach her with a sharp instrument<sup>6</sup>, which she accordingly did, and the young men finding themselves thus stigmatized, united in a company of three and four, and furrounded her in public, and returned the mark she had given them, and fled in different directions. This disgrace was soon noised abroad, and Hajam and his lady were obliged to convey themselves away from the rage of the inhabitants.

## NOTES.

<sup>1</sup> حجام faheb zunee jemal dasht.  
Jemal. Ar.

<sup>2</sup> حسن جراحت زدن  
<sup>3</sup> راغب بفساد Ar.

<sup>4</sup> Ashuk meshudend. Ashuk. Ar.

<sup>5</sup> Aajiz neshudé, not weak. Aajiz.  
Arabic.

<sup>6</sup> الت قطع Arabic.

This story has some resemblance to the levelling Cobbler of Messina, who, actuated by the spirit of Tarquin, cut off the grandees of his city, as the proud tyrant did the heads of the tall poppies of his garden. In the Oxford Magazine for 1768, No. I. p. 26. it is said the cobbler used a blunderbuss, but  
the

tradition is, that he gave his fatal stabs with one of his own cutting instruments.



## THE FISHERMAN AND THE CAVALIER.

It is said <sup>1</sup>, that whilst a fisherman <sup>2</sup> was at the sea side following his occupation, a man on horseback <sup>3</sup> came up to him, and entered familiarly into conversation, asking a variety of questions. What are you all alone here ? have you no companions ? Tell me ; I wish to know. The fisherman said, There are three or four of us. Then  
the

the cavalier wanted to be informed how much fish he caught in a day.—Why, replied the fisherman, sixty or seventy, and, with a Godsend, a hundred. And pray to whom does the sea belong <sup>4</sup>? Why to the bay, to be sure, said the fisherman. At that moment another horseman came up and saluted <sup>5</sup> them. The cavalier that arrived first returns the compliment, and says, I am catching fish. O what a fool you are, said the new comer.—There are three or four of us.—Land lubbers <sup>6</sup>! said the second cavalier.—We have caught seventy or eighty.—Bears in fishing nets, you mean!—The first could not stand this raillery, and rode off, whilst the fisherman called after him, 'To the bay' <sup>7</sup>, what a fool!

NOTES.

- <sup>1</sup> اور وہ اند They relate.  
<sup>2</sup> Mahee gcer, a fish-catcher.  
<sup>3</sup> Suwar.  
<sup>4</sup> Purfeed keh aub dureea ta kuja'ft.  
<sup>5</sup> Affelam aleekum. Arabic.  
<sup>6</sup> Aubi fuwaran, water horsemen,  
or bubbles.

لطيف

THE ELEPHANT MAGICIAN.

GHEREEZEE says, that once, in passing through a wild wilderness, I saw a single elephant with a howdah <sup>1</sup> upon him. I was frightened, and climbed  
up

up into a tree, and the elephant came and sat under the very tree where I was, and, having let down his load, set off to feed <sup>2</sup>. Soon after a woman came out of the howdah, who appeared to me to be in want of assistance; I accordingly came down from the tree to converse with her, and laughed and joked upon her being alone, and unprotected in such a place. When she told me, that the elephant I had seen was no elephant, but a magician <sup>3</sup> under that form, and her husband; and that sometimes he took the shape of a Juk or bird, and sometimes of a serpent, when he turned land into sea, and made the sea dry land, levelled the trees of the wood, and planted the ocean with thick forests <sup>4</sup>. Whilst I

was

lost in wonder <sup>5</sup> and amazement, in listening to this tale of terror, the elephant suddenly re-appeared, and taking me up with his trunk <sup>6</sup>, put me on the tree from which I had descended, and his wife in the howdah, and the howdah on his back, and trotted off, leaving me to meditate on my good fortune in escaping without a scratch <sup>7</sup>.

## NOTES.

<sup>1</sup> Ymaree. Arabic. Camel or elephant litter.

<sup>2</sup> Chereedun, to pasture, crop herbage.

<sup>3</sup> Saher, enchanter. Arabic.

<sup>4</sup> Beezhé.

<sup>5</sup> Heeran mandum, remained astonished. Heeran, Ar.

<sup>6</sup> Khur-

<sup>6</sup> Khurtuma feel, trunk of an elephant.

<sup>7</sup> Jawr koochuktureen, the least injury. Jawr. Ar.



## THE CHOICE.

A RICH man went one day into a market, where there were a hundred females for sale. What multitudes of women are here, he said ; how rich in colour <sup>1</sup> are their fingers ! what is the price <sup>2</sup> of this ? pointing to a particular one, whose figure pleased him. The merchant says, One hundred dinars <sup>3</sup>. Then she is mine, he cried, and  
F
threw

a handkerchief<sup>4</sup> to her, saying, Your lot<sup>5</sup> is that of one in a hundred.

NOTES.

<sup>1</sup> Gul kun angusht kerdend. "Rofy-finger'd morn," in Milton, is from Homer. The Asiatic women flain the tips of their fingers and nails with the pulverized leaves of a species of Lawsonia or Egyptian privet.

<sup>2</sup> Alwujud een cheest? What is this? Alwujud, the person. Arabic.

<sup>3</sup> Dinar, ducat.

<sup>4</sup> Azar khood beduft dad, Put a veil or handkerchief into her hand. This is a proof of the custom of throwing the handkerchief, if not by the Grand Signior, at least by some of the inhabitants of the East.

<sup>5</sup> Faul

<sup>5</sup> Faal fhuma yek ez fad aft.

لطيف

## THE WITTY BEGGAR.

AN importunate beggar<sup>1</sup> came to the gate of a rich lady<sup>2</sup> by the way-side<sup>3</sup>, to beg. The answer was, that the lady was not at home. The beggar<sup>4</sup> says, I asked for bread<sup>5</sup>, and not for the Lady.

### NOTES.

<sup>1</sup> Shehhes or Shehbaz. Ar.

<sup>2</sup> Shekhfee, certain rich person. Ar.  
Ghenee, rich. Ar.

<sup>3</sup> Tereek. Ar.

<sup>4</sup> Saecel. Ar.

<sup>5</sup> Men parché nan fual nemoodem,  
wa nemee khuahem beebée.



## THE CURE OF AN OBSTINATE DAUGHTER.

A LITTLE girl who was contracted <sup>1</sup>  
to a tall man, on the night of her in-  
tended nuptials <sup>2</sup> began to cry, and re-  
fused to be married, saying, she was  
too impatient to be under the control  
of a husband. This made a stop <sup>3</sup> in  
the pageant, when the mother seized  
the daughter and pouring cold water  
on her hand <sup>4</sup>, in an instant made her  
pa-

patient<sup>5</sup> and submissive. The bride and bridegroom passed on in procession, and the wedding was solemnized. Destinies<sup>6</sup>, said the daughter are different, and conditions vary. The sin of impatience, they say<sup>7</sup>, is washed away by water, or burnt out by fire ; to me the former mode is the pleasantest, and I rejoice that I am born under the fortunate star of Aquarius<sup>8</sup>.

## NOTES,

<sup>1</sup> Beshuher dadend, to a husband they give, for was given ; like the Orientalism in Luke, chap. xvi. ver. 9. δέξωνται ὑμᾶς, they may receive you, for you may be received.

<sup>2</sup> Urus, nuptials. Ar.

<sup>3</sup> Kerar, a pause. Ar.

<sup>4</sup> Musht. Musht zen, a fist striker,  
or boxer.

<sup>5</sup> Tehemmul. Ar.

<sup>6</sup> Kederee, a destiny. Ar.

<sup>7</sup> — — — Aliis sub gurgite vasto  
Infectum cluitur scelus, aut ex-  
ritur igni. Virg. Æn. vi. 741.

The doctrine of Plato in his Gorgias.

<sup>8</sup> دختہ سعد اختر برج اہی

ظریفہ

## THE PRESCRIPTION.

A certain man went to <sup>1</sup> a phy-  
sician, and said, The pain in my sto-  
mach is so violent <sup>2</sup> that I cannot bear  
it ;

it<sup>3</sup>; prescribe me a remedy. The physician asks, What have you been eating to-day? The answer was, A great deal of burnt bread. The physician says, Get an eye-salve, which is a sovereign remedy for any defect<sup>4</sup> in that organ. The man replied, Eye-salve is no cure for a pain in the stomach; what has the eye to do with the cholic, doctor<sup>5</sup>? The doctor answers, If your eye had seen distinctly, you would never have eaten so much burnt bread.

## NOTES.

<sup>1</sup> Nezd, near unto.

<sup>2</sup> Beghayet, exceedingly.

<sup>3</sup> بيطاقتم I am powerless; a verb

formed from **بي طاقت** without power,

<sup>4</sup> Kefhem, a defect. Ar.

<sup>5</sup> Mereez, sick, infirm. Ar.

<sup>6</sup> Hukeem, a physician. Ar.

## BAGHDAD REPROVED.

A WAG was seen to bring aſſ aſſ to a place in Baghddad to be worſhipped. The people aſk what place <sup>1</sup> of worſhip <sup>2</sup> is this? The wit replies, If I had brought a horſe inſtead of an aſſ, I alſo might have had a temple erected in Bagdad <sup>3</sup>, where divine honours would have been paid me.

## NOTES.

<sup>1</sup> Mehell. Arabic.

<sup>2</sup> Sejdet. Arabic.

<sup>3</sup> Diz. In Baghddad, probably, divine honours were paid to famous horses, in buildings set apart for their worship. The festival in honour of a horse was held within an enclosure of walls, and thousands were invited to assemble at sunrise, where the tribe of Zafhalah held up, under a canopy of celestial signs, the saddle, with the name of the family, and owner of the horse. See the Pedigree of a Horse, in "Oriental Fragments," p. 30. London 1809. and the prayer used on the occasion.

ظریف

## SADI AT TEBRIS.

SHEIKH Sadi being by accident <sup>1</sup> in a bath <sup>2</sup> at Tebris, and in conversation with the men of the place, they asked him, Whence do you come? The sheikh answered, From the pure soil of Shiraz. In what corner <sup>3</sup> of our city of Shirazean, say these friends, are the greater dogs <sup>4</sup> lodged? In the same corner where the lesser dogs are at Tebrizean <sup>5</sup>.

NOTES.

<sup>1</sup> Ittifak, chance. Arab.

<sup>2</sup> Hummam. Ar. There are twelve public baths at Tebris ; the Hummam Khan, with a dome, which is the largest, has stood the shock of the earthquake. See Morier's Travels, p. 278, 279.

<sup>3</sup> طرف

<sup>4</sup> Sug. Dogs were housed in cities of the East at their master's doors. See Olivier's Travels, 6 vols. octavo, in French. Morier tells us, that the Persians said of the Russians, They fear like dogs ; we have every thing better than they : they will never come again. P. 276.

<sup>5</sup> At Tebris was a copper coinage of feluses and kasbekis. Obverse, a rising sun,

fun, behind a lion, on the reverse

فلوس تبریس

And also at Khodabend and Ispahan, which coins are well known, those of Derbent and Caschani, Alder says, he never saw. Museum Borgianum, p. 170, Romæ 1782, where see an engraving of a felus, or obolus of Tebris.

ظریف

## ANTICIPATION.

A MASTER sent a servant to market to buy figs, grapes, pomegranates, and dates, with orders to come back immediately. The servant sets out, and proceeds

proceeds very leifurely : the mafter waits with impatience and anxiety<sup>1</sup>, till he fhall bring the figs and grapes ; and when he was returned, began to beat<sup>2</sup> and abufe him ; faying, What a time is it fince I fent thee, thou vagabond ; thou fhould'ft have done the bufinefs long ago, and been here again before this time ; and now your mafter is fick, and wants you for fomething elfe. Go this minute for a phyfician. The boy went, and brought a phyfician, and other perfons with him. The mafter asks, Who are all thefe ? What are they brought for ? The boy answers, When you beat me to-day, you faid, Do all I tell you, and think on what I want, and for what I fend you. And now I have brought the  
phy-

physician to cure you, and a musician<sup>3</sup>,  
 that, in case you recover your health<sup>4</sup>,  
 you may have some one to sing<sup>5</sup>, and  
 play to you ; I have brought also a  
 performer of funerals, in case you die,  
 and one to wash you<sup>6</sup>, and lay you  
 out, and a mourner to weep<sup>7</sup> over  
 you, whilst another is embalming<sup>8</sup> you.  
 I have brought also the public crier<sup>9</sup>  
 to pray<sup>10</sup> over your bier, the sexton  
 to dig your grave, and a poet to sing  
 your happy<sup>11</sup> end<sup>12</sup> at the head of  
 your monument ; and a cake<sup>13</sup>, and a  
 sweet can be served up in a fair place  
 to those who shall attend your funeral.

NOTES.

- <sup>1</sup> Intyzar. Arabic.
- <sup>2</sup> Lett azeem kerd, wa dushnam bifeear dadeh. Lett azeem, blow great. Arabic.
- <sup>3</sup> Mutribee. Arabic.
- <sup>4</sup> Sehhet صحت Ar.
- <sup>5</sup> Neghmet faz. Ar. Perf.
- <sup>6</sup> Ghesal, Ar.
- <sup>7</sup> Nawih, Arabic.
- <sup>8</sup> Teghreet, Arabic.
- <sup>9</sup> Muezzin, Arabic.
- <sup>10</sup> Selat, Arabic.
- <sup>11</sup> Khetm end, Arabic.
- <sup>12</sup> Kuran, happy. Arabic.
- <sup>13</sup> Helwa, a honey-cake, Arabic.
- <sup>14</sup> Pez, sweet cane, Persian.



## THE DREAM.

Haroun Arrasheed<sup>1</sup> dreamed that his teeth chattered and fell out of his mouth, and called to his interpreter<sup>2</sup> to explain what it foreboded. The interpreter said, Long may the Commander of the faithful and his descendants<sup>3</sup> live ! A greater than thou has died, and after thee no commander of the faithful shall remain. Upon which Haroun ordered him a hundred strokes upon the soles of his feet, for his great folly in supposing that the Commander of the faithful should ever die, and

speak-

speaking, says he, such a word in my presence; for, when the vallies<sup>4</sup> shall be no more, then shall there be an end of me. What could he get by such a speech! He then ordered another interpreter to be called, to whom he related his dream, and required an explanation of it. The freshness of the vallies said the prophet, are a proof that the life of the Commander of the faithful shall flourish like them, and sweet and unimbittered shall it be. The Commander of the faithful then ordered him a present<sup>5</sup> of a hundred dinars, because, although the meaning of the interpreters might be one and the same, yet it was very differently expressed<sup>6</sup>.

NOTES.

<sup>1</sup> Haroun Arrasheed, the fifth khalif of the house of Al Abbas. A. H. 170, A. D. 786.

<sup>2</sup> Muabber, interpreter of dreams. Arabic.

<sup>3</sup> Akarib. Ar.

<sup>4</sup> Ukur. A.

<sup>5</sup> Inaam. A.

<sup>6</sup> Tefawut. A.

## ظريف

## THE MISTAKE.

A BABYLONIAN, in search of a strayed afs in a caravan, took another man's, and loaded him. The master of the afs coming up, and seeing his beast loaded, seized him by the neck, and began <sup>1</sup> to cry out <sup>2</sup>, and make a disturbance. The people ask the Babylonian, Is your afs male or female? Male, he says. But this is not male. Then says the Babylonian, My afs is male, and no male; but I know him to be mine by the folds in his neck <sup>3</sup>. Oh! say they, every afs has not folds

in his neck. True, says the man of Yrak, neither have you; but I'll have my afs again in spite of your jokes. Upon which he unloaded the beast, and led him away.

## NOTES.

<sup>1</sup> Aghaz, a beginning. Ar.

<sup>2</sup> Ghawga, a cry. Ar. and Perf.

<sup>3</sup> تا گردن The folds in the neck were sometimes in the Magnesian asses, as many as nine. Callimachus tells us, he had one with nine—

“ἐννεάμυχλος ὄνος,”

to which the translator has added one, cum decem plicis. Fragments by Ernesti, 1761.—Fr. clxxx.

ظريف

## THE RETORT PRINCELY.

A VIZEER<sup>1</sup> said one day to the Khalif<sup>2</sup>, when the commander of the faithful was in a good humour, The Khaliphat is departing from you, and a prince<sup>3</sup> with the head of a bear, and a hog, shall reign<sup>4</sup> in your stead. The Khalif replied, For the present, however, I have an afs for a minister, who dares not say nay<sup>5</sup> to my orders.

NOTES.

<sup>1</sup> Vizeer. Arabic.

<sup>2</sup> Khalif. Ar. A title adopted by Abubeker, successor of Mohammed, to which was added Emir, ul Moumenin, by Khalif Omar, who succeeded Abubeker, A. H. 632. Their empire, or the empire of the Khalifs of different families remained from 622 to 1538, when the last of the house of Abbas was taken and put to death by Selim Emperor of the Turks,

<sup>3</sup> Hakeem. Ar.

<sup>4</sup> Buhlul. Ar.

<sup>5</sup> Mabash, *μὴ γένοιτο*, forbid it.

N. B. Hog is Khug, with the guttural softened, as in Humus, ground,  
from

from *χυμὸς*, Greek. A boar was the crest of the York family.

The cat, the rat, and Lovel the dog,  
Rule all England under a hog.

Verfes on Richard III.



## THE CRUEL HUSBAND.

A WOMAN, neither handsome, nor of sweet temper, being ill, fays to her husband, If I die you cannot wish to live, or desire to stay without me. The husband fays, Though you should not die, yet <sup>1</sup> shall I not wish to live.

## NOTES.

Nukté means a quaint conceit, or nice distinction.

<sup>1</sup> Wa illa. Ar.



## EDUCATION OF A PRINCE.

Six persons, of different talents, ~~were~~ wanted for the education <sup>1</sup> of a Prince: A learned statesman, an excellent secretary and penman <sup>2</sup>, a mellifluous poet, an astrologer <sup>3</sup> of pure faith <sup>4</sup>, a facetious companion <sup>5</sup> of general knowledge, and a skilful physician.

NOTES:

NOTES.

- <sup>1</sup> Terbeet. Ar.  
<sup>2</sup> Dibeer raft kulum.  
<sup>3</sup> Munejjeem. Ar.  
<sup>4</sup> اعتقاد Ar.  
<sup>5</sup> Nedeem.  
<sup>6</sup> جامع

واقعه

AN EXTRAORDINARY EVENT.

ONE day David, a prophet, Peace be with him, was sitting in a monastery<sup>2</sup>, when Azrael<sup>3</sup>, the Angel of Death, to whom be peace, came and appeared unto David ; and as soon as  
David

David saw him, O my brother<sup>4</sup>, he said, for what art thou come? and the Angel said, For thy soul, and quickly<sup>5</sup>. David says, Thou didst promise that I should hear from thee before my death. The Angel adds, I have it from the Prophets<sup>6</sup> of Heaven. David asks, What is the message, and the nature of it, for I know it not. Then said the Angel, You shall grow old, which is the first sign of death; secondly, you shall be reduced to skin and bone, your cheek emaciated, your body weak<sup>7</sup>, your back bent, your limbs<sup>8</sup> shall be white, and palsied with grief and vexation, the joints<sup>9</sup> of your neck stiff with pain, your eyes dim with weeping, and your appetite<sup>10</sup> lost and gone, your teeth shall fall out, and your friends

friends die before you. When **David** heard these words of the heavenly orator, he resigned his whole body and soul to the sentence <sup>11</sup> of divine ordination, and died <sup>12</sup>.

## NOTES.

<sup>1</sup> Wakooa, Ar.

<sup>2</sup> Sawma, Ar.

<sup>3</sup> Azrail malak al maut. Malay Dictionary, Marsden.

<sup>4</sup> Akhec, Ar.

<sup>5</sup> Kebez, Ar.

<sup>6</sup> Refullan, Ar.

<sup>7</sup> Zaecf, Ar.

<sup>8</sup> Iaza, Ar.

<sup>9</sup> Mefafyl, Ar.

<sup>10</sup> Afhtiha, Ar.

<sup>11</sup> Ekeza, Ar.

<sup>12</sup> Ja-

<sup>12</sup> Jaoon, Ar.



## ADMONITION.

### THE FIVE GEMS.

ON the banks of the Euphrates re-  
fided <sup>1</sup> five noble personages, and each  
had his enemy and opponent. The  
first personage was Science <sup>2</sup>, and the  
enemy of Science was Arrogance <sup>3</sup>.  
The second was Liberality <sup>4</sup>, and the  
enemy of Liberality was Avarice <sup>5</sup>.  
The third was Good Sense <sup>6</sup>, and the  
enemy of Good Sense was Folly <sup>7</sup>. The  
fourth was Patience <sup>8</sup>, and the enemy  
of

of Patience was Eager Desire<sup>9</sup>. The fifth was Truth, and the enemy of Truth was Falsehood.

NOTES.

<sup>1</sup> Awee, Arabic.

<sup>2</sup> Ilm, Ar.

<sup>3</sup> Tekubber, Ar.

<sup>4</sup> Sekhawat, Ar.

<sup>5</sup> Mesaket, Ar.

<sup>6</sup> Akl, Ar.

<sup>7</sup> Hemaket, Ar.

<sup>8</sup> Sebr, Ar.

<sup>9</sup> حرص Ar.

ظریف

## THE MAN IN THE MOON.

ONE day Sheblee was strolling in the market-place at Baghdad whilst a girl was gazing at the Man in the Moon, and he says to her, What are you looking at ? She says, What are you observing ? He answers, I am half in love ;—and I half intoxicated. Pray, says Sheblee, what wine is this you have here ? and for whom is all this meat ? The girl replies, It is for purification <sup>1</sup> by the Priest in the Temple at twilight <sup>2</sup>, for the use of the Deity. For the use of the Priest <sup>3</sup> you mean,

said

said Sheblee ; wine is the food of the soul, or life ; and God is not the soul, but the Author of it.

#### NOTES.

<sup>1</sup> طور Ar.

<sup>2</sup> Seher, Ar.

<sup>3</sup> Mulla, Ar.

لطيف

#### PRECEDENCE.

HELALÉE the poet, was one day sitting in company <sup>1</sup>, when Nerkis, a thread-bare <sup>2</sup> spouter, came into the room, and sat above him. Helalee asked Nerkis how he could be so rude

as

as to sit above him. Nerkis said, You had so much the air and figure of a decrepit old woman <sup>3</sup>, that I could not help taking precedence of you. Sir, said Helalee, my name is Helal <sup>4</sup>, the new moon, and I bear his <sup>5</sup> likeness on my brow; and my servant's name is Helal. And he is, of course, below his Master, says Nerkis. And Nerkis, said Helal, or Narciss, is the name of a girl, and a girl is confessedly a boy's inferior. How, adds Nerkis, can I be called a girl, when the first syllable of my name is male? And you richly deserve the last, says Helal, that is, Kis, to be beat and pounded in a mortar, which would afford an excellent pastime <sup>6</sup> to the whole company.

## NOTES.

<sup>1</sup> Mejlis. Arabic.

<sup>2</sup> Hemed, decayed, worn out. Ar.

<sup>3</sup> Himmet, Ar. feminine of Him.

<sup>4</sup> Helal abru, with eyes arched like the new moon.

<sup>5</sup> The moon is masculine. See in Fragments of Oriental Literature, p. 115. 1807. Motanabbi's distich in Arabic.

<sup>6</sup> Teman mejlis khoṣṣ wckett gesht. N. B. The English word Jest is from گشت in Persian, and not from Gesticular, in Johnson, or Gesta Romanorum. The above dialogue, or punning match, is like one between Alexander Nequam, Miraculum ingenii, a canon of Exeter, and, it is said, of Gloucester,

H

and

and afterwards abbot of St. Maries in Cirencester, in the reign of King John. He was born at St. Alban's, and applied to the abbot for admission to his monastery—*Si vis veniam.*——The abbot answered, *Si bonus sis, venias, si nequam, nequaquam.* To avoid puns on his name he changed it to Neckam. In his contest with Philip Repingdon, Bishop of Lincoln, who sent him a Latin long and short verse—

Et niger et nequam, cum sis cogno-  
mine Nequam,

Nigrior esse potes, nequior esse ne-  
quis.

To which Neckam answered, in the style of Helalee, syllabically:

Phi

**Phi** nota faëtoris, lippus malus omnibus horis,

**Phi** malus et lippus, totus malus ergo Philippus.

Vid. Fabricii, Bibliothec. Græca, edit. ult. vol. i. p. 88. de Phi et Πῖ.



THE Devil, it is said, came where Pharaoh was sitting with a bunch of grapes in his hand, and devouring them greedily. When Pharaoh saw the Devil, he said to him, Nobody can cause these grapes to become pearls<sup>1</sup>. The Devil in an instant changed the grapes into pearls. Upon which Pharaoh expressed

pressed great astonishment, and cried,  
O miraculous power! thou can't do  
what no man can. The Devil struck  
Pharaoh a blow on the throat, and  
said, To me, as prince of all power,  
belongs the art of performing what  
others can't do, to which you are fool  
enough to make divine pretensions<sup>2</sup>.

## NOTES.

<sup>1</sup> Murwareed.

<sup>2</sup> دعوي, pretension.



A BLIND man in a dark night had  
a lamp in his hand and a pot on his  
shoulder<sup>1</sup>, when some one asked him of  
what

what use a-lanthorn was to him, who could not distinguish light from darkness. The blind man smiled, and said, The use of a lamp is not only to him that holds it, but also for any mad<sup>2</sup> fellow near me, that could possibly run against me, and break my pot.

## NOTES.

<sup>1</sup> Sabooee ber doosh dasht. Sa-  
booee, Ar.

<sup>2</sup> Kurdilan, Ar. Perf.

ظریف

Mahman was one day in the house of a dervise, which was so beautifully adorned with fruits and flowers, and so full of sweet sounds from invisible instruments, that he thought himself enchanted, and was cautious how he pronounced the name of God, or his Prophet, lest he should break the charm, and the roof<sup>1</sup> fall on his head.

NOTES.

In Sidney's Letters there is something very like this told of a lady, who finding herself in a very beautiful place near Rome, was alarmed, lest  
any

any of the company should pronounce the word Jesus, and dissolve the enchantment.

<sup>1</sup> Ke sekf ber fer eftad. Sekf, A.

ظريف

MAZAHAKÉE came into my garden yesterday, and I gave him some grapes. O Sir, said he, this is a real kindness <sup>1</sup>, to give me your fine grapes, of which you might make wine, and that gratis. O, said I, you mistake, my grapes <sup>2</sup> are wine <sup>3</sup> ready made.

#### NOTES.

<sup>1</sup> Ihfan, Ar.

<sup>2</sup> Engoor men shééré aft.

H 4

<sup>3</sup> Sheéré

<sup>3</sup> Sheeré. N. B. The Spanish wines Xeres and Seges are wines with Persian names—Segee شِغِی—Sheeré شِیِرِه Xeres, Sherry.



BERZAKAN said, Is there any thing more valuable than these three things, youth, age, and health without medicine? Yes; an intelligent mind<sup>1</sup>. By no means, said Berzakan, unless to the fourth<sup>2</sup> you add the third.

#### NOTES.

<sup>1</sup> Meht, Arabic.

<sup>2</sup> Mehta jan, sound mind in a sound body; which makes Juvenal's

' Mens

' Mens sana in corpore sano.'

## FIGURATIVE LANGUAGE.

ONE said to a Courtezan, <sup>1</sup> It is well known, that you made a voyage of pleasure with Sheikh Sadee of Shiraz. She answered, Alas! in <sup>2</sup> that whirlpool a thousand ships go down, and not a plank of them is to be seen on the shore.

### NOTES.

<sup>1</sup> Maloom shud ke ber too Sheikh Sadee Shirazee hem guzer kerdé and.

<sup>2</sup> Direegha der een wertet kishtee furud shud hezar, ke neshud tekhté ber kinar.

واقوع

واقص

THE TALISMAN.

A very beautiful woman <sup>1</sup> of Samarcand <sup>2</sup> being sick <sup>3</sup>, her husband ran all over the city in search of a physician, of which there were many in the place. The husband possessed a Talisman <sup>4</sup>, on rubbing which a Jin, or Demon appeared, who asked him what he wanted, and said, I am the slave of that magical image you possess <sup>5</sup>, and you need only issue your commands, and they shall be obeyed. Tell me, said the husband, if the physician, at whose door I stand, can cure  
my

my wife. The Jin<sup>6</sup> answered, Look, and judge for thyself. The husband turned his head, and saw innumerable ghosts<sup>7</sup> flitting<sup>8</sup> before the door of the physician. Alarmed at so unpromising an appearance, he passed on to a second, and a third medical door, with no better hopes of confidence. At length he arrived at a fourth, where there were only two ghosts, and they little children; upon which he went boldly into the house and told his wife's case, and was on the point of taking the physician home with him, when he heard from his own mouth that he had been but two days in Samarcand, and had had but two patients, and they were two small girls; upon which the husband returned home in despair,

and

and found his wife unexpectedly<sup>9</sup> recovered.

# NOTES.

<sup>1</sup> زن که بخوي حسن و جمال

<sup>2</sup> A city of the province Mawer'an-nahr, or beyond the river (Oxus), taken by Jenghis Khan in 617 A. H. and inhabited by Tamerlane A. H. 771.

<sup>3</sup> بیمار شد

<sup>4</sup> طلسم A.

<sup>5</sup> واري P.

<sup>6</sup> دیو Ar. جن P.

<sup>7</sup> خالات A.

<sup>8</sup> تفرش کردن A. P.

<sup>9</sup> الى الفور A. quickly.

## نقل

## ORIGIN OF A TAX.

THE Jews of Constantinople disputing with the Turks on the subject of Paradise<sup>1</sup>, contended for the sole right of admission into the Garden of Eden<sup>2</sup>. And pray, said the Turks, where shall we be placed? The Jews did not dare say, that the Turks were to be entirely excluded<sup>3</sup>, but that they should be on an eminence, without the walls, commanding a view of the interior<sup>4</sup>. This made some noise, and came to the ears of the Grand Vizir, who said, If we are to be without,

we

we shall want tents<sup>5</sup>, and it is but fair and right that they should furnish them. Since that time the Jews of Constantinople have been taxed over and above the customary impositions, to provide tents for the Grand Signior.

## NOTES.

<sup>1</sup> ابواب الجنة Abwab al Jennet.  
See The Gate of Paradise—a thin folio.

<sup>2</sup> Jenneti Aden.

<sup>3</sup> Mehroom, Ar.

<sup>4</sup> Meeana ferace.

<sup>5</sup> Kheeam خيام

## واقوع

It is said, that as a Prophet<sup>1</sup> was travelling<sup>2</sup> on the road, three persons in company came unexpectedly on 'a treasure of two javelins<sup>3</sup> of gold ; Upon which the Prophet observed, Riches are a snare to the unwary, and the gold of this world is destruction<sup>4</sup> to all that seek it. One of the men left the other two to go to the city and buy provisions, and as he went, be-thought himself, that by poisoning<sup>5</sup> the bread, he should get the whole treasure for his single share. He accordingly executed his design. The other two said, whilst he was absent,

Let

Let us kill him when he comes back, and divide the gold between us. And on his return they put him to death, and ate the poisoned bread he had brought, and expired. And when the Prophet came up with them, he found all the three bodies lying on the ground dead <sup>6</sup>, and a melancholy instance of the truth of his own remark.

## NOTES.

<sup>1</sup> مہتر عیسیٰ Muhter Efa. An anecdote of Our Lord current in the East.

<sup>2</sup> Beraé meeruft.

<sup>3</sup> Khyfhti zer.

<sup>4</sup> ہلاک helak. Ar.

<sup>5</sup> Ké hem doora zeher dehem ta hem doo khyfhti mara bashed.

<sup>6</sup> Her fé tenra merdé deed.

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## ADDITIONS.

Line 6, page 12.—Introduction. See Major Rennell Geography of Herodotus, p. 286.

P. 25.—See Plate 110.—Voyage Pittoresque de la Grece le jeu de Jereedé.

P. 74.—See Lycophron, v. 1291, who calls the men of Carne dogs.—Καγνίται Κύνες.

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ALSO

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TRANSLATED WITH NOTES AND PLATES.

