

**Observations made on a tour from Bengal to Persia, in the years 1786-7.
With a short account of the remains of the celebrated palace of Persepolis
... / by William Francklin, ensign on the Hon. Company's Bengal
establishment.**

Contributors

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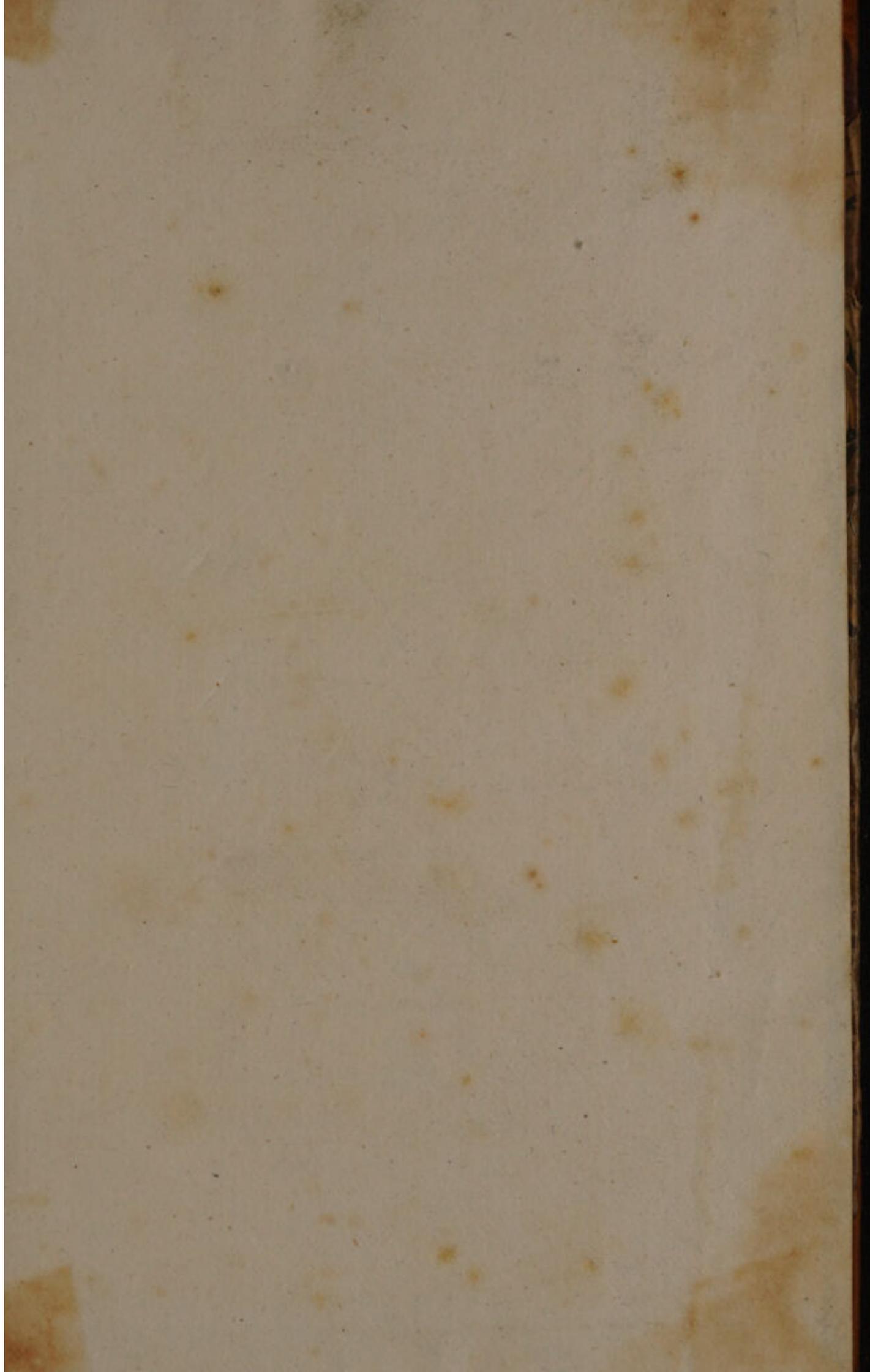
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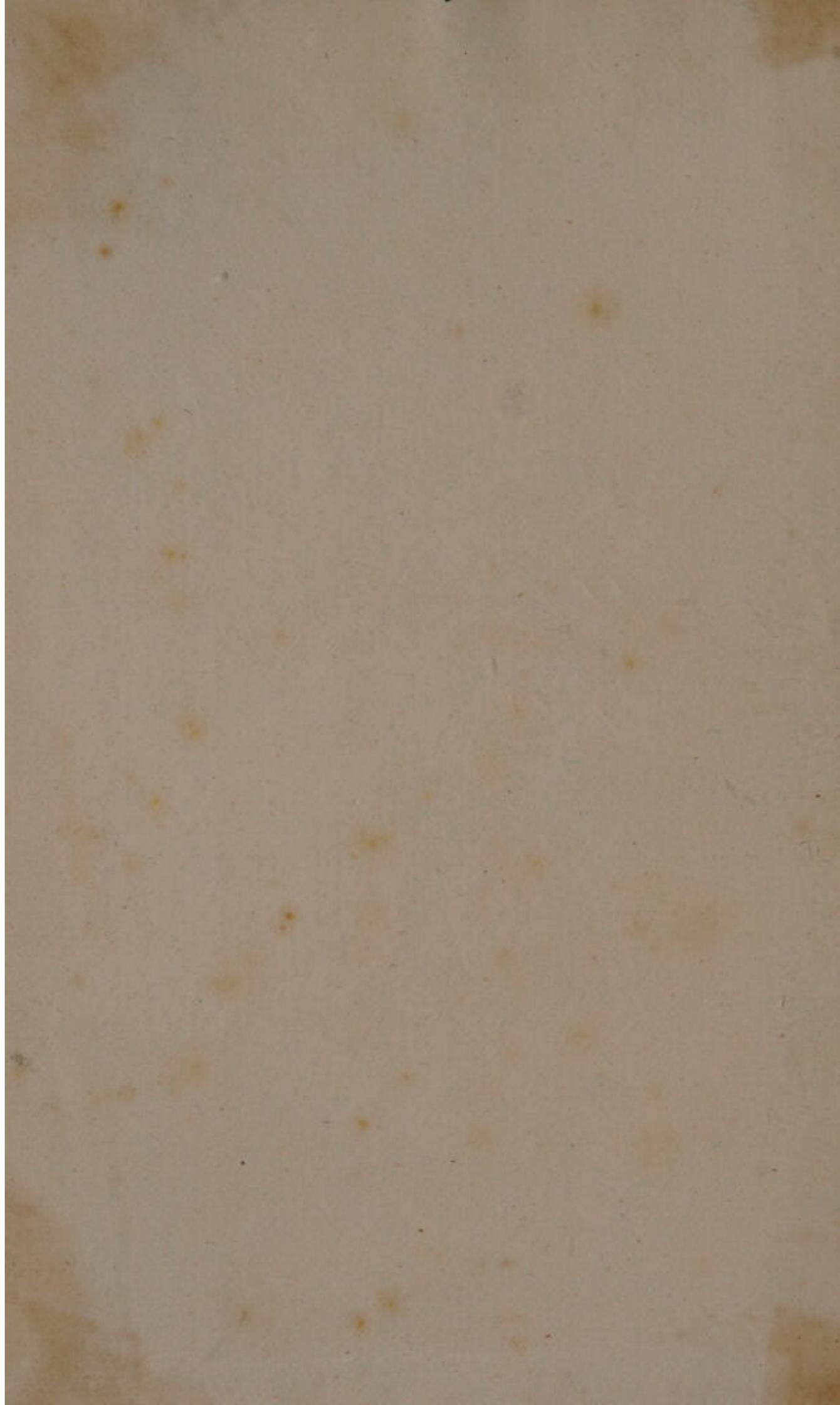


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OBSERVATIONS

ON THE

TEMPERATURE IN PERSIA,

IN THE YEARS 1785-7.

BY

JOHN FRANKLIN,

OF THE ROYAL NAVY.

LONDON,

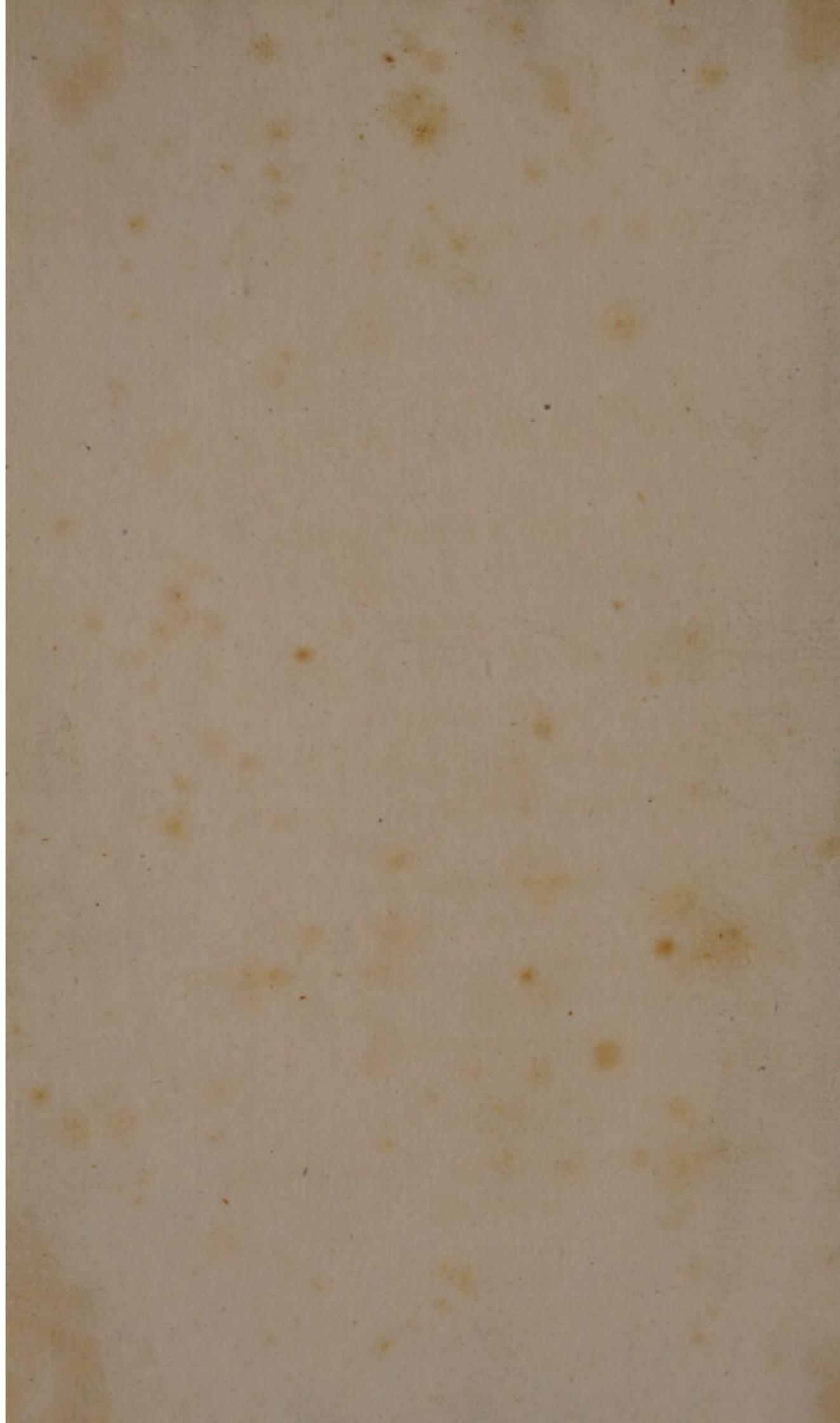
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1785

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1785



OBSERVATIONS
MADE ON A TOUR FROM
BENGAL to PERSIA,
IN THE YEARS 1786-7.

WITH A SHORT ACCOUNT OF
THE REMAINS
OF THE CELEBRATED
PALACE OF PERSEPOLIS,
AND OTHER INTERESTING EVENTS.

By WILLIAM FRANCKLIN,
ENSIGN ON THE HON. COMPANY'S BENGAL ESTABLISHMENT;
LATELY RETURNED FROM PERSIA.

LONDON:
PRINTED FOR T. CADELL, IN THE STRAND.
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TO THE RIGHT HONOURABLE
CHARLES EARL CORNWALLIS,
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,
GOVERNOR-GENERAL OF INDIA, &c. &c. &c.

T H I S W O R K

IS RESPECTFULLY DEDICATED,

BY

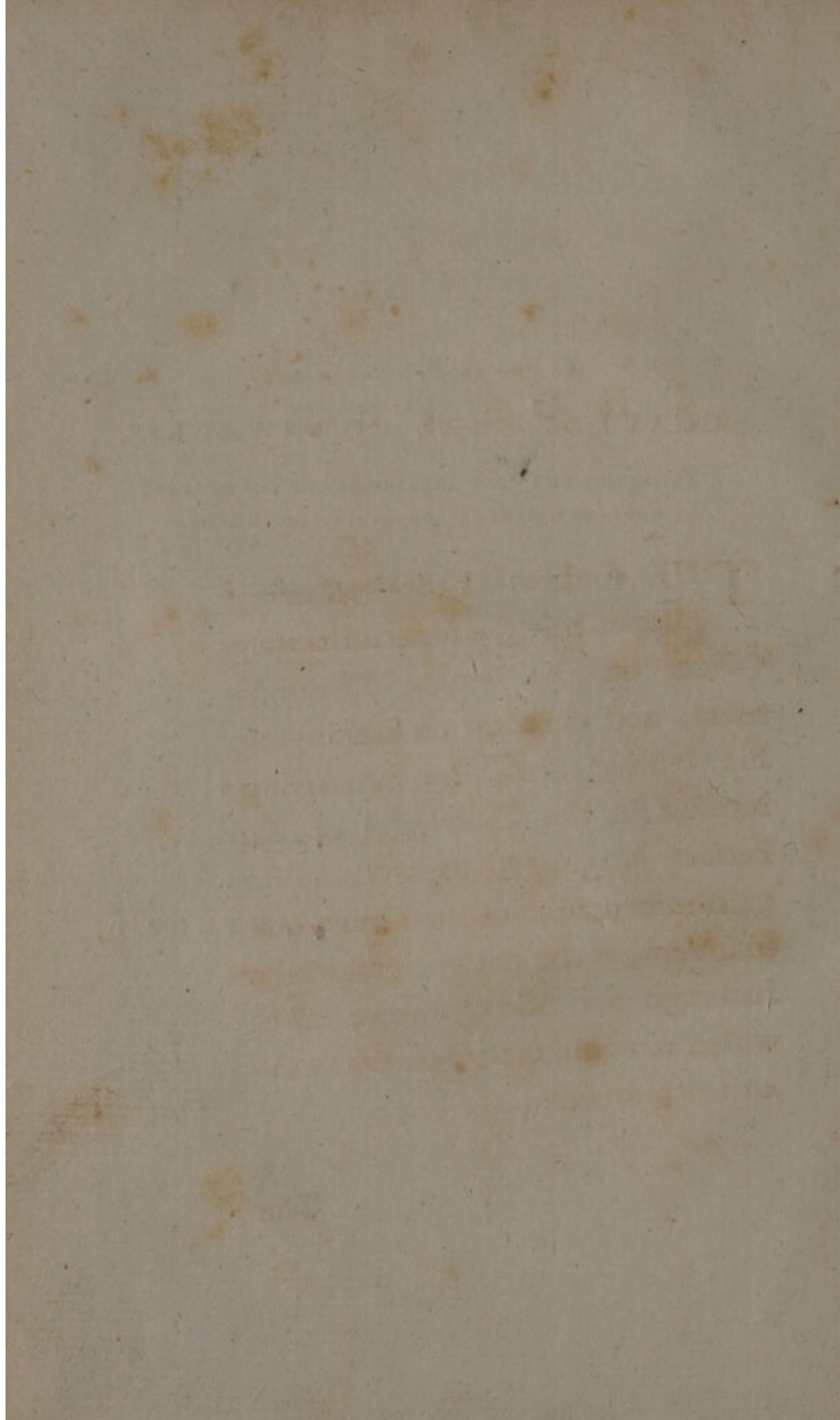
HIS LORDSHIP'S

MOST OBEIENT, AND

MOST HUMBLE SERVANT,

CALCUTTA,
November 13, 1788.

THE AUTHOR.



P R E F A C E.

THE Author of the following Pages being a supernumerary Officer on the Bengal Establishment, and desirous of employing his leisure time, by improving himself in the knowledge of the Persian language, as well as to gain information of the history and manners of the nation, obtained a furlough for that purpose; from which circumstance these OBSERVATIONS arose.

The

The advantages he obtained during a residence of eight months at Shirauz, by being domesticated with the natives, and living entirely as one in a family, will, he hopes, make this attempt acceptable to his readers, and gratify their curiosity with respect to many of their manners and customs, which have not heretofore been so fully made known by other European travellers.

The ideas contained in that part of the Work relative to the celebrated ruins of Persepolis, arose to the Author as he viewed them:—a much more perfect and accurate account might have been given of them, had his situation afforded him

him the means of procuring the necessary implements, and assistance, for taking views, and measurements upon the spot.

The latter part of his Remarks, containing the Revolution at Bufsora, and the Transactions relative to the situation of Persia from the decease of Nadir Shah until the present year, will probably be deemed most interesting to the Public, as they serve in some measure to fill up a chasm in the history of Persia from that period. This consideration, added to the request of many of his partial friends, first suggested to him the idea of a publication, and gave him confidence that it would prove acceptable to his country-

countrymen. Should it be so fortunate as to meet with their approbation, the author will deem himself amply repaid for the fatigue, and other inconveniencies he has experienced in the course of the expedition.

WILLIAM FRANCKLIN.

OBSERVATIONS

MADE ON A TOUR FROM

BENGAL TO PERSIA.

In the Years 1786-7.

ON the 27th of February 1786, I embarked on board the ship Yarmouth, Captain Greenly commander, for Bombay, in my way to Persia, having obtained a furlough from the Council, for three years.

On the 7th of March we left the Sailed.
pilot.—22d March made the land,
about 12 o'clock P. M.—ran past
our port in the night about twelve
B miles:

miles:—23d, all day nearly becalmed; anchored at six in the evening:—24th, at day light, made sail; at seven saw the flag-staff at Point de Galle; at twelve, went on shore.

Point de
Galle.

Point de Galle is a small fort, situated on the south-west side of the island of Ceylon, belonging to the Dutch East India Company, and has a commandant and a small military force; the commandant is subject to the orders of the governor of Columbo, the chief residency on the same island; the inhabitants, excepting the Dutch, are a mixture of Malabars and native Portuguese; but great numbers of the latter, especially of the lower class of people. There is a tolerable tavern here, the only one in the place;

the living very cheap. Here is little trade at this place, excepting on account of the Dutch Company. Topazes, amethysts, and other precious stones, are found on the island of Ceylon, and brought here for sale; but it is dangerous to purchase them, when set, without being skilled in those commodities; the people who sell them being very expert in making the false stones appear like true ones, by colouring them at the bottom. No kind of spice, nutmegs, or any other rarities for which this island is so celebrated, are to be met with at this place; nor did we, on our approach to the island, perceive any of those odoriferous gales described by travellers, as exhaling from the cinnamon and other spices with

which this island abounds. The harbour is circular; at the entrance of it lie many rocks, just above the surface of the water, which make it very dangerous for strange ships to go in, without a pilot; the waves beat with amazing violence against the fortifications. Along, and almost all around the harbour, are the country-houses of the inhabitants, which have a pleasing effect to the eye; the road to these, by land, is through a grove of coconut trees, which forms an agreeable shade. However, this place must be very unhealthy, as very high hills lie close behind the houses, and exhale noxious vapours both morning and evening, which make it very precarious to the inhabitants in point of health; they
are

are in general sickly, but particularly Europeans. I observed, in the course of a few hours stay on shore, several people whose legs were swelled in a most extraordinary manner; this the natives account for, from the badness of the water, and the vapours which arise from the adjoining hills. I have heard that the inhabitants of Malacca are liable to the same disease, and from similar causes.

Fish is to be had here in great plenty; poultry of all kinds is very scarce; the fruits are chiefly plantains, pine apples, and pumple noses; the cocoa nuts are also in great plenty and very good; the bread is tolerable, but the butter execrable, it being little better than

train oil; and indeed this is the case in all the Dutch settlements, and most other foreign ones, the French and English excepted.—We slept on shore that night; and, not being able to sell any part of the cargo, the next morning went on board, and sailed immediately.—On the 29th saw the land a little to the eastward of Cape Comorin, and the 31st of March came to anchor in the roads of Anjengo, where we found the Company's ship the Duke of Montrose, waiting for a cargo of pepper.—On the 1st of April went on shore at day-light, and returned on board in the evening.

Anjengo.

Anjengo is a small fort and English residency, the first that you arrive at upon the Malabar coast from
Cape

Cape Comorin: the inhabitants are Malabars and native Portugese, mixed. It is reported to be one of the first places in India for intelligence, and the English have received great service from it in that respect during the late war; it would be still more advantageous if the road to Europe by way of Suez was open, but that has been for some time shut up, on account of some unhappy differences. At Anjengo there is a post to several parts of India; this is but lately established.—On the 2d of April, failed; 6th, saw a ship at anchor in Cocheen roads, which we could not enter, being driven off by the most violent gale of wind I ever experienced; it lasted six and thirty hours without cessation, the sea running moun-

tains high. Fortunately, the ship received no damage, excepting the loss of the main yard, which was broken in two. On the 8th we found ourselves, by observation, to the northward of our port: on the 9th, came to anchor in Cocheen roads, and went on shore immediately.

Cocheen.

Cocheen is a large settlement belonging to the Dutch East India Company. It is very populous, and a place of great trade; the inhabitants are a mixture of a variety of Eastern nations, being composed of Malabars, Armenians, Persians, Arabians, Jews, Indians, and native Portuguese. The Jews occupy a whole village, a little to the westward of the town; they live separate from
the

the rest of the inhabitants: I went into several of their houses, and could not help observing, in this people, a striking peculiarity of features, different from any I had ever seen; a resemblance seemed to run through the whole, as if they were all of one family: they seldom or ever marry out of their own tribe, by which the likeness is preserved, from father to son, for a long time. I am told there is the same similarity of features to be observed amongst the Jews of Amsterdam in Holland, and other parts of Europe. This certainly serves to distinguish them more as an original people than any other. They have a good synagogue here, and are less oppressed, and have more liberty, than in most other parts of the East. The rajah
of

of Cocheen resides here, but lives in an indifferent state, being so much oppressed by the nabob Tippoo on the one hand, and the Dutch on the other, as to have little or nothing left for himself. He is a Gentoo. Cocheen, in former times, was a place of considerable celebrity, and was one of the places pitched upon by the first Portuguese settlers in the East, after the discovery of the passage round the Cape of Good Hope by Vasco de Gama; but that people have now very little left of the vast wealth and power they formerly enjoyed; a revolution of three centuries has reduced them below mediocrity in the general scale of European adventurers. The fort is a very large one, and very well fortified on the land side; towards

wards the sea not so well, but it is secured by a very dangerous bar, which will not admit of ships coming nearer the shore than three or four miles. There are some regular Dutch troops in the garrison, and a few native militia; there was also here part of a French regiment, which the Dutch borrowed during the late war. Provisions of every kind are to be had here in the greatest plenty. The 10th failed; on the 15th, we came to anchor in Tellicherry roads; 16th, having re-
Tellicherry, received a very polite invitation from my friend and school-fellow Mr. Ince, I went on shore, and spent several very pleasant days with him.

Among other places I saw in and about Tellicherry, I had a
view

view of the fortifications, or rather of the regular lines drawn round Tellicherry, for the defence of the place against the Nabob Hyder Ali, during the late war. These lines are exceedingly strong; they take in a space of about three miles and a half in circumference, and are well defended by batteries and redoubts; a river runs parallel to the western angle, which breaking off from thence runs among the hills: here the English troops sustained a severe siege for several years, against the army of Hyder, under the command of Sadik Khan; however, on the arrival of Major Abingdon with a reinforcement from the Bombay settlement, the garrison made a most spirited and successful sally, in which having defeated the enemy
and

and killed great numbers of them, they at length compelled them to raise the siege; obtaining, at the same time, a considerable booty of horses, tents, and elephants. The General of the enemy was dangerously wounded and taken prisoner, and died a few days after, of that and a broken heart, at Tellicherry. I am informed that if he had lived and returned to the presence, he would have been cashiered, as the Nabob Hyder had set his heart on the reduction of the place. He lies buried close to the fort of Tellicherry; a tomb has been erected to him, in which lamps are continually burning, which many Mussulmen visit out of respect to the memory of the deceased. The lines in some parts appear rather
out

out of order, as they have not been thoroughly repaired since the siege of the place, and I am inclined to think a great number of troops would be requisite for their defence against a resolute enemy, owing to their great extent; they are now repairing throughout, as the government entertain an idea of the importance of the place, which is certainly considerable, in case of a war with Hyder, as by his being in possession of it he might greatly injure the other settlements of the English on the Malabar Coast.

The garrison of Tellicherry consists generally, in time of peace, of one battalion of sepoys, a company of artillery, and sometimes a company of European infantry; they
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are also able to raise about three thousand native militia. The view of the country round Tellicherry is very pleasant, consisting of irregular hills and vallies. The boundaries of the English are terminated by the opposite side of the river, and at a very little distance is a strong fortress of the Nabob Hyder; if the lines were once to be forced, the place would soon fall, the fort of Telli-cherry itself having no kind of defence. Tellicherry is esteemed by all who reside there, to be one of the healthiest places in India, Europeans seldom dying there; it is also much resorted to by convalescents: the sea produces plenty of very fine oysters, and provisions of all kinds are to be had in abundance.

I ob-

I observed, in the Company's garden, the pepper vine, which grows in a curious manner, and something similar to the grape; the pepper on it, when fit to gather, appears in small bunches; it is in size something larger than the head of a small pea; the pepper, however, for the Company's ships cargoes, is brought from some distance in the country. Tellicherry also produces the coffee tree.

On the 28th in the evening we sailed, and on the 29th we anchored in the roads of Goa, off the Fort Alguarda.

Goa.

Goa is a large city, and was once populous; it is the capital of the Portuguese settlements on this side
the

the Cape of Good Hope; it is the residence of a Captain General sent from Portugal, who lives in great splendour. The city stands upon the banks of a river of the same name, about twelve miles distant from the entrance of the harbour: the view up this river is truly delightful, the banks on either side are adorned with churches, and country seats of the Portuguese, interspersed with groves and vallies; the river has several pleasing openings as it winds along, its banks are low, but the hills behind rise to an amazing height, and add grandeur to the spectacle, greatly tending also to beautify the prospect. The city of Goa itself is adorned with many fine churches, magnificently decorated; and has

C

several

several handsome convents; the church of Saint Augustine is a noble structure, and is adorned in the inside by many fine pictures; it stands on the top of a hill, from whence you have an extensive view of the city and adjacent country: it is a circumstance that has always been observed, and very justly, that the Portuguese have ever chosen the spots for their convents and churches in the most delightful situations. I have observed it in the Brazils, and the inhabitants of Goa have by no means failed in attention to this point, all their public buildings being well situated. The body of this church is spacious, and the grand altar-piece finished in the most elegant style. The building of the choir is of Gothic
archi-

architecture, and therefore of antiquity. This church has a convent adjoining to it, in which live a set of religious monks, of the order of St. Augustine: some of the brothers of this convent have given popes and cardinals to the Roman See, as appears by their portraits which are hung up in a neat chapel dedicated to St. Augustine, the patron of the order. Adjoining to this church is a convent of religious women, who have taken the veil, and are therefore prohibited from all kind of intercourse with the world: these chiefly consist of the daughters and nieces of the Portuguese inhabitants of the place; and a sum of money is generally given with them, on their entrance into the convent. A little lower, on the

Tomb of St.
Francisco de
Xaviere.

declivity of the hill, stands another church, dedicated to the Bon Jesus, in which is the chapel of Saint Francisco de Xaviere, whose tomb it contains: this chapel is a most superb and magnificent place; the tomb of the faint is entirely of fine black marble, brought from Lisbon; on the four sides of it the principal actions of the life of the Saint are most elegantly carved in basso relievo; these represent his converting the different nations to the Catholic faith: the figures are done to the life, and most admirably executed: it extends to the top in a pyramidical form, which terminates with a coronet of mother-of-pearl. On the sides of this chapel are excellent paintings, done by Italian masters; the subjects chiefly
from

from scripture. This tomb, and the chapel appertaining to it, must have cost an immense sum of money; the Portuguese justly esteem it the greatest rarity in the place. In the valley below is another convent for young ladies who have not taken the veil; out of this convent the Portuguese and others who go there may marry: some of the ladies have small portions, others none. As far as I could learn, the ceremony observed on taking out one of these ladies is as follows: When a gentleman, after visiting often at the grate, shall have chosen one to whom he wishes to pay his addresses, an exchange of rings between the parties is first made; after which the lover is permitted to visit his mistress in the

convent, in the presence of one of the matrons; then if he still holds his purpose, he is obliged to make a solemn promise of marriage, in the presence of the archbishop of the place; which being done, he may take her away whenever he pleases: after which the archbishop marries them. It is, however, to be observed, that the lover, whoever he is, must first make profession of the Roman Catholic persuasion, otherwise no connection would be allowed. I saw three of the young ladies, who were really fine girls, and could not help making some reflections on their unhappy situation; shut up in a wretched convent, where they must pine away their youth, unless capricious chance should befriend

them in the appearance of a husband: and being deprived of the company of men, for whom they were formed to grace society and create affection, they must, if capable of reflection, think themselves most unhappy.

The Captain-General of Goa is also Commander in Chief of all the Portuguese forces in the East Indies. They have here two regiments of European infantry, three legions of sepoy, three troops of native light horse, and a militia; in all, about five thousand men. Goa is at present on the decline, and in little or no estimation with the country powers; indeed their bigotry and superstitious attachment to their faith is so general, that the

Force at
Goa.

inhabitants, formerly populous, are now reduced to a few thinly inhabited villages; the chief part of whom have been baptized; for they will not suffer any Mussulman or Gentoo to live within the precincts of the city; and these few are unable to carry on the husbandry or manufactures of the country. The court of Portugal is obliged to send out annually a very large sum of money, to defray the current expences of the government; which money is generally swallowed up by the convents and soldiery. If other measures are not pursued, Goa must, in a very few years, sink to nothing: though it is evident that the internal decay of the government has been occasioned by the oppression and bigotry of the priests,

priests, and the expulsion of so many useful hands; yet the court of Portugal cannot be prevailed upon to alter its measures, although the flourishing situation of the English and other European settlements (and of which one cause is certainly the mild and tolerant principles adhered to in points of religion, provided it interferes not with the affairs of government) is continually before their eyes. The Nabob Tippo has lately shewn an inclination to attack them, but was suddenly called off by the Mar-ratas: the Portuguese much fear he will return; and should he, there is little doubt but that the place will surrender to him. The glorious times of Albuquerque are now no more; power and wealth have

have long since taken their flight from the discoverers of the East! There was formerly an inquisition at this place, but it is now abolished; the building still remains, and by its black outside appears a fit emblem of the cruel and bloody transactions that passed within its walls! Provisions are to be had at this place in great plenty and perfection; the Captain General lives in great state; he is a well-bred man, and fond of the company of the English, whom he treats with great hospitality.—24th, failed; May 13th saw the lighthouse at Bombay, about nine in the morning.

Bombay.

The island of Bombay is in the possession of the English East India
Com-

Company; it is situated on the Coast of Conkan, in Lat. 19 North, and Long. 72. 38. East; it was granted, as part of the marriage portion with the Infanta of Portugal, to Charles II. The harbour is capable of containing three hundred sail of ships, with the greatest safety: there is also a most excellent dock, in which ships of his Majesty's squadron, and others, are repaired, refitted, and completely equipped for sea. They build also here all sorts of vessels; and the workmen in the yard are very ingenious and dexterous, not yielding to our best ship-wrights in England. This island is very beautiful, and as populous for its size as any in the world; merchants and others coming to settle here from the different parts

parts of the Deckan, Malabar, and Coromandel; as well as the Guzerat country: amongst those of the latter place, are many Persee families; these are descended from the remains of the ancient Gubres, or worshippers of fire: most of the country merchants, as well as the menial servants of the island, are of this faith. They are very rich, and have in their hands the management of all mercantile affairs. Their religion, as far as I could gain any information, is much corrupted from the ancient worship; they acknowledge that several Hindoo forms and ceremonies have crept in amongst them, probably in compliance to the natives, in order to conciliate their affections. I have heard it observed, however, that
the

the Hindoo religion does, in itself, bear some analogy to the ancient Persian worship: it seems their sacred book, the Zend, which is said to have been written by their celebrated prophet Zerduſht (called by us Zoroaſter), is at preſent only a copy of a few centuries; which muſt, of courſe, invalidate its authenticity; as that prophet, according to the Persian hiſtorians, lived more than three thouſand years ago; and indeed it is an indiſputable fact, that what religious books were in being at the time of the Grecian conqueſts of that country, were carefully collected and burnt, by the expreſs orders of Alexander, and were totally deſtroyed at the ſubſequent conqueſts of that country by the Saracens: at which period
alſo

also happened the introduction of the Mahomedan religion. By these means their religion and language underwent a total change, the very traces of both which have long since disappeared, as is evident by the many fruitless efforts made to decypher those inscriptions still discernible on the walls of Persepolis, bearing not the least analogy to any character now existing. Hence it may be inferred, that what is now given as the ancient character and language of this celebrated people, is no more than an invention of a later date, and there remains not a probability that their real Zend will ever be known. The island of Bombay is about eight miles in length, and twenty in circumference: the most remarkable

able natural curiosity the island produces is a small fish; this fish, according to the description of a gentleman who has seen it, and from whom I received my information, is in form somewhat like a muscle, about four inches long, and has upon the top of its back, and near the head, a small valve, on the opening of which you discover a liquor of a strong purple colour, which, when dropped on a piece of cloth, retains the hue. It is found chiefly in the months of September and October; and it is observed the female fish has not this valve, which distinguishes the sexes. It is not improbable to suppose that this fish is of the same nature as the ancient Murex or shell fish, by which the Romans attained

attained the art of dyeing to such perfection; and is similar to that found formerly on the coasts of Tyre. The Company's forces at this Presidency consist of eight battalions of sepoy, a regiment of European infantry, and a corps of European artillery and engineers. During the late long and very severe war, the Bombay troops have distinguished themselves in a peculiar manner, and the campaign of Bedanore, and the sieges of Tellicherry and Mangalore, will long remain testimonials of high military abilities, as well as of their bravery and patience under severe duty. The breed of sheep on this island is very indifferent, and all the necessaries of life are much dearer than in any other part of
India.

India. A work on this island is worthy of observation; it is a causeway on the southern part, about a mile in length, and forty feet in breadth, eight of which on each side are of solid stone; the remainder in the centre is filled up with earth, a cement of clay, and other materials; the whole forming such a body as will endure for many ages. This work keeps up the communication with the other parts of the island during the season of the Monsoon, which would otherwise overflow it, and cause infinite damage.

Dec. 13th, after being detained seven months at this island, for want of a passage, I at length embarked on board an Arabian ship,

D bound

bound for Buffora, in company with Captain Mitchell and Lieuts. James and Curry, of the Madras military establishment, who were on their way to Europe over land. We had on board an exact epitome of Asia, being a collection of Armenians, Persians, Arabians, Ethiopians, Jews, Greeks, and Indians, who created as much confusion of tongues as at the building of the tower of Babel. On the 24th, in the evening, we saw Cape Rofalgate; and on the 1st of January, 1787, came to anchor in the harbour of Muscat: the entrance into this harbour is truly picturesque; it has a bold shore, with a range of high mountains extending about sixty miles in length from Cape Rofalgate (which is opposite the

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the Scindian Gulph), to Muscat, and forms a very grand natural prospect; the ruggedness of the rocks marking very characteristically the country of Arabia. The inner harbour is guarded by two forts, very indifferently situated. Muscat itself is a place of considerable trade, as well with the Arabian and Persian Gulphs, as with Surat, Bombay, and the Coasts of Malabar and Coromandel. The town, as is usual in most Eastern countries, is badly built, and the streets very narrow; they have, however, a good and well furnished bazar, roofed at the top; the streets cross each other at right angles, and to each is allotted its particular merchandise for sale. Muscat lies in lat. 23. 15. N. oppo-

sitie to the Gulph of Ormuz, and is governed by an Imaum, or independent prince, over the province of Oman, of which Muscat is the capital. This province of Oman is a part of Yemen, or Arabia Felix; the Imaum resides at a distance of two days journey inland, where he lives in splendour; his Vakeel Sheick Khulfaun received us with great civility. The whole country round this place is one continued solid rock, without a blade of grass, or any kind of verdure to be seen; but this barrenness the natives affirm to be amply recompensed by the fertility and beauty of the inland country; as indeed it ought to be. The reflection of the sun from these rocks must necessarily cause intense and almost insupportable heats, which

which during the summer season are so great, that all the natives, who are able, retire inland as soon as they commence; this, added to the fatal effects of the small-pox, for which they have no cure, being ignorant of the application of medicine, causes the people in general to be afflicted with disorders in their eyes; so much so, that you scarcely meet one person out of three, who has not visibly suffered from either of the causes above mentioned.—Several Gentoo merchants reside here, for the convenience of trade; also a broker on the behalf of the English East India Company; but the government will not admit (though often urged to it) of any European factory being established. The police in Muscat is

excellent.—On the 25th of January, Captain James Mitchell, our fellow-passenger, died, to the great grief of us all: we interred him the same day, on shore, at Muscat; a Dutch ship lying in the harbour, commanded by Captain Stewart, saluted the corpse on going on shore with nine guns, as did also an English snow, there at the same time. His funeral was as decently conducted as circumstances would admit, and every attention possible was paid to his remains. On the 26th we sailed for Buffora. On the 4th of February, we also lost Lieutenant Thomas James, another of our companions; whose body we committed to the deep. Shortly after, Mr. Curry and myself, who were the only two remaining, fell sick of violent fevers, which

which lasted near a month, and reduced us so much, that we had reason to expect the same fate. On the 28th of February, arrived at Abu Shehr. Lieutenant Curry and myself went on shore, where we were received by Mr. Galley, the Company's resident at that place. Abu Shehr is a small sea-port town Abu Shehr. on the coast of Persia, and is under the government of a Sheick, who is tributary to Shirauz. The English East India Company have a factory here, but I believe little business is carried on, owing to the ruinous state of Persia; caravans come frequently to this place from Shirauz, and bring the commodities of that city, which are exported to different parts of India. On the 9th of March, my good friend,

Lieutenant Curry, quitted me, and proceeded to Buffora: our parting was painful to us, as we had lately experienced many trying scenes together, which cemented our friendship; but our separate destinations made it necessary.—An opportunity offering shortly afterwards of proceeding to Shirauz, I eagerly embraced it, although not yet quite recovered from my fever, and accordingly determined to set out with a cafila or caravan, just then on the point of departure. On the 15th of March, I left Abu Shehr: our cafila consisted of about thirty mules, and twenty or thirty horses; these and camels being the only mode of travelling made use of in this country: our first day's march was about
four

Set out for
Shirauz.

four fursengs, or sixteen English miles; the road at setting out lay over a barren plain, but the latter part of the way coming to some verdure, we halted at a place called Checanduck. The Persian furseng is the *παρασανγα* *Parasanga* of the Greeks, and is equal in measurement to nearly four English miles. The 16th, we travelled four fursengs, the most part in the night, and arrived about eight o'clock in the morning, near Berazgoon, a considerable and populous village, surrounded by a brick wall, and flanked with turrets; under the dominion, and dependent of, Shirauz.—Halted that day and the next, for the purpose of shoeing the horses and mules belonging to the cafila, preparatory to our ascending the
moun-

mountains, which we were now approaching. 18th, Moved at four in the morning, and about eight encamped near the village of Dowlakie, distance three fursengs. 19th, Moved at four in the morning, and a little after six entered the narrow pass which is the road to the four mountains, and is exceedingly difficult, from the great number of loose stones. At nine encamped at some distance on the other side of the village of Dowlakie, at the foot of the first mountain. We reckoned this day's journey three fursengs. The heat of these three last days was excessive; but they told me it would soon be changed to a piercing cold. 20th, Marched at four in the morning, and began
to

to ascend the first mountain, which is very high, and the road almost impassable, from the vast number of large loose stones that had fallen down on each side in the way: near two miles of the latter part of the ascent is almost perpendicular, and so very narrow as only to admit of one person or beast of burden passing at a time: the scene was truly disagreeable and even dangerous, from the steep precipices, and frequent slipping and falling of the horses and mules; our only means of safety on one side depending on a small parapet wall, about three feet high; on the other the mountain towering up into the clouds strikes the beholder with an awful dread; a broad and rapid river runs at the bottom, which by its roaring
adds

adds to the terrific grandeur of the scene. Having at length attained the summit, we were surpris'd by the appearance of a level extensive plain; whereas, after climbing such a height, we might naturally have expected a descent. This plain is about four fursengs, or sixteen miles, in extent; it is situated between the mountains, and abounds in game, particularly the red-legged partridge, which we saw in great abundance.—A little after nine we encamped at the village of Khisht; we here began to experience a sensible alteration in the weather. At Dowlakie, in the valley below, we were almost scorched to death with heat; whereas the air on the top of this mountain, and the plain of Khisht, is very sharp and piercing;
distance

distance three fursengs. 21st, Being the Persian festival of the Nooroze, or New Year's Day, we halted. In the ancient times of Persia this day used to be celebrated with great joy and festivity throughout the empire, and has since been kept as such under the Mahomedan government. The people of the cafila made themselves as merry as their circumstances would admit of; and although in general the food of these people is no more than a few dates and butter-milk, yet on this occasion, the Cheharwadar, or master of the cafila, sent to the neighbouring village, and procured some mutton, which he gave to his men, and partook with them of a comfortable pilau. 22d, Moved at four in the morning; about six ascended the
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the second mountain, which is still higher than the former, but the road not so dangerous: we arrived, about nine, at the village of Comarige: at this place the Rah Dar, or toll-gatherer, demanded *one toman* (about thirteen rupees), as a toll, although the custom for every passenger, whether European, Jew, or Armenian, is only one piastre, which is equal to one rupee. He alleged that I was a Feringy (Christian), and therefore ought to pay more: as I had no resource, I should have been obliged to comply, had not the master of the cafila opposed the imposition, and threatened to complain on our arrival at Shirauz; on which the toll-gatherer desisted. This day we travelled three fursengs. 23d, Moved at four in the morning; about

about nine arrived at the city of Kazeroon, distance five fursengs. 24th, Proceeded at five, and at half past eight arrived at the foot of the third mountain, situated on the confine of the plain, where the city of Kazeroon is built; distance three fursengs. 25th, Moved at four in the morning, and began to ascend the third mountain, which although not so high and steep as the two former, yet is sufficiently so to make the ascent uneasy and difficult; a great part of the road on one side is made of masons work entirely, the materials hewn out of the mountain: it has a parapet wall of about three feet high, like the former: its ascent is winding. About eight o'clock we arrived in a most delightful valley, by an easy and gentle

gentle descent; entirely covered with a species of the oak and birch, which being situated between two high mountains, is extremely pleasant; the air began now to be piercing cold, and we perceived the snow lying very thick on the mountain before us, which we were to pass the next day; proceeded on through the valley, and encamped about nine o'clock at the foot of the fourth and last mountain, in our journey to Shirauz; distance travelled this day three fursengs. 26th, Marched at two in the morning, and began to ascend the mountain, which the Persians call the Peera Zun, or the old woman, by way of distinction. This is higher than all the former, and near twelve miles in length; we were near five hours
in

in gaining the summit, when a prospect opened to our sight, scarcely to be equalled in beauty, nor can imagination well conceive a more delightful one; although we beheld it whilst the ruggedness of winter was not yet well worn off, still the great quantity of wood on its side denoted it to be a most delightful place for a summer residence; the view from the top is most strikingly romantic, the three preceding mountains seeming beneath your feet; the summit is covered with snow, and in many places where the rain had fallen, was ice of considerable thickness. Below, on each side, we beheld the vallies all opening to the beauties of spring, well watered by running streams, the great lake on the plain of Ka-

E zeroon

zeroon appearing in its full extent. I cannot but confess, that the fatigues of the former part of the way were amply made up by the delightfulness of this prospect, the sharp clear air giving an increase of cheerfulness and hilarity to my spirits. By a steep descent we gained the plain below in about half an hour, and at nine o'clock encamped near the village of Desterjin.—This day we travelled four fursengs and a half. 27th, Moved at four in the morning; at a little after eight, arrived at the village of Khoon Zineoon: near this village runs a very pleasant river, which extends to Shirauz. Mr. Niebuhr has laid this down as the *Rodheuna*, probably from the people who gave him his information, calling it *Rood Khoona*, as
that

that name in Persian implies a stream, or river; the natives of the place mentioning it by the appellation of Rood Khoona Zineoon, or the river of Zineoon. 28th, Moved off at four, and at half past nine arrived at a caravanferai in ruins, near the village of Chinar Rehadâr. This day we travelled four fursengs. 29th, Moved a little after five, and at nine arrived in safety, by the blessing of God, at the city of Shirauz, the place of my destination, four fursengs.

Shirauz, the capital of Farfistân, Shirauz.
or Persia Proper, is situated in a valley of great extent and surprising fertility; this valley is twenty-six miles in length, and twelve in breadth, and is surrounded on all

Latitude.

sides by very high mountains: it lies, according to Mr. Niebuhr, in $29^{\circ} 30' 31''$, about a hundred and ninety-six miles to the North East of Abu Shehr. The purity of the air of this place has at all times been celebrated, and with great justice. The city in circumference is one furseng and sixty measured paces; the fortifications, considering the country, are tolerably good; a wall extends quite round the city, five and twenty feet high, and ten thick, with round towers at the distance of eighty paces from each other. Shirauz has a most excellent dry ditch around it, the work of the late Vakeel Kerim Khan; it is sixty feet in depth, and twenty in breadth, and would alone, exclusive of the other works, enable
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the city to hold out a long time against any power in Persia, where artillery is but little known, and less used. The city of Shirauz has six gates, of which the following are the names: 1st, Derwaza Bâg Shâh; 2d, Derwaza Shah Meerza Hamza; 3d, Derwaza Sadi, so called from its leading to the tomb of that celebrated poet; 4th, Derwaza Cufsub Khâna, adjoining to the flesh-market; 5th, Derwaza Shadaïe; 6th, Derwaza Kazeroon, leading to that city: each of these gates has an appointed guard allotted to it, of one hundred men; and four Khans or officers, who every morning and evening attend at the citadel in order to pay their compliments to the Khan, or in his absence to the Beglerbeg. It is the duty of these

guards to prevent all persons departing from the city who have not permission so to do; and if any person, obnoxious to government, escapes, the officer's head answers for it. I was frequently stopped by them in going out, before I obtained an order from the government to have free egress and regress whenever I pleased. The gates of the city are shut at sunset, and opened at sunrise, during which periods no person is permitted to pass in or out.

The Citadel. Within the city, at the upper end, nearest to the gate Bâg Shâh, stands the Citadel, which is built of burnt brick, and is a square of eighty yards circumference, flanked with round towers, and encompassed with

with a dry fosse of the same breadth and depth as that of the city; this is called by the Persians the Ark, and is also the work of Kerim Khan; here Jaàfar Khan, the present possessor of Shirauz, resides; it also serves occasionally as a state prison. At the door of the Ark is a painting, done in very lively colours, representing the combat between the celebrated Persian hero Rostum, and Deeb Sifeed, or the White Demon. The story is taken from Ferdoufi's Shah Nama, and the figures are at full length, but ill proportioned. Opposite to the citadel, in a large handsome square, is a gallery where the Khan's music, consisting of trumpets, kettle drums, and other instruments, plays regularly at sunrise and sunset.

When the Khan is in camp, or on a journey, these are always placed in a tent near him: one side of this square leads to the Dewàn Khàn, or chamber of audience, and the other opens into a street which leads up to the great mosque. The Dewàn Khàna is a very handsome building, situated at the upper end of a large garden, to which you are conducted through an avenue, planted on each side with the Persian Chinar tree, a species of the fycamore.

Chamber of
Audience.

This chamber is a large building, of an oblong form, with an open front; the inside, about one-third up the wall, is lined with white marble from Tauris, and the ceiling and other parts are ornamented with a beautiful gold enamelled work, in imitation of the Lapis

Lazuli:

Lazuli: there are several pictures in it; two of which, representing the late Vakeel Kerim Khan, and his eldest son Abul Futtah Khan, are tolerably well executed; and I was told by the natives that they were good resemblances. In front there are three handsome fountains, with stone basins, which are constantly playing. In the great square before the Citadel is the Tope Khàna, or park of artillery: *Artillery.* it consists of several pieces of cannon mounted on bad carriages, most of the guns (which are Spanish and Portuguese, excepting two English twenty-four pounders) are so dreadfully honeycombed, that they would certainly burst on the first discharge.

Shirauz

The Bazars.

Shirauz has many good bazars and caravanferais : that distinguished by the appellation of the Vakeel's bazar (so called from its being built by Kerim Khan), is by far the handsomest ; it is a long street, extending about a quarter of a mile, built entirely of brick, and roofed something in the style of the Piazzas in Covent Garden ; it is lofty and well made ; on each side are the shops of the tradesmen, merchants, and others, in which are exposed for sale a variety of goods of all kinds : these shops are the property of the Khan, and are rented to the merchants at a very easy monthly rate. Leading out of this bazar is a spacious caravanferai, of an octagon form, built of brick ; the entrance through a
hand-

handsome arched gate-way: in the centre is a place for the baggage and merchandise, and on the sides above and below commodious apartments for the merchants and travellers; these are also rented at a moderate monthly sum. About the centre of the above-mentioned bazar is another spacious caravan-ferai, of a square form, the front of which is ornamented with a blue and white enamelled work, in order to represent China ware, and has a pleasing effect to the eye. This building is larger than the former, and is chiefly resorted to by Armenian and other Christian merchants; there are besides separate bazars in Shirauz, for the different companies of artificers, such as goldsmiths, workers of tin, dyers,

ers, carpenters, joiners, hatters, and shoemakers; these consist of long streets, built very regularly, and roofed.

The Jews at Shirauz have a quarter of the city allotted to themselves, for which they pay a considerable tax to government, and are obliged to make frequent presents: these people are more odious to the Persians than those of any other faith; and every opportunity is taken to oppress and extort money from them; the very boys in the street being accustomed to beat and insult them, of which treatment they dare not complain. The Indians have a caravanferai allowed them in another quarter of the city, for which they are also under contribution.

tribution. There is a mint at Shirauz where money is coined in the name of Jaafar Khan, the present possessor, the process of which is very simple, like most in other places of the East, the gold or silver being laid in a dye fitted for the purpose, and struck with a large hammer, which completes the operation. Here also the public Seràfs (or money-changers) set and regulate the exchange of gold and silver.

Shirauz is adorned with many fine mosques, particularly that built by the late Kerim Khan, which is a noble one: being very well disguised in my Persian dress, I had an opportunity of entering the building unobserved; it is of a square

Mosque of
Kerim Khan.

square form; in the centre is a stone reservoir of water, made for performing the necessary ablutions or washings, previous to prayer; on the four sides of the building are arched apartments allotted for devotions, some of the fronts of which are covered with China tiles; but Kerim Khan dying before the work was completed, the remainder has been made up with a blue and white enamelled work of the kind before described. Within the apartments, on the walls, on each side, are engraved various sentences from the Koràn, in the Nuskhi character; and at the upper end of the square, is a large dome with a cupola at top, which is the particular place appropriated for the devotion of the Vakeel; this is lined throughout

out with white marble, ornamented with the curious blue and gold artificial lapis lazuli, and has three large silver lamps suspended from the roof of the dome: here mullahs or priests are constantly employed in reading the Koran. This mosque has very good detached apartments, with places for ablutions and other religious ceremonies; at a little distance, on the outside, the late Vakeel had laid the foundation for a range of very handsome buildings, which he designed to have been occupied by mullahs, dervishes, and other religious men; but, dying before the work was brought to perfection, the troubles in Persia since that period have prevented any other persons from finishing them, and in this imperfect

The Musjídí
Noò.

fect state they remain at present, much to be regretted; as it would have added greatly to the beauty of the whole. In the centre of the city is another mosque, which the Persians call the Musjídí Noò, or the new mosque; but its date is nearly coeval with the city itself, at least since it has been inhabited by Mahomedans: it is a square building of a noble size, and has apartments for prayer on each side; in them are many inscriptions in the old Cufick character, which of themselves denote the antiquity of the place; in the centre of the square is a large terrace, on which the Persians perform their devotions, both morning and evening; this terrace is capable of containing upwards of two hundred persons,

sons, and is built of stone, raised two feet and a half high from the ground; there are here two very large cypress trees of an extraordinary height, which the Persians affirm to have stood the amazing length of six hundred years: they are called *Aàshuk Maàshùka*, or the lover and his mistress, and are held by the people in great veneration. The mosque has a garden adjoining to it, and places necessary for performing ablutions.—In another quarter of the city is a square building of a very large size, formerly a college of considerable note, where the arts and sciences were taught; and is the same as that mentioned by Sir John Chardin, who visited this city in the last century. It is now, however, decaying very fast, but

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there are still mullahs and religious men residing in it; at present it goes by the name of Mudruffa Khan, or the Khan's college; but literature and the sciences have long since been neglected at Shirauz, and the present situation of the country does not seem to promise a speedy revival.

The Zoòr
Khàna.

There are places in Shirauz distinguished by the name of Zoòr Khàna, the house of strength or exercise; to which the Persians resort for the sake of exercising themselves. These houses consist of one room, with the floor sunk about two feet below the surface of the earth, and the light and air are admitted to the apartment by means of several small perforated apertures

apertures made in the dome. In the centre is a large square terrace of earth, well beaten down, smooth, and even; and on each side are small alcoves raised about two feet above the terrace, where the musicians and spectators are seated. When all the competitors are assembled, which is on every Friday morning by day-break, they immediately strip themselves to the waist; on which each man puts on a pair of thick woollen drawers, and takes in his hands two wooden clubs of about a foot and a half in length, and cut in the shape of a pear; these they rest upon each shoulder, and the music striking up, they move them backwards and forwards with great agility, stamping with their feet

at the same time, and straining every nerve, till they produce a very profuse perspiration. After continuing this exercise about half an hour, the master of the house, who is always one of them, and is distinguished by the appellation of Pehlwaùn, or wrestler, makes a signal, upon which they all leave off, quit their clubs, and, joining hands in a circle, begin to move their feet very briskly in union with the music, which is all the while playing a lively tune. Having continued this for a considerable time, they commence wrestling; but before the trial of skill in this art begins, the master of the house addresses the company in a particular speech, in part of which he informs the candidates, that as
they

they are all met in good fellowship, so ought they to depart, and that in the contest they are about entering into, they should have no malice or ill-will in their hearts; it being only an honourable emulation, and trial of strength, in which they are going to exert themselves, and not a contentious brawl; he therefore cautions them to proceed in good humour and concord: this speech is loudly applauded by the whole assembly. The wrestlers then turn to their diversion, in which the master of the house is always the challenger; and, being accustomed to the exercise, generally proves conqueror, by throwing each of the company two or three times successively. I have sometimes, however, seen him meet with his

equal, especially when beginning to grow fatigued. The spectators pay each a Shahee, in money, equal to three-pence English, for which they are refreshed during the diversion with a calcan and coffee. This mode of exercise, I should suppose, must contribute to health, as well as add strength, vigour, and a manly appearance to the frame. It struck me in its manner of execution to bear some resemblance to the gymnastic exercises of the ancients.

The Baths.

The Baths in Persia are very commodious, and well worthy the attention of a stranger; they generally consist of two large apartments, one of which furnishes an accommodation for undressing, the other is the bath; on the sides of the first are benches

benches of stone, raised two feet from the ground, on which are spread mats and carpets, where the bathers sit to undress, and from thence they proceed to the bath through a long narrow passage. The bath is a large room of an octagon form, with a cupola at top, through which the light and air are admitted; on the sides of this room are small platforms of wood raised about a foot from the ground, on which the people who enter to bathe perform their devotions, a ceremony the Persians always previously observe: at the upper end of the room is a large basin or reservoir of water, built of stone, well heated by means of stoves made at the bottom, with iron gratings over them; and adjoining is another reservoir

of cold water, of either of which the bather has his choice. When he comes out of the hot bath, which is generally in the space of ten or twelve minutes, the people of the house stand ready to perform the operation of rubbing, and to effect this he is laid at full length on his back, with a pillow to support his head; a brush made of camel's hair is then used, which completely rubs off all the dirt the body has contracted. After rubbing some time, they rinse the whole body with several basons of warm water, and the person is reconducted to the dressing apartment, where he shifts and dresses at leisure, receiving a calan to smoke. The Persians are much more scrupulous than any other Eastern nation in
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permitting foreigners to go into their baths, which if attempted with their knowledge, they prevent. By means however of a small present, and on account of my living in a Persian family, and going privately at night, I had always free access; although Mr. Jones, a gentleman of the Buffora factory, then residing at Shirauz, going one night, after he was undressed, was informed by the keeper of the house, who understood he was an European, that he must dress himself immediately, and quit the place; alleging in excuse, that if it was known he had admitted a Feringy, he should lose both his custom and reputation, as the bath would thereby be deemed polluted. This is very remarkable, as I am informed
that

that in Turkey it is quite the contrary, foreigners of all denominations being there allowed to use any of the baths whenever their inclinations lead them.

The Gul
Reàzee, or
scattering of
roses.

During the spring, the baths in Persia are decorated in great finery, a custom distinguished by the natives under the name of Gul Reàzee (or the scattering of roses), from the vast quantity of those flowers strewed in the apartments; this ceremony continues a week or ten days, during which time the guests are entertained with music, dancing, coffee, sherbet, &c. and the dressing apartment is decked out with paintings, looking-glasses, streamers, and other ornaments, at the expence of the master of the hùmaùm, who

who compliments his customers on the occasion, though a small present is generally made by them to the musicians. The baths are used alternately by men and women every other day, but each sex generally use them once a week, or in every ten days at farthest.

The bath built by Kerim Khàn is particularly beautiful; it has for the outer apartment a large handsome octagon, to which light is conveyed from the top; on the sides are platforms of stone, raised three feet from the ground, each of which has a square reservoir of water, and a large fountain, which, by constantly playing in the centre of the room, renders the place very cool and agreeable; the sides are adorned with pictures and tapestry;

fry; the inner apartment is lined throughout with Tauris marble, and the dome and sides ornamented with the imitation of the lapis lazuli. To this bath none are admitted but those of a higher rank, it being chiefly used by the principal Khàns, or officers of the army, and their families,

Shàh Cheraùg.

In the centre of the city, adjoining to the mosque called Musjidi Noò aforementioned, is a building of a very large size, which is called by the Persians the Shàh Cheraùg, or the king's lamp, and is considered as a place of the greatest sanctity about Shirauz, being the mausoleum of the brother of one of their Imaums, or heads of the faith; this place is of considerable antiquity, nor is the exact date of its foundation ascer-

ascertained; but by an extract I procured from the chronicles of the place, it appears to have been repaired by the celebrated Prince Azzud ad Dowlàh, Deilemeè of the family of Buyàh, who was Ameer al Umrah to one of the Caliphs of the house of Abbàs, and was a prince of great abilities, learning, and piety. He reigned in the fourth century of the Mahomedan Hijra.

Having with great difficulty procured an extract from the chronicles of the place, which are kept in the Mosque, I shall here insert a translation of them; and it will appear by this extract, that the building was formerly magnificent, but is now going to ruin. The last person who repaired it was Kerim Khàn,

Khàn, who gave it a complete new covering, but since his time it has been neglected, and has suffered much by the rain and other accidents, owing to the very great age of the building; however, there are at present some of the Imaùms Zâdas, or descendants from their Imaùms, residing in it, who are supported by what little remains of the former ample revenues of the place.

*Extract from the Aâsar Abumudî, or
Chronicles of the Shâh Cherâg, the
Sepulchre of Abumud Ibn Mousa.*

“ It is related, from the register of
 “ most respectable chronicles, that
 “ in the days of Sultaùn Azzud ad
 “ Dowlah Deilemee, it was thus re-
 “ vealed

“ vealed to that prince in a dream,
“ that Meer Mahummed (the son
“ of the religious, chief of the tribe
“ of the worshippers of God, the
“ most learned of the holy orators,
“ and prime head of the expounders
“ of the Koràn), as also Ahumud
“ Ibn Afeef ad Deen Kubeèr (chief
“ of the speakers of truth, and of
“ those who praise the Deity), two
“ persons, who from purity of
“ heart had become the servants
“ and guardians of this holy mo-
“ nument and most sanctified tomb,
“ there resting from their labours,
“ are interred. The Sultaun there-
“ fore was enjoined to go to their
“ immediate descendants, that is
“ to say, Sheik Afeef ad Deen Sàni
“ and Peer Shems ad Deen, who
“ are both now alive, and that he
“ should

“ should by their means be point-
“ ed out the sacred tomb, and from
“ them receive instructions for the
“ re-building and beautifying the
“ edifice; and as formerly in the
“ days of Sufoot ad Deen, Mu-
“ fauodd, Ibn Bedr ad Deen, this
“ holy tomb, as well as that of
“ Seiùd Meer Mahomed Abudeen
“ Moufa Ibn Jaàfar (upon whom
“ be peace!) and also that of Seiùd
“ Allah ad Deen Hoffein Ibn Moufa
“ Kafim, (the blessing of God be
“ upon them!) had been re-built
“ and beautified; so Ameer Sultàn
“ Azzud ad Dowlah Deilemee, who
“ is the slave of the posterity of
“ Ali, having been pointed out these
“ things in a dream, set forwards to-
“ wards the holy place; and as this
“ had been revealed to him, so it had
“ also

“ also been revealed to the domef-
“ tics of the facred fepulchre of
“ Sheick Afeef ad deen Sàni and
“ Peer Shems ad deen: they there-
“ fore, when the Sultaun arrived,
“ informed him of what they had
“ beheld; and he, agreeably to the
“ command, came to the holy fe-
“ pulchre, and ordered it to be
“ opened; which being done, it
“ appeared by meafurement that
“ this tomb was fifteen yards in
“ length, and ten yards in breadth;
“ and the facred corpfe was dif-
“ covered to the eyes of Sultaun
“ Azzud ad Dowla, and thofe who
“ were with him, as well as to the
“ grandfather of the author of the
“ prefent work, who was on the
“ fpot. Upon the tomb they per-
“ ceived a lighted candle, fcented

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“ with

“ with camphire ; and the body of
“ that holy person appeared quite
“ fresh and sweet, as if but lately
“ interred, whilst from the blessed
“ tomb there was emitted the scent
“ of pure musk and ambergris, and
“ from the top of the dome the
“ rays of a clear and bright light
“ were reflected around. It is fur-
“ ther related, in the Shirauz Nà-
“ ma, that Atta Beg Abu Bukir,
“ the son of Saad Zunkèè, in the
“ year of the Hijra 446, added
“ many apartments to this build-
“ ing, as also did, after him, the
“ most illustrious lady Bebee Jani
“ Khatoon, who was either the se-
“ cond or third benefactress to it.—
“ The history further observes, that
“ Sultaun Azzud ad Dowla, and
“ those who were with him, per-
“ ceived

“ ceived on the finger of the corpse
“ a seal ring, on which was en-
“ graved the following words:—
“ ‘ Izzut Allà Tààla Ahumud Ibn
“ ‘ Moufa :—*To God Almighty be glory!*
“ ‘ *Abùmud the son of Moufa:*’—and
“ moreover Sultaun Ameer Azzud
“ ad Dowla drew this ring off the
“ finger, when suddenly it became
“ invifible to him, and was on the
“ finger of another in company,
“ (but God knows who!) The
“ Shirauz Nàma also relates, that
“ at this time Sultaun Ameer Az-
“ zud ad Dowla was afflicted with
“ a violent asthma, and the mo-
“ ment he entered the holy sepul-
“ chre, by virtue of that sacred
“ body, he became perfectly cured,
“ without the smallest trace of his
“ disorder remaining; in acknow-

“ ledgment of which great bleff-
“ ing, Suldaun Azzud ad Dowla
“ determined on rebuilding and
“ beautifying the facred tomb; and
“ thofe buildings which were to be
“ feen in the days of Azzud ad
“ Dowla, particularly the founda-
“ tion of the prefent dome, the
“ tower, the haram, and the orna-
“ ments of the fepulchre, as well
“ as the college adjoining to the
“ court-yard, were all done by him.
“ He alfo appointed fixed falaries
“ for the domestics of the place.
“ The lady above mentioned, Be-
“ bee Jàni Khatoon, was the fifter
“ of Suldaun Ifhaàc, and not only a
“ moft noble and illuftrious prin-
“ cefs, but fo devout and refpect-
“ able as to be the pride and orna-
“ ment of the Seljukian race: (may
“ the

“ the mercy of God be upon her !)
 “ She it was that rebuilt the tower,
 “ and those apartments which are
 “ about the area, both above and
 “ below, as also the market-place
 “ adjoining the Meidàn *, the No-
 “ kàra Khanà †, and the Afh Kha-
 “ nà ‡. The Fars Nama, the Nezam
 “ al Towareèk, as well as the Shi-
 “ rauz Nama of Sheick Kuttob,
 “ and the Kitab Hizzà Beiaùn, all
 “ relate that the above noble cha-
 “ racter, Bebee Jàni Khatoon, ap-
 “ pointed fourteen parcels of arable
 “ land, with proper aqueducts for
 “ conveying water, the revenues
 “ of which were taken from the
 “ village of Meimoon, and other

* A square.

† The gallery for music.

‡ The kitchen.

“ places in the neighbourhood of
“ Shirauz, for the maintenance of
“ this holy tomb: she also made a
“ present of thirty volumes of the
“ Koràn, written in letters of gold
“ (the work of Moulana Yeheeà);
“ and there was written on the top
“ of them, ‘ *May the curse of God over-*
“ ‘ *take those who presume to lay hands on,*
“ ‘ *or take away, these books.*’ She even
“ ordained, that excepting the
“ guardian of the sepulchre, none
“ should presume to look into, or
“ meddle with, the sacred volumes;
“ nor should any have concern
“ with the lands allotted for the
“ support of the place, or the ser-
“ vants or domestics belonging to
“ it, on any account whatever, ex-
“ cept him; which ordinations
“ were confirmed by all succeed-
“ ing

“ ing princes and great men who
“ afterwards became benefactors
“ to the tomb. It is further re-
“ corded, that Meer Hubeeb Allàh,
“ the flower of religious and holy
“ men, and chief of the race of the
“ Seiùds (descendants of Maho-
“ med), the most wise, the most
“ learned, and the most exalted of
“ his age, the disposer of benefices,
“ and the performer of good ac-
“ tions, who in the reign of Shâh
“ Tehàmâsp al Hussen al Hofsèèni
“ Behàder Khàn (whose habitation
“ now is Paradise), was chief ma-
“ gistrate of the province of Fars,
“ and guardian of the holy se-
“ pulchre, which he held by right
“ of inheritance from his ancestors,
“ who in regular succession had
“ enjoyed the office of Vizier in

“ Persia and guardian of this tomb,
“ and voluntarily gave up all they
“ possessed in support of it; for
“ this reason, therefore, Meer Hu-
“ beeb Allàh resolved on rebeauti-
“ fying the building, in conse-
“ quence of which the tower and
“ the apartments, both above and
“ below, as well as the body of
“ the edifice, were by him adorned
“ in the most elegant manner, with
“ curious gold enamelled work, in
“ imitation of lapis lazuli, and
“ other costly materials, as well
“ within the building as in the
“ outer courts and offices; and ex-
“ cepting the tomb of that illustri-
“ ous Prince and Imaum, Abul
“ Huffun Ali, Ibn Mòusa al Reza,
“ the chief of the Imaums, (the
“ blessing of God be upon him!)
“ who

“ who was brother to this Imaum,
“ there was nothing in the four
“ quarters of the world could equal
“ it, for the quantity of ground al-
“ lotted for its support, the ample
“ salaries of the readers of the Ko-
“ ràn, or for the expences of the
“ Ash Khanà, the Nokàra Khanà,
“ the Muezzins *, its ornaments
“ and buildings, all of which were
“ renewed by this Meer Hubeeb
“ Allàh; no mortal ever beholding
“ its equal in beauty, magnificence,
“ and splendour.”

The above is as literal a translation as the language would admit of, which is very obscure and difficult in the original.

* Criers for the purpose of calling the people to prayers.

The tomb of
Hafiz.

The tomb of the celebrated and deservedly admired Hafiz, one of the most famous of the Persian Poets, stands about two miles distant from the city walls, on the North East side, and nearest the gate Sháh Meerzà Hamzà. Here the late Vakeel Kerim Khàn has erected a most elegant Ivàn or hall, with apartments adjoining: this building is executed in the same style as the Dewan Khàna, nor has any cost been spared to render it agreeable: it stands in the middle of a large garden; in front of the apartments is a stone reservoir, in the centre of which is a fountain. In the garden are many cypress trees of extraordinary size and beauty, as well as of great antiquity: I take them to be the same as those described
by

by Sir John Chardin. Under the shade of these trees is the tomb of the poet Mahòmed Shems ad deen Hàfiz, of fine white marble from Tauris, eight feet in length and four in breadth: this was built by order of Kerim Khan, and covers the original one: on the top and sides of the tomb are select pieces from the poet's own works, most beautifully cut in the Persian Nuf-tàleek character. During the spring and summer seasons, the inhabitants visit here, and amuse themselves with smoking, playing at chess, and other games, reading also the works of Hafiz, who is in greater esteem with them than any other of their poets, and they venerate him almost to adoration, never speaking of him but in the highest terms

terms of rapture and enthusiasm: a most elegant copy of his works is kept upon the tomb for the purpose, and the inspection of all who go there. The principal youth of the city assemble here, and shew every possible mark of respect for their favourite poet, making plentiful libations of the delicious wine of Shirauz to his memory. Close by the garden runs the stream of Roknabad, so celebrated in the works of Hafiz; this, however, is now dwindled into a small rivulet, which takes its source from the mountains to the N. E. The water is clear and sweet, and in that respect deserves the fame it has obtained; it is held in great estimation by the modern Persians, who attribute medicinal qualities to it; but

but with what justice I cannot determine.

The following couplet from the works of the poet may serve to illustrate the above passage:

بده ساقی می باقی که در جنت
 نخواهی یافت
 کنار اب رکناباد و گلگشت مصارا*

“ Boy! bring me the wine that remains! for thou wilt not find in Paradise the sweet banks of our Roknabad, or the rosy bowers of Mofellay.”

SIR WILLIAM JONES.

Further, he observes of Mofellay:

مناک جعفر ابارو مصلا
 عبیر امیز فی لید شغالش*

“ From

“ From Jaáfar Abàd to the sweet bower of Mofellày, the morning gale cometh scented with ambergris !”

HAFIZ.

Mofellày.

This celebrated bower of Mofellày is situated a quarter of a mile to the westward of the tomb, but is entirely in ruins, no trace or vestige remaining of that pleasantness which you are taught to expect on perusing the preceding couplet; yet one may judge by the situation, which is really a delightful one, being lofty, that it might formerly have been agreeable. At present the country round about is rugged and barren, and now serves as a place for celebrating the Mahomedan festival of the Ide Korbàn,

or

or the ceremonies which are observed on that day, in commemoration of Abraham's offering up his son Isaac, whom they call Ismael.

A little to the northward of Hafiz's tomb, is a magnificent building, called by the Persians Hest Tun, or the Seven Bodies, on account of seven Dervishes or religious men, who coming from a great distance to reside in this country, took up their abode on the spot where the above building is erected, and there remained until they all died, each burying the other successively, until the only survivor, who was interred by the neighbours upon this spot, and in memory of which event Kerim Khan has erected a beautiful hall, with
adjoin-

Hest, or the
Seven Der-
vishes.

adjoining apartments: this hall is twenty-seven feet by eighteen, and forty feet high; one third of the height of the hall is lined with white marble from Tauris, and the rest and the cieling are ornamented with blue and gold enamel: it is built on the same plan as those of Hafiz and the Dewàn Khàna, and is really a noble building. It has also some tolerable paintings, executed in the Persian style, amongst which is one of Abraham's offering up his son Isaac, with the angel descending; and another of Moses, when a boy, tending the flocks of his father-in-law Jethro. Over the doors of this hall are placed the portraits of the two celebrated poets Hafiz and Sàdi, done at full length: that of Hafiz habited in the old Persian

Portraits of
Hafiz and
Sàdi.

Persian dress. He is painted with a fresh rosy complexion, and a very large pair of whiskers, and in the picture appears to be about six and thirty years of age; the other, of Sheick Sàdi, is the figure of a venerable old man, with a long beard turned white by age, dressed in a religious dress, with long flowing robes, in his right hand holding a small crooked ivory staff, and in the other a charger of incense. Before the hall is a very handsome stone reservoir, where the Persians observe their ablutions (enjoined by the Mahomedan laws) previous to their performing their devotions near the graves of the seven Dervishes (each of which have handsome tomb-stones over them), in a spot of ground allotted for that

H purpose.

purpose. The garden consists of two avenues of cypress trees, bounded by a high wall, and there is a fine spacious terrace on the top of this building, from whence you have an extensive view of the city of Shirauz, and the adjoining country. To this place, as well as to the tomb of Hafiz, the Persians frequently resort, and amuse themselves until evening, when they return to the city.

On a parallel line with Hest Tun, about three quarters of a mile distant, is the garden Dil Gushaie, so called from the pleasantness of its situation, signifying in Persian, *heart expanding*:—it is situated at the foot of a high mountain, out of which issues a stream of clear fresh water,

water, for the reception of which there has been made a succession of stone basins, so fashioned as to make the water fall down from one to the other, after the manner of a cascade, and at about sixty paces distant from each other; these forming separate falls, have a pleasing effect to the eye. In the centre is a summer-house, built of stone, through which the water runs by means of a stone channel:— in this place the Persians sit and amuse themselves, smoking and playing at games of chance, and regale themselves with what they may have brought from the city. This garden is, upon the whole, extremely agreeable, the water clear and cold, and the air delightfully mild and refreshing.

The Tomb
of Sàdi.

A mile to the eastward of Dil Gushaie, is the tomb of the celebrated Sheick Sàdi aforementioned, situated at the foot of the mountains that bound Shirauz to the N. E. and is a large square building, at the upper end of which are two alcoves, recesses in the wall; that on the right hand is the tomb of Sheick, just in the state it was in when he was buried, built of stone, six feet in length, and two and a half in breadth: on the sides of it are engraved many sentences in the old Nuskhi character, relating to the poet and his works. Sàdi flourished about five hundred and fifty years ago, and his works are held in great esteem amongst all the Eastern nations for their morality, and for the excellent precepts
they

they inculcate. On the top of the tomb is a covering of painted wood, black and gold, on which is an ode of the Sheick's, written in the modern Nuftàleek character, and on removing this board is perceived the empty stone coffin in which the Sheick was buried. This the religious, who come here, take care to strew with flowers, rosaries, and various relics. On the top of the tomb is placed, for the inspection of all who visit there, a manuscript copy of the Sheick's works, most elegantly transcribed. On the side of the walls are many Persian verses, written by those who have at different times visited the place. The building is now going to ruin, and unless repaired must soon fall entirely to decay. It is much to be

regretted, that the uncertain state of affairs in the country will not admit of any one's being at the expence of repairing it. Men who are to-day in authority and power, are, perhaps, to-morrow seized on and dragged to prison; nor can any one depend upon the fate of the ensuing day. Adjoining to this building are the graves of many religious men, who have been buried here at their own requests.

A remarkable channel.

A little to the left of this building, under ground, is a very remarkable channel, to which you descend by a flight of seventy stone steps, and at the bottom are surpris'd at the sight of a handsome building, of an octangular form, through which the channel runs.

It

It is built entirely of stone, which, although the work of many ages past, yet remains complete and perfect. This the present Persians superstitiously attribute to its having been built with what they call Pool Helaül, or lawful money, i. e. money not acquired by oppression and tyranny; for they say that such buildings as have been erected by tyrants soon moulder and fade away; whilst, on the contrary, the works of good and just princes endure for ages unhurt. They have formed these opinions by attending to the tradition of the place, which they say was built by a king of Persia named Gemsheed, a prince famous in the Persian history for his piety and justice, and the same who built Persepolis,

he having first, at a vast expence and much labour, dug out a stream of water from the adjacent mountains, which was conveyed by an aqueduct to this well, from whence it flows through a stone channel formed under ground, about two feet in breadth, and supplies all the places adjoining to Shiraz with excellent water. The present natives attribute great virtues to the supposed properties of this water, and are fond of bathing in it. On the sides of this building are recesses and alcoves, where those who visit it sit and smoke, and find it perfectly cool and refreshing, even in the hottest day of summer. Sir John Chardin mentions a fountain near the tomb of Sadi, in which, he says, were fish consecrated to
the

the Sheick; but as there are no signs of any thing at present remaining similar to his description, I think it is probable he meant the above-mentioned channel, in which are caught abundance of very fine fish. This place, though it may not be of the date tradition mentions, yet certainly bears marks of very great antiquity; and as such is an object worthy the attention of a stranger, which induced me to insert the above description.

A quarter of a mile to the northward of the gate Shaàh Meerza Hamzà, is a large octagon building, in the inside of which is the tomb of Abdurrahèem Khàn, the second son of the late Vakeel Kerim Khan, who died in the 12th year of his age.

age. This tomb is eight feet in length, and three in breadth, standing in the centre of the room, covered with a piece of brocade; it is of very fine marble from Tauris, elegantly gilt: on the top and sides are inscriptions in the Persian language, well cut, in the Nustaleek character, and the room has a beautiful dome, with the cupola and sides ornamented with blue and gold enamelled work, imitative of China ware. The Persians excel all the Eastern nations in this kind of enamel; and what makes it so pleasing to the eye, is the brightness of the colours, which far exceed, in their liveliness, any thing that can be done in Europe; and I think are equal to those produced in China.

Kerim

Kerim Khan, amongst other beneficial works during his lifetime, built several summer-houses in the neighbourhood of Shirauz. The gardens in which they are placed are laid out in an agreeable style, though quite different to our ideas of the beauties of gardening; they consist generally of long strait plantations of fycamore and cypress trees, planted regularly on each side the walk, in form of avenues, and have parterres of flowers in the centre, with stone fountains in different parts of the garden, which add much to the coolness and beauty of them. On the side of the walls are erected scaffoldings of wood, covered over at top with thin laths, on which the grape vines grow, and form pleasant arbours. Indeed

deed this truly great man well deserved his good fortune, as he spent the best part of his life in adorning Shirauz, which he considered his chief city of residence, with every thing that could make it comfortable and agreeable to his subjects; a circumstance the Persians have been more sensible of since his death: nor is his name ever mentioned by them, especially the middling and lower class of people, but in terms expressive of the highest gratitude and esteem.

As the religion of the Persians is known to be Mahomedan, and as very good accounts have already been given of it, I shall touch but lightly on the subject; but as they are of the sect of the Sheiàs, or followers

lowers of Ali, some of their customs, as well religious as civil, may probably differ from those of the Turks, who are of the sect of the Sunnies, or followers of Omar. I shall therefore make a few remarks on what I think most worthy of observation in each of them: and first respecting their marriages.

When the parents of a young man have determined upon marrying him, they look out amongst their kindred and acquaintance for a suitable match; in which having succeeded, the father or mother of the young man, or sometimes his sister, assemble a company of their friends, and go to the house where the person they intend to demand lives: being arrived, a conversation takes

Marriages of
the Persians.

takes place, in which the business is opened and the match proposed. If the father of the woman is contented with the proposals, he immediately orders sweetmeats to be brought in, which is taken as a direct sign of compliance; and the company for that time take leave. Some days after, the females of the family of the man assemble at the house of the intended bride, where the terms of marriage are settled, and the usual presents on the part of the bridegroom are promised. These, if the person be in middling circumstances, generally consist of two complete suits of apparel of the best sort, a ring, a looking-glass, and a small sum in ready money of about ten or twelve tomans, which sum is denominated Mehr

Mehr u Kawèèn, or the marriage-portion, it being given for the exprefs purpose of providing for the wife in case of a divorce. There is also provided a quantity of household stuff of all forts, such as carpets, mats, bedding, utensils for dressing victuals, &c. After this a writing or contract is drawn up, in the presence of, and witnessed by, the Cadi, or magistrate, or in his absence by an Akhund, or priest: this writing the Persians call Akud Bundèè, or the binding contract, in which the father of the bride sets forth, that on such a day, in such a year, he has given his daughter in marriage to the son of such a person (mentioning the name of the bridegroom and his father), who also on his part enumerates

merates the different presents he makes in his son's name to the bride, as well as the stipulated money called Mehr u Kawèèn. This writing is signed and sealed by both parties, as well as the Cadi and the Mullah, and is deposited in the hands of the bride's father, where it always serves as a record, in case of a divorce, to enforce the fulfilling of the marriage-articles: for on this occasion the husband is obliged to make good the contract, even to the minutest agreement, before the divorce can be complete. When this ceremony is finished, the marriage by the Mahomedan law is deemed perfect. It is, however, observable that portions are never given with daughters in Persia, as is the custom in Europe, and

where having bathed, she is brought back to her own house; after which they stain her hands and feet, at the same time painting her eyebrows and forehead with the antimony powder called Surma: when this is finished, they send back what remains of the herb to the house of the bridegroom, where the like operation is performed upon him by his friends. The wedding night being come, the friends both of the bride and bridegroom, men and women, assemble at the house of the bride, in order to carry her to that of her future husband: they are attended by all sorts of music, singers, and dancing girls, and all are dressed in their smartest apparel, each of the women having on a veil of red silk. The presents which
the

the bridegroom has made, are all put into trays covered with red silk, which are carried on men's shoulders. After waiting at the door some time, the bride is brought forth, covered from head to foot in a veil of red silk, or painted muslin; a horse is then presented for her to mount, which is sent thither expressly by the bridegroom; and when she is mounted, a large looking-glass is held before her by one of the bride-maids, all the way to the house of her husband, as an admonition to her, that it is the last time she will look into a glass as a virgin, being now about to enter into the cares of the married state. The procession then sets forward in the following order:—first, the music and dancing girls; after which

the presents, in trays borne upon men's shoulders; next come the relations and friends of the bridegroom, all shouting and making a great noise; who are followed by the bride herself, surrounded by all her female friends and relations, one of whom leads the horse by the bridle; and several others on horseback close the procession. Being arrived at the house of the bridegroom, they are met at the door by the father and mother, and from thence are conducted up stairs: the bride then enters the room. The bridegroom, who is at the upper end, makes a low obeisance; and presently after, coming close up to his bride, takes her up in his arms and embraces her. Soon after they retire into a private chamber; and,
on

on their return to the company, it causes great rejoicings. They then all sit down to supper in separate apartments, the men eating with the bridegroom in one room, and the women with the bride in another; it being quite contrary to custom for the women to eat in company with the men on this occasion. The wedding-supper is prolonged to a late hour in the night, with cheerfulness and festive mirth.

Rejoicings in Persia for a wedding generally continue eight or ten days. If, after marriage, a man should be discontented with his wife (which is sometimes the case in this as in other countries), he is at liberty to divorce her; a man, by the Mahomedan law, being al-

ways enabled to put his wife away at discretion: this is performed by giving her every thing he had promised previous to marriage, and by re-demanding the contract of his wife's relations. The ceremony of divorce is called by the Persians Tellaak. If again, after the divorce, the husband should be inclined to take his wife back, he is at liberty so to do, and this for three times successively; and when it so happens, the contract must be renewed each time: but after the third time he is expressly forbidden to re-marry the same woman. I have heard a story of the woman's being obliged first to be married, then bedded, and afterwards divorced by another man, before her first husband can re-marry her; but I
never

never could meet with an instance of it in Persia, or ever knew of any custom of that kind prevalent in the country, although I made frequent enquiries concerning it. It seldom happens that a man, who is once divorced from his wife, is inclined to take her back again; those who do so being in little estimation with their neighbours: and with respect to the number of wives a man has, although by the Mahomedan law he is certainly allowed as many as he is able to maintain, yet in general, amongst the Persians, that person is most esteemed who attaches himself to one.

Contracts of marriage in Persia,
as well as in many other places in

Marriages
contracted at
a very early
period.

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following ceremony is observed: The third or fourth day after the child is born, the friends and relations of the woman who has lain in assemble at her house, attended by music and dancing girls, hired for the occasion; after playing and dancing some time, a Mullah, or priest, is introduced, who taking the child in his arms, demands of the mother what name she chuses the infant should be called by; being told, he begins praying, and after a short time applies his mouth close to the child's ear, and tells him distinctly three times (calling him by name) to remember and be obedient to his father and mother, to venerate his Koràn and his Prophet, to abstain from those things which are unlawful, and to practice

tise

tise those things which are good and virtuous. Having repeated the Mahomedan profession of faith, he then re-delivers the child to his mother; after which the company are entertained with sweetmeats and other refreshments, a part of which the females present always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themselves. The ceremony of the Sunnut, or circumcision, in Persia, is generally performed during the Chehula, or space of forty days from the birth of the child; as within that period it is less dangerous than at a more advanced age. Some there are, however, who do not undergo the operation until the expiration of seven or eight years;

years; but it is absolutely necessary that it should take place before the age of fourteen, as after that time it is deemed unlawful: on this occasion the parents of the child invite their relations and friends to an entertainment. The operation is performed after the Jewish ritual, and in the manner practised by the Mussulmen of India.

With great men this ceremony is uncommonly splendid. During my residence at Shirauz, I had an opportunity of being an eye-witness to the rejoicings made by the inhabitants in honour of the son of Jáafar Khàn, who, on the 27th of April 1787, had the ceremony performed upon him.

On

Festival of
the Cherau-
goons.

On the 20th, great preparations having previously been made, all the bazars in Shirauz were splendidly illuminated, particularly the grand bazar, which was adorned throughout with lustres of party-coloured lamps, suspended from the roof about half way down: the shops of the merchants on each side were dressed out in great finery, with silver paper, rich hangings, &c.; the walls on each side, to a considerable height, covered with tapestry, looking-glasses, and many paintings, done in the Persian style, most of them representing the ancient Kings of Persia and India, in the different dresses of their respective countries; as well as designs taken from their most admired poets. Bands of music, and dancing women,

women, were constantly performing night and day, throughout the different bazars, on scaffoldings erected for the purpose; and the whole was a scene of festivity for seven days and as many nights. Among several ingenious things observable on this occasion, the sight presented at the Juba Khàna, or the Khàn's arsenal, was most worthy of notice. In the centre of this building the armourers had suspended in the air a brass mortar of 800 wt. by some hidden means, as nothing appeared to support it, either above or below; the only visible thing being a number of coloured bottles sticking to it, as if to keep it buoyant in the atmosphere. I was told, however, that it was effected by means of a wire passed

passed from the roof of the place to the mouth of the mortar; but not being visible to the spectators, it gave it a very ingenious effect. The decorations on this occasion cost the shop-keepers and tradesmen considerable sums, as, besides the expences of the illuminations, they were obliged to make a handsome peishcush, or present, to the Khan and his son, who also on this occasion gave a grand entertainment in the citadel, to which the principal men in the city were invited; and the whole was concluded by a magnificent display of fireworks.

The funerals
of the Per-
sians.

The funerals of the Persians are conducted in a similar manner to those in other Mahomedan countries.—On the death of a Mussulman,

man, the relations and friends of the deceased being assembled, make loud lamentations over the corpse; after which it is washed and laid out on a bier, and carried to the place of interment without the city walls, attended by a Mullah, or priest, who chaunts passages from the Koràn all the way to the grave. If any Mussulman should chance to meet the corpse during the procession, he is obliged, by the precepts of his religion, to run up to the bier, and offer his assistance in carrying it to the grave, crying out at the same time, *Làb Illáb Ill Lilláb!* *There is no God but God.* After interment, the relations of the deceased return home, and the women of the family make a mixture of wheat, honey, and spices, which

6 they

they eat in memory of the deceased, sending a part of it to their friends and acquaintance, that they also may pay him a like honour.—This custom seems to be derived from very great antiquity, as we read in Homer of sacrifices and libations being frequently made to the memory of departed souls.

Price of
blood.

The Persians are very strict in respect to the price of blood, or *Lex Talionis*, this being laid down and authorised as a positive command in the Koran; it is called *Deiut*. At Shirauz, if a man murders another person, he is obliged to pay a *Deiut*, either in money or goods, to the value of eight hundred piaftres, which is to be received by the relations of the deceased; but if this

is

is not agreed to, and the relations insist upon it (the acceptance being entirely optional), the murderer is to be delivered up to the nearest of kindred to the person slain, and is by them put to death: but should it so happen that the murderer escapes, the two families are at perpetual variance, until full satisfaction be made, either by paying the price of blood, as related, or apprehending the murderer and surrendering him, a circumstance often attended with very bloody consequences. There is yet, however, another mode of compromise, and to which, in one instance, I was an eye-witness; which is, the relations of the murderer giving in marriage a daughter, or niece, to the son of the deceased, as the

K

price

price of blood; and when this is the case, the two families becoming one, the reconciliation is always complete.

The manage-
ment of the
police at Shi-
rauz.

The police in Shirauz, as well as all over Persia, is very good. As before observed, at sun-set the gates of the city are shut; no person whatever is permitted either to come in or go out during the night; the keys of the different gates being always sent to the Hakim or Governor, and remaining with him until morning. During the night, three Tiblas, or drums, are beaten at three different times; the first at eight o'clock, the second at nine, and the third at half past ten. After the third Tibla has sounded, all persons whatsoever found in the streets
by

by the Daroga, or judge of the police, or by any of his people, are instantly taken up, and conveyed to a place of confinement, where they are detained until next morning, when they are carried before the Hakim; and if they cannot give a very good account of themselves, are punished, either by the bastinado, or a fine.

Civil matters are all determined by the Càzi, and ecclesiastical ones (particularly divorces) by the Sheick al Sellaum, or Head of the Faith; an office answering to that of Mufti in Turkey. Justice is carried on in Persia in a very summary manner; the sentence, whatever it may be, being always put into execution on the spot. Theft

Sheick al Sellaum, or the Head of the Faith.

is generally punished with the loss of nose and ears; robbing on the road, by ripping up the belly of the criminal, in which situation he is exposed upon a gibbet in one of the most public parts of the city, and there left until he expires in torment; a dreadful punishment, but in the end extremely salutary, as the sight deters others from committing the same crime, and renders robberies in Persia very uncommon. The punishments in this country are so varied and cruel, that humanity shudders at the thought; and the happy Englishman, viewing them, blesses himself that he is born in the arms of freedom and liberty, where property is not only sacred, but justice administered with mercy!

The

The Persians observe the fast The fast of Ramazàn. during the month of Ramazàn (the 9th month of the Mahomedan year) with great strictness and severity. About an hour before day-light, they eat a meal which is called Sèhre, and from that time until the next evening at sun-set, they neither eat nor drink of any thing whatever. It is even so very rigid, that if in the course of the day the smoke of a Colean, or the smallest drop of water, reaches their lips, the fast is in consequence deemed broken, and of no avail. From sun-set until the next morning they are allowed to refresh themselves. This fast, when the month Ramazàn falls in the middle of summer, as it sometimes must do (the Mahomedan year being lunar),

is extremely severe, especially to those who are obliged by their occupations to go about during the day-time, and is rendered still more so, as there are also several nights during its existence which they are enjoined to spend in prayer. The Persians particularly observe two; the one being that in which their prophet Ali died, from a wound which he received from the hands of an assassin three days before; which night is the 21st of Ramazàn, the day of which is called by the natives Yeòm al Kutul, or the day of murder;—the other is the night of the 23d, in which they affirm that the Koràn was brought down from Heaven by the hands of the Angel Gabriel, and delivered to their prophet Mahomed; wherefore

fore it is denominated Lailut ul Kudur, or the night of power. The first of these nights the Turks and others of the sect of the Sunnies do not observe, and the latter they keep on the night of the 27th; but both nights are spent by the Persians entirely in prayer; besides which, the most religious men generally allot a part of each day in the month for the purpose of reading the Koràn.—From this fast, women under particular circumstances relative to their sex, very old persons, the sick, and children under the age of fourteen, are exempted: every other person is enjoined to keep it, as absolutely necessary to salvation. Travellers also, during this month (when on actual journey), are exempted from

observing the fast; but in lieu thereof are obliged, on their return home, to fast an equal number of days in another month: though the Persians say, that one day's fast in the month of Ramazàn is more acceptable to God than all the remainder of the year put together. This month, by way of eminence, is styled by the Mahomedans Al Mubarik, or the blessed: and they affirm that whatever Mussulmàn die during it, will most assuredly enter into Paradise; as they believe the gates of Heaven are then open by the command of God. People of a religious turn of mind begin this fast seven or eight days before Ramazàn, and some continue it as many more during the succeeding month.

The

The Ide of Ramazàn, or 1st of Shuwàul. Shuwaùl, is not observed here as in Turkey, with any particular solemnity.

The 23d of September, which this year happened on the 10th of the Mahomedan month Zu àl Huj, A. H. 1201, is kept in Persia as a grand festival, and was celebrated at Shirauz with extraordinary rejoicings; it is called by the Persians Ide Korbàn, or the festival of sacrifice; being the same, they say, as that in which Abraham offered up his son Isaac, whom they call Ismaèl. A few days previous to its commencement, each family takes care to purchase a fine fat sheep, which they design for the sacrifice, distinguished by the name of Gosefund Korbàn,

The festival
of the Ide
Korbàn.

Korbàn, or the sheep of sacrifice; this sheep they take great care of, and he must be without spot or blemish, in order to represent the purity of Isaac. The day being come, they adorn the victim with ribands, beads, and other finery; also staining his face, feet, and different parts of his body with the herb Hinna. The neighbours reciprocally visit each other, and exchange the wish of a happy Ide or festival. Their mode of salutation is *Ide Shùmâ Mubàrik bàshed! May your festival be fortunate!* The victim being slain, they send the different parts of him as presents to their friends and to the poor. Some, indeed, do not reserve any part for themselves; but every Mussulman is enjoined by his religion to give
a part

a part of what he kills that day to the indigent, who generally find means to make a comfortable meal. The day is spent in the utmost festivity. Among those of higher rank, the following ceremonies are observed: The Khàn, or in his absence the Beglerbeg, goes in procession to the place of sacrifice, which is without the city, and is called the Korbàn Gàh. A favourite camel, chosen for the occasion, is led forth, which is dressed out in great finery, and is considered as sacred. On their arrival at the place, the Khàn first strikes a lance into the breast of the animal, and the crowd are permitted to rush in, by which he is presently cut into a thousand pieces; and happy in their estimation is the person

person who can procure the least portion of him, as they look upon it a great blessing, and an infallible omen of future good fortune. The procession returns to the city, where a scaffolding is erected before the palace, and the people are entertained with rope-dancing, singers (male and female), tumblers, ram-fighting, and other diversions, until evening. The Persians, on this occasion, have all of them by heart an ode made for the day, which they repeat as they walk the streets; and cheerfulness, with contentment, sits on every countenance. As I lived in a native family, I thought it proper on this occasion to make a present to it of a sheep for the sacrifice, by which I afforded great satisfaction; and we
spent

spent the day in high mirth. Indeed I attributed my own comfortable situation, during my residence in Persia, principally to my ready and general compliance with all their manners and customs; a practice I would advise every traveller, who wishes to live agreeably in a strange country, to observe; experiencing myself the benefit of it in so ample a manner.

The 30th of September, being the 17th of Zu àl Hùj, is also observed here as a festival, and is called Ide Kudeèr, or the Festival of Fate, being, according to the Persians, the day in which their prophet Mahomet bequeathed the Caliphat to Ali his son-in-law, nine days before he died; but this is denied

denied by the Turks and others of the sect of the Sunnies, and has been the cause of much animosity and bloodshed.

No place in the world produces the necessaries of life in greater abundance and perfection than Shirauz; nor is there a more delightful spot in nature to be conceived, than the vale in which it is situated, either for the salubrity of the air, or for the profusion of every thing necessary to render life comfortable and agreeable. The fields yield plenty of rice, wheat, and barley, which they generally begin to reap in the month of May, and by the middle of July the harvest is completed. Most of the European fruits are produced here, and many of them

The fruits of
Shirauz.

them are superior in size and flavour to what can be raised in Europe, particularly the apricot and grape. Of the grape of Shirauz there are several sorts, all of them very good, but two or three more particularly so than the rest; one is the large white grape, called Reesh Bâbâ, without seed, which is extremely luscious and agreeable to the taste; the small white grape, called Askeri, also without seed, and as sweet as sugar; the black grape, of which the celebrated wine of Shirauz is made. This wine is pressed by the Armenians and Jews, in the months of October and November, and a vast deal is exported annually to Abu Shehr, and other parts in the Persian Gulph, for the supply of the India
6 market.

market. The wine of Shirauz is really delicious, and well-deserving of praise; so much so, that people who have drank it for a space of time seldom care for any other, though at the first taste it is rather unpleasant to an European. They have another kind of large red grape, called Sahibi, the bunches of which weigh seven or eight pounds each: it is sharp and rough to the taste, and makes vinegar of a very superior quality. The cherries here are but indifferent; but apples, pears, melons, peaches, quinces, nectarines, and the gage plums, are all very good, and in the greatest plenty. The pomegranate is good to a proverb; the Persians call it the fruit of Paradise.

The

The breed of horses in the province of Fars is at present very indifferent, owing to the ruinous state of the country; but in the province of Dushtistaàn, lying to the south-west, it is remarkably good. The sheep are of a superior flavour, owing to the excellence of the pasturage in the neighbourhood of Shirauz, and are also celebrated for the fineness of their fleece: they have tails of an extraordinary size, some of which I have seen weigh upwards of thirty pounds; but those which are sold in the markets do not weigh above six or seven. Their oxen are large and strong, but their flesh is seldom eaten by the natives, who confine themselves chiefly to that of sheep and fowls. Provisions of all kinds are very

L cheap;

Breed of
Horses.

cheap ; and the neighbouring mountains affording an ample supply of snow throughout the year, the meanest artificer of Shirauz may have his water and fruits cooled without any expence worthy his consideration: this snow being gathered on the tops of the mountains, and brought in carts to the city, is sold in the markets. The price of provisions is regulated at Shirauz with the greatest exactness, by the Daroga, or judge of the police, who sets a fixed price upon every article, and no shop-keeper dares to demand more, under the severe penalty of losing his nose and ears ; such being the punishment attached to a crime of this nature ; by which means the poorest inhabitants are effectually secured from
impo-

imposition, in so capital an article as the necessaries of life.

Manufactures and trade are at present greatly decayed in Persia, the people having had no interval of peace to recover themselves since the death of Kerim Khan to the present period: but if a regular and permanent government were once again to be established, there is little doubt but they would flourish, as the Persians are very ingenious, of quick capacities, and even the lower class of artificers are industrious and diligent. They work in filligree and ivory remarkably well, and are good turners. They have at Shirauz a glass manufactory, where they cast very good glass, of which great quantities are

L 2 exported

Manufac-
tures and
trade.

exported to different parts of Persia; by which the manufacturers acquire considerable profit. Most of the woollen goods, silks and worked linens, are brought from Yezd and Carmania, from both of which places they also export felts and carpets. A great quantity of copper is produced from Tauris, and other of the more northern parts of Persia. Kòm is remarkable for excellent sword-blades; but at present all trade with Europeans is stopped; and the state of the country does not promise a speedy return of it. India goods are imported chiefly from Abu Shehr. In matters of trade amongst the natives, the whole is under the regulation of the Caloònter, or town-clerk, who regulates the duties to be

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be paid to the Khan on all imports: this is sometimes executed with a severity which leaves the merchant little or no profit upon his goods. This officer has an apartment in the grand Caravanferai, where himself or his assistant resides, who is called the Goom Rook, or Custom-master, and is always present on the arrival of a caravan. All goods are opened here, even to the meanest article, and a duty is exacted upon every thing foreign. This office affords a field for great knavery, which I doubt not is often practised, as I have frequently heard the merchants complain of the oppressive disposition of the present superintendant with much acrimony: this proceeding cannot however be presumed to have the fanc-

tion of the Khan, as it is most probable he is often defrauded without its coming to his knowledge; for a person detected in the practice of these tricks would unquestionably suffer death.

The climate
of Shirauz.

The climate of Shirauz is one of the most agreeable in the world, the extremes of heat and cold being seldom felt. During the spring of the year the face of the country appears uncommonly beautiful. The flowers, of which they have a great variety, and of the brightest hues, the fragrant herbs, shrubs, and plants, the rose, the sweet basil, and the myrtle, all here contribute to refresh and perfume the natural mildness of the air. The nightingale of the garden (called
by

by the Persians *Boolbul Hezar Dastaan*), the goldfinch, and the linnæus, by their melodious warblings, at this delightful season of the year, serve to add to the satisfaction of the mind, and to inspire it with the most pleasing ideas. The beauties of nature are here depicted in their fullest extent; the natural historian and the botanist would here meet with ample scope for pursuing their favourite investigations. With such advantages, added to the salubrity of the air, how can it be wondered at, that the inhabitants of Shirauz should so confidently assert the pre-eminence of their own city to any other in the world?—or that such beauties should fail of calling forth the poetical exertions of a Hâfiz, a Sâdi, or a Jâmî? Their mornings

and evenings are cool, but the middle of the day is very pleasant. In summer the thermometer seldom rises above seventy-three in the day time, and at night it generally sinks as low as sixty-two. The autumn is the worst season of the year, that being the time when the rains begin to fall, and during the autumnal months it is considered by natives as the most unhealthy; colds, fluxes, and fevers being very general. In winter, a vast deal of snow falls, and very thick, but ice is rarely to be found, except on the summits of the mountains, or towards Ispahan, and the more northern parts of Persia. One thing, which is most to be esteemed in this country, and renders it preferable to any other part of the world, is
their

their nights, which are always clear and bright, and the dew that in most places is of so pernicious and dangerous a nature, is not of the least ill consequence here: there is none at all in summer, and in the other seasons it is of such a nature, that if the brightest scimitar should be exposed to it all the night, it would not receive the least rust; a circumstance I have myself experienced. This dryness in the air causes their buildings to last a great while, and is undoubtedly one of the principal reasons that the celebrated ruins of Persepolis have endured for so many ages, and comparatively speaking, in so perfect a state; that place being situated in much such another valley as Shirauz, and but two days journey
from

from thence. The nights in Persia, and more particularly in the southern parts of it, are most excellently adapted for the science of astronomy, being of extraordinary brightness, and far preferable in that point to what I have observed in any country in which it has been my fortune to reside.

Slight account of the character of the modern Persians.

In attempting to say any thing of the character of the Persians, I am sensible of the difficulty of the undertaking, from my being so short a time amongst them. An acquaintance with the real character of a people is only capable of being attained by a very long residence; yet as, during my stay in Persia, from the situation I was placed in, by living in a native family,

mily, I had an opportunity of seeing more of the nature and disposition of the middling sort of people, and their manners and customs, than perhaps has fallen to the lot of most travellers, I am induced to give the few observations I made during that period. The Persians, with respect to outward behaviour, are certainly the Parisians of the East. Whilst a rude and insolent demeanour peculiarly marks the character of the Turkish nation towards foreigners and Christians, the behaviour of the Persians would, on the contrary, do honour to the most civilized nations: they are kind, courteous, civil and obliging to all strangers, without being guided by those religious prejudices so very prevalent in every other

other Mahomedan nation ; they are fond of enquiring after the manners and customs of Europe ; and, in return, very readily afford any information in respect to their own country. The practice of hospitality is with them so grand a point, that a man thinks himself highly honoured if you will enter his house and partake of what the family affords ; whereas going out of a house, without smoking a Caleàn, or taking any other refreshment, is deemed, in Persia, a high affront ; they say that every meal a stranger partakes with them brings a blessing upon the house : to account for this, we must understand it as a pledge of faith and protection, when we consider that the continual wars in which this
country

country has been involved, with very little cessation, since the extinction of the Sefi family, have greatly tended to an universal depravity of disposition, and a perpetual inclination to acts of hostility. This has lessened that softness and urbanity of manners for which this nation has been at all former times so famous; and has at the same time too much extinguished all sentiments of honour and humanity amongst those of higher rank.

The Persians, in their conversation, use such extravagant and hyperbolic compliments on the most trifling occasions, that it would at first inspire a stranger with an idea, that every inhabitant of the place was willing to lay down his life,

shed

Their hyperbolic mode of address.

shed his blood, or spend his money in his service; and this mode of address (which in fact means nothing) is observed not only by those of a higher rank, but even amongst the meanest artificers, the lowest of which will make no scruple, on your arrival, of offering you the city of Shirauz and all its appurtenances, as a *peishkush* or present. This behaviour appears at first very remarkable to Europeans, but after a short time becomes equally familiar. Freedom of conversation is a thing totally unknown in Persia, as that *walls have ears* is proverbially in the mouth of every one.—The fear of chains which bind their bodies has also enslaved their minds; and their conversation to men of superior rank to themselves is marked with

with signs of the most abject and slavish submission; while, on the contrary, they are as haughty and overbearing to their inferiors. The excessive fear and awe they stand in before the great, is exemplified in a circumstance I shall mention, which happened when I accompanied Mr. Jones, of the Buffora Factory, to the Persian camp, in an audience we were admitted to with Jaafar Khan. The Khan had ordered Mr. Jones to be shewn his horses; who having seen them, was asked which he liked the best. Mr. Jones told him (through me) that he approved very much of the stud in general, but that two horses (naming them) were entitled to more particular attention. This the man who accompanied us, and
who

Instance of
fervility.

who was in the capacity of a gentleman usher, interpreted to the Khan in the following terms: "He says
" that all the horses are the finest
" that ever were seen; but as to
" the two marked out, their equal
" is not to be found in any part of
" the world." And at this answer the Khan himself seemed pleased; no doubt from having been used to no other language from his infancy.

The Persians, in their conversation, aim much at elegance, and are perpetually repeating verses and passages from the works of their most favourite poets, Hafiz, Sàdi, and Jàmi; a practice universally prevalent, from the highest to the lowest; because those who
have

have not the advantages of reading and writing, or the other benefits arising from education, by the help of their memories, which are very retentive, and what they learn by heart, are always ready to bear their part in conversation. They also delight much in jokes and quaint expressions, and are fond of playing upon each other; which they sometimes do with great elegance and irony. There is one thing much to be admired in their conversations, which is the strict attention they always pay to the person speaking, whom they never interrupt on any account. They are in general a personable, and in many respects a handsome, people: their complexions, saving those who are exposed to the inclemencies

M of

of the weather, are as fair as Europeans.

The women
of Shirauz.

The women at Shirauz have at all times been celebrated over those of other parts of Persia for their beauty, and not without reason. Of those whom I had the fortune to see during my residence, and who were mostly relations and friends of the family I lived in, many were tall and well shaped; but their bright and sparkling eyes was a very striking beauty: this, however, is in a great measure owing to art, as they rub their eye-brows and eye-lids with the black powder of antimony (called *furma*), which adds an incomparable brilliancy to their natural lustre. The large black eye is
in

in most estimation among the Persians, and this is the most common at Shirauz. As the women in Mahomedan countries are, down to the meanest, covered with a veil from head to foot, a sight is never to be obtained of them in the street; but from my situation, I have seen many of them within doors, as when any came to visit the family where I lived, which many did, directed by their curiosity to see an European, understanding I belonged to the house, they made no scruple of pulling off their veils, and conversing with great inquisitiveness and familiarity, which seemed much gratified by my ready compliance with their requests, in informing them of European customs and manners,

and never failed to procure me thanks, with the additional character of a good natured *Feringy* (the appellation by which all Europeans are distinguished). The women in Persia, as in all Mahomedan nations, after marriage, are very little better than slaves to their husbands. Those mild and familiar endearments which grace the social board of an European, and which at the same time they afford a mutual satisfaction to either sex, tend also to refine and polish manners, are totally unknown in Mahomedan countries. The husband, of a suspicious temper, and chained down by an obstinate and persevering etiquette, thinks himself affronted even by the inquiry of a friend after the health of his wife.

Calling

Calling her by name, is never allowed of; the mode of address must be, " May the mother of such a son, or such a daughter, be happy; I hope she is in health." And none, except those of the nearest kin, as a brother, or uncle, are ever allowed to see the females of the family unveiled: it would be deemed as an insult.—Thrice happy ye, my fair and amiable countrywomen, who, born and educated in a land of freedom, can, without violating the laws of propriety; both give and receive the benefit of social intercourse, unimpressed by the baneful effects of jealousy! Rejoice that these blessings are afforded you!—which have inculcated the sentiments of liberality and politeness, and which

still contribute to enhance the value of society, and to secure you a permanent and unalloyed felicity!—The Persian ladies, however, during the days of courtship, have in their turn pre-eminence; a mistress making no scruple of commanding her lover to stand all day long at the door of her father's house, repeating verses in praise of her beauty and accomplishments; and this is the general way of making love at Shirauz; a lover rarely being admitted to a sight of his mistress, before the marriage contract is signed.

Curious species of contention.

The Persians, in their dispositions, are much inclined to sudden anger; quick, fiery, and very sensible of affronts, which they immediately resent

resent on the spot. They are a brave and courageous people; but I have before said, that their frequent wars have much depraved their ancient urbanity of manners; and this ferocity of disposition has also introduced a strife, peculiar to the lower class of inhabitants of Shirauz. When two people begin fighting, it always raises a great crowd, who generally separately take the part of one or the other in the contest, and the whole presently becomes a scene of tumult and confusion, until the arrival of the Dàroga, or judge of the police, who puts an end to the fray. These riots are very frequent, and even the boys are fond of running to them, in order to have a share in the contention. In their capacities they

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honesty; but either way is equally indifferent to them.

The Persians universally have a fixed belief in the efficacy of charms, omens, talismans, and other superstitions. Besides what they have received since their conversion to Mahomedanism, they have in general retained all that their ancestors before practised. Indeed, the only difference is, that what was before authoris'd and commanded by the Magian religion, has been subsequently allowed by the religion of Mahomed. They are, of all people, the most addicted to the idea of fortunate or auspicious days and hours, the *dies fasti atque nefasti* of the Romans; and even on the minutest and most trifling

The superstition of the Persians.

trifling occasions will seek for a lucky moment. Going a journey can never be performed without first consulting a book of Omens, each chapter of which begins with a particular letter of the alphabet, which is deemed fortunate or inauspicious; and should they unluckily pitch upon one of the latter, the journey must of course be delayed until a more favourable opportunity. Entering a new house, the putting on of a new garment, with numberless other common and trifling occurrences, are determined by motions equally absurd and frivolous. In their marriages they pay the strictest attention to this point; a lucky hour for signing the contract, and another for the wedding-day, being esteemed

ed absolutely necessary to the future happiness of the intended couple. Those also who are in good circumstances, generally send for a Muunjim, or astrologer, at the birth of a child, in order to calculate his horoscope with the utmost exactness.

To a man they have their Talif-
mans, which are generally some
sentence from the Koran, or say-
ing of their prophet Ali, written
either upon paper, or engraved
upon a small plate of silver, which
they bind round their arms, and
other parts of the body; but those
of higher rank make use of rubies,
emeralds, and other precious stones.
The women of condition have small
silver plates of a circular form,
upon

Their talif-
mans.

upon which are engraved sentences from the Koran; which, as well as the Talismans, they bind about their arms with pieces of red and green silk, and look upon them as never-failing charms against the fascinations of the Devil, or wicked spirits (whom they call Deeps), and who they say are constantly roaming about the world, to do all the mischief in their power. They are equally absurd in their ideas of the heavenly bodies, at least the middling and lower class of people, particularly in respect to the falling of the stars, eclipses of the sun and moon, and the appearances of meteors and comets. As for their religious system, they believe there are nine heavens, the lowest of which is that immediately above
their

their heads: they imagine, therefore, that on the falling of a star, it is occasioned by the angels in the lower heaven giving blows on the heads of the devils, for attempting to penetrate into those regions. Mr. Hanway has taken notice of this circumstance in his travels; and it is the firm belief of the Persians in general, and even amongst some of those who, from their education and sense, ought to be better informed.

Among other customs of a superstitious nature, they believe that scorpions, of which there are great numbers in this country, and very venomous, may be deprived of the power of stinging, by means of a certain prayer which they make use

Curious
manner of
charming the
scorpions.

use of. The person who has the power of binding, as it is called, turns his face towards the sign Scorpio, in the heavens, which they all know, and repeats this prayer. Every person present, at the conclusion of a sentence, claps his hands; after this is done, they think that they are perfectly safe: nor, if they should chance to see any scorpions during that night, do they scruple taking hold of them, trusting to the efficacy of this fancied all-powerful charm. I have frequently seen the man in whose family I lived, repeat the above prayer, on being desired by his children to bind the scorpions; after which the whole family has gone quietly and contentedly to bed, fully persuaded they could receive

ceive no hurt by them. During the summer season, scorpions appear in great numbers; they are quite black in appearance, and very large, and the sting of them is dangerous, but not mortal: those, however, which are found in the more northern parts of Persia, and particularly in the province of Cashàn, are of so dangerous a nature, as often to cause immediate death.

The Persians are, of all Mahomedan nations, the least scrupulous of drinking wine, as many of them do it publicly, and almost all of them in private (excepting those who have performed the pilgrimage to Mecca, and men of religion): they also are very liable to be quarrelsome

Not scrupulous of drinking wine.

relfome when inebriated, which is often attended with fatal confequences. They eat opium, but in much lefs quantities than the Turks; and indeed in every thing they fay or do, eat or drink, they make a point to be as different from this nation as poffible, whom they deteft to a man, beyond meafure; efteeming Jews and Christians fuperior to them, and much nearer to falvation. They publicly curfe and abufe the three firft Caliphs after Mahomed, *Abu Beker*, *Omar*, and *Ofman*, whom they fay were ufurpers and tyrants, and unjuftly deprived their prophet Ali of his right of the Caliphat. It is impoffible to conceive the great veneration they exprefs for Ali, both in their books and in their converfation:

versation: they esteem him to be the most excellent and learned man that ever lived, and not inferior in good qualities to Mahomed himself, excepting in his express dignity, as a heavenly missionary. They say that Ali was the only man the world ever produced, who could converse in all languages; and that since him no one has appeared upon earth with an equal knowledge.

As one instance to what excess the common people carry their veneration, I shall mention a speech made use of by the Cheharwadar, or Master of the Cafila, with whom I travelled to Shirauz:—One of his assistants making use of the common expression, *O God! O Ali!* he immediately replied, *No, no, Ali first,*

Excessive respect for Ali.

N

God

God second!—The title of Ameer al Moumineen, or Commander of the Faithful, when made use of by the Persians, is always applied to Ali; for they will not allow there having been rightfully any other. It is a common term of abuse amongst the lower class of people, when in a passion, to call their opponents the son of a Sunni, or follower of Omar, implying that they could not wish him a more reproachful condition. The Persians reckon the right of succession to the Caliphate to consist of twelve Imaums, or Heads of the Faith, whom they deduce from the family of their Prophet; that is, from his daughter Fatima, whom he gave in marriage to Ali, and from thence to his two sons by that marriage, Hussen and Husein,

Huffein, and their children, descendants. They moreover allege, that the Prophet, in his life-time, did publicly declare that Ali and his family should succeed to the Caliphate, both in spiritual and temporal matters. This, however, the Turks deny, affirming that the right of succession was from the free election of the people, and that by that right the three first Caliphs took possession of the throne.

The twelve Imaums, in which the Persians esteemed the true right of the Caliphate to consist, are as follow: 1st, Ali, who ought to have come immediately after Mahomed, but succeeded the fourth from him, as above mentioned. — 2d, Hussen, the eldest son of Ali, put to death

The twelve
Imaums.

by the Caliph Moaweia; or, as others say, poisoned by Ayesha, the widow of Mahomet, for opposing her intrigues.—3d, Houssein, the second son of Ali, killed at Kirbelài, in Eeràck Arabi, in the war against the Caliph Yezeed, son of Moaweia: the death of which last two persons gave rise to the annual mourning, observed so solemnly by the Persians, and others of the sect of the Sheiàs.—4th, Zein al Abudeen, the son of Houssein, put to death by Wàlid the First, the son of Abdul Meleck.—5th, Mahomed al Bawkir, the son of Zein al Abudeen, put to death by order of Hashim, the son of Abdul Meleck.—6th, Jaafar al Sadick, the son of Mahomed al Bawkir, put to death by order of Abu Jaafar Dowànikeè.—7th, Moufa
Kazim,

Kazim, the son of Jaafar al Sadick, put to death by order of Haroon Abbasi, at Bagdad.—8th, Ali Ibn Moufa al Rezâ, put to death by order of Almâmoun Abbasi. It was in honour of this Imaum that Shâh Abbàs built the famous mosque at Mesched, and commanded his subjects to make pilgrimages thither, to prevent the carrying out the immense sums of money expended annually by those who went to Mecca in Arabia; a very wise and politic stroke, by which means he caused Persia to flourish more in his reign than it had done for a long time before, or has ever since.—9th, Mahomed al Tùkee, the son of Ali Ibn Reza, put to death by order of Almamoun Abbâsi.—10th, Ali al Nukee, the son of Mahomed

al Tukee, put to death at Samara, by order of Moàtizim Abbasi.—11th, Huffun Askeri, the son of Ali al Nukee, put to death by order Moàtizim Abbasi.—12th, Mahomed al Mahàdi, the son of Huffun Askeri, who disappeared in the reign of Moàtemud Abbasi, and who the Persians expect will be again visible before the end of the world. He has the title of Huzurut Sàheb Zimaùn, or Lord of Time, and is always mentioned by them with the highest respect. These twelve Imaums are disallowed by the Turks, and others of the sect of Omar, who say that, excepting Ali, they were all justly put to death for rebellious practices against the governments under which they lived: but they are esteemed as saints and martyrs

martyrs by the Persians, and the only true and lawful Caliphs, which they confirm in the recital of their Kélema, or creed, by adding the words, “*and Ali is the friend of God;*” an expression which the Turks omit.

Matters of religion in Persia, as before observed, are managed by the Sheick al Sellaum, or the Head of the Faith, an office answering to that of Mufti among the Turks. He takes cognizance of all ecclesiastical matters, and on public festivals and other occasions preaches in the grand mosque; but he has not, like the Mufti, any power in affairs of state, being entirely confined to his religious office.

Matters of religion managed by Sheick al Sellaum.

In point of dress, the Persians differ remarkably from the Turks; for in Turkey any person who was not a Seiùd, or descendant of the Prophet, wearing the least green upon his garment, would most probably be stoned: whereas in Persia, the general and favourite colour is green, even to their shoes; and people of all persuasions and denominations may wear it as they please. A Turk also thinks himself defiled by the touch of a Christian, even on his garments. The Persians, on the contrary, will eat out of the same plate, drink out of the same cup, and smoke out of the same Calcan, as readily as they would with their own children; at least I have constantly experienced this myself, during my residence

fidence in Persia, while living in a native family. The Persians, in some parts of their devotions, differ from the Turks, as they always pray with open hands; whereas those of the Turks are closed and placed before them. The Persians also, in their ablutions, before prayer, wash their faces and beards with their right hand only, the other being reserved for meaner occasions, and they only slightly touch the fore and hind part of their feet; but the Turks wash with both hands, and rub all over their feet. The *Jaiè Numàz*, or carpet on which they pray, is always endeavoured to be placed with the upper part of it facing to the temple of Mecca, but this they only guess at.

In

More tolerant in their religious ideas than the Turks.

In religious opinions they are far more tolerant than the Turks: they acknowledge the authority of the Old and New Testament, which they say were sent from heaven, and delivered to Moses and Christ, equally with their Koran; only they affirm that the last was given to purify and correct the errors of the two former, which they pretend have been much corrupted from their original state, both by Jews and Christians. They acknowledge Jesus Christ to have been a great prophet, but deny him to have been the Son of God, and the Saviour of Mankind; and pretend that their prophet Mahomed is the last or seal of the prophets, the number of which, they say, amounts to one hundred and twenty-five

five thousand; from which circumstance he is called Khatim al Am-beai, or, as I have explained, the Seal of the Prophets. In their opinion, all nations are to be converted to Mahomedanism on the day of judgment; and on that day the people of each faith flying to their particular prophet for protection, shall by him be screened and defended from God's wrath, through mediation, and finally become all of one faith, which is to be Mahomedanism. In like manner they apply many things to their own Impostor, which only belong to our Saviour.

The mode of living of the Persians is in general as follows: They always rise at day-break, in order

Their mode
of living.

to

to perform their devotions. Their first prayer is denominated Numaz Soobh, or the morning prayer; it is said before sun-rise, after which they eat a slight meal, called Nàsh-ta, or breakfast; this consists of grapes, or any other fruits of the season, with a little bread, and cheese made of goat's milk; they afterwards drink a cup of very strong coffee, without milk or sugar; then the Calean, or pipe, is introduced. The Persians, from the highest to the lowest ranks, all smoke tobacco.

Their second hour of prayer is called Numaz Zòhur, or mid-day prayer, and is always repeated when the sun declines from the meridian. Their dinner, or Chàsh, which

which is soon after this prayer, consists of curds, bread, and fruits of various kinds; animal food not being usual at this meal.

The third hour of prayer is called Numaz 'Asur, or the afternoon prayer, said about four o'clock.

The fourth hour of prayer is Numaz Shàm, or evening prayer, which is said after sun-set; when this is finished, the Persians eat their principal meal, called Shàmi, or supper. This generally consists of a Pilau, dressed with rich meat-sauces, and highly seasoned with various spices: sometimes they eat Kibaàb, or roast meat. When the meal is ready, a servant brings notice thereof, and at the same time presents

presents a ewer and water; they then wash their hands, which is an invariable custom with the Persians, both before and after eating. They eat very quick, conveying their food to their mouths with their fingers; the use of knives and forks being unknown in Persia. Sherbets of different sorts are introduced, and the meal concludes with a dessert of delicious fruits. The supper being finished, the family sit in a circle, and entertain each other by relating pleasant stories (of which they are excessively fond), and also by repeating passages from the works of their most favourite poets, and amusing themselves at various kinds of games. The fifth and last prayer is styled Numaz Akhir, the last prayer; or
some-

sometimes Numaz Shèb, or the night prayer, repeated about an hour after supper.

The city of Shirauz is divided into twelve districts, or neighbourhoods ; over each of which one of their Imaums, or Heads of Faith, is believed to preside, as a kind of guardian angel. Every Thursday night, which the Persians call the night of Friday, the cryers and other domestics of the mosques make a Zikir, that is, a recital of the life and good actions of the Imaum or Saint who presides over the districts, by whose influence the inhabitants hope to obtain their wishes, and be absolved from their sins. These Imaums are al-
luded to by the Persians in their

con-

The great respect of the Persians for their Imaums.

conversations; they swear by them, and invoke them on all occasions of distress and adversity, as well as return them thanks on any good fortune befalling them.—The mosques of the Imaum Zadas, or descendants from the Imaums, serve as sanctuaries for criminals; but the most sanctified place in Shiraz, and which no one ever violates, is the Shah Cheraug, of which I have made mention already, where the greatest criminal can be protected, if the inhabitants of the place should receive him. However, persons offensive to government are generally delivered up when demanded. This last-mentioned custom seems to bear a strong analogy to the mode practised in Roman Catholic countries, of the
sanctuary

sanctuary of a church, or monastery, screening a criminal from the punishment of the law.

On the 18th of July, 1787, I accompanied Mr. Jones, second of the English factory at Buffora, to the Persian camp, where we were admitted to an audience of Jaafar Khan. On our arrival in camp, at a little after ten A. M. we were conducted to the tent of the minister, Meerza Mahomed Houssein, where we staid a considerable time, and were entertained with a calcan and coffee, the usual mode of treatment in Persia to visitors. The tent of the Meerza was a very handsome one, of an oblong form, with an open front, the inside lined with a fine chintz, and the walls of

An audience
of Jaafar
Khan.

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a curious open work; the floor was covered with a Persian carpet, and with long felts, made at Yezd, but no cushions, as the Persians never use any in public, and very seldom in private. At half an hour after twelve, an officer came to acquaint us, that the Khan was ready to receive us, and desired us at the same time to follow him. We accordingly set out, and although the Khan's tents were exactly in a parallel line with that of the minister, yet, agreeably to the etiquette observed in Persia, we were obliged to make a circuit of about thirty yards, in order to approach through a *Counaught*, or screen of canvas, painted red. On our passing this screen, the first officer quitted us, and another immediately

ately coming up, conducted us towards the tent, and at the same time called out to the attendants furrounding, to open to the right and left, by which we had a full view of the Khan. Upon this the officer desired us to salute, which we did by pulling off our caps after the English fashion, bowing at the same time. The Khan made a slight inclination with his head, and we were then conducted round the outside of the tent, and entered at the back door. On our entrance, the Khan made a second inclination with his head, and desired us to sit down, which we did, at about four yards distance; though at a former interview Mr. Jones had, he was obliged to sit much further off. The Khan

seemed pleased: he asked several questions concerning Europe, the English, and their manners and customs:—expressed his wish that Mr. Jones had benefited by the air of Shirauz, and assured us both of his protection whilst we staid there, and ordered his secretary to make out a Firman, or order, for that purpose.—After staying a considerable time, we took leave in the same manner as we entered. The tent of the Khan was a noble one, of an oblong form, and pitched with three poles, which were adorned at the top with gilt balls. The front is open in all weathers; the inside was lined throughout with a beautiful clouded silk, and the open work much the same as that of the minister's: the floor was
covered

covered with a rich carpet, and long felts. At the upper end of the tent sat Jaafar Khan, upon a large felt, bent double under him: opposite to him stood Meerza Mahomed Hoffslein, without the tent, and several other officers of the army. The Khan's dress differed not from that of the other great men; he wore an orange-coloured *Cuba*, or coat, made of silk, and quilted, and had his scimitar on. The calcan which he smoked was of gold, beautifully filigreed, with a ruby in the *Ser Poosh*, or head.

In the rear of the Khan's tent, about the distance of forty yards, was the Haram, or women's apartments: these were completely walled in by screens of red painted canvas,

about twelve feet in height. The Khan has always a certain number of women, whom he selects to accompany him when in camp; and they have the same number of attendants and accommodations as those within the palace.

*A short Account of the Remains of the
celebrated Palace of PERSEPOLIS.*

On Thursday evening, the 30th of August, I left Shirauz in company with Mr. Jones, for the purpose of visiting the ruins of the celebrated palace of Persepolis. We slept that night at a garden without the city, and at three o'clock on Friday morning we set off:

off:—at nine A. M. arrived at the village of Zarkan, situated eight fursengs, or thirty-two English miles, from Shirauz. The road to this place is chiefly through a rocky, mountainous country;—approaching, however, to Zarkan, you meet with some cultivated land. Zarkan is a large village under the government of Shirauz, and is ruled by a Calentar, or chief magistrate. From its vicinity to the mountain, the view of this place is very pleasing; the neighbourhood produces the large red grape. On the road we met with some hundreds of wandering Curds, and Turkomans: they said the name of their tribe was Ort, and that they were going towards Gurmaseer, a place to the southward

of Shirauz, in order to spend the approaching autumn and winter. These people lead a wandering life, having no settled place of abode, but move about with their families, flocks and herds, in a manner similar to the ancient Scythians: their complexions were the same as those of the gypsies in Europe, sun-burnt and tawney.

Saturday, September the 1st, moved at half past twelve A. M.— At five we crossed the Bund Ameer river, which Mr. Niebuhr has laid down as the ancient Araxes; over this river is a stone bridge, which the natives call Pool Khan. We proceeded on through the plain, and at half after six arrived at the ruins. This stage is five fursengs: the

the road lies entirely through the plain, which beginning about five miles to the southward of Zarkan, is continued up to Persepolis, which is situated close under the mountains. Our *Cafila* encamped in a garden a mile and a half to the northward of the ruins, near the village of Merdasht, from whence the whole plain takes its name. This plain is exceedingly delightful; it abounds in game of several sorts, amongst which we discovered partridges, wild pigeons, quails and hares.

At nine A. M. went to visit the ruins. What remains of the celebrated palace of Persepolis, is situated on a rising ground, and commands

mands a view of the extensive plain of Merdasht. The mountain Rehumut encircles the palace in the form of an amphitheatre: you ascend to the columns by a grand stair-case of blue stone, containing one hundred and four steps. The first object that strikes the beholder on his entrance, are two portals of stone; I judge them to be about fifty feet in height each; the sides are embellished with two sphinxes of an immense size, dressed out with a profusion of bead-work, and, contrary to the usual method, they are represented standing. On the sides above are inscriptions in an ancient character, the meaning of which no one hitherto has been able to decypher.

At

At a small distance from these portals you ascend another flight of steps, which lead to the grand hall of columns. The sides of this stair-case are ornamented with a variety of figures in basso relievo; most of them have vessels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman fashion; besides these, are several led horses, oxen and rams, that at times intervene and diversify the procession. At the head of the stair-case is another basso relievo, representing a lion seizing a bull; and, close to this, are other inscriptions in ancient characters. On getting to the top of this stair-case, you enter what was formerly a most magnificent hall; the natives

tives have given this the name of Chehul Minâr, or forty pillars; and though this name is often used to express the whole of the building, it is more particularly appropriated to this part of it. Although a vast number of ages have elapsed since the foundation, fifteen of the columns yet remain entire; they are from seventy to eighty feet in height, and are masterly pieces of masonry: their pedestals are curiously worked, and appear little injured by the hand of time. The shafts are enfluted up to the top, and the capitals are adorned with a profusion of fret-work.

From this hall you proceed along, eastward, until you arrive at the
remains

remains of a large square building, to which you enter through a door of granite. Most of the doors and windows of this apartment are still standing; they are of black marble, and polished like a mirror: on the sides of the doors, at the entrance, are bas-reliefs of two figures at full length; they represent a man in the attitude of stabbing a goat: with one hand he seizes hold of the animal by the horn, and thrusts a dagger into his belly with the other; one of the goat's feet rests upon the breast of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the same apartment, is a representation of two men at full length; behind them stands a domestic, holding

holding a spread umbrella: they are supported by large round staffs, appear to be in years, have long beards, and a profusion of hair upon their heads.

At the south-west entrance of this apartment are two large pillars of stone, upon which are carved four figures; they are dressed in long garments, and hold in their hands spears ten feet in length. At this entrance, also, the remains of a stair-case of blue stone are still visible. Vast numbers of broken pieces of pillars, shafts, and capitals, are scattered over a considerable extent of ground, some of them of such enormous size, that it is wonderful to think how they could have been brought whole, and

and set up together. Indeed, every remains of these noble ruins indicate their former grandeur and magnificence, truly worthy of being the residence of a great and powerful monarch; and whilst viewing them, the mind becomes impressed with an awful solemnity!—When we consider the celebrity of this vast empire, once the patron of the arts and sciences, and the seat of a wise and flourishing government;—when we reflect on the various changes and revolutions it has undergone, at one period a field for the daring ambition of an Alexander,—at another for the enthusiastic valour of an Omar, we must consequently feel the strongest conviction of the mutability of all human events!—

Exclusive of the ancient antique inscriptions already mentioned, are others of a modern date, able to be read, as well as some in the Syriac character; the whole of which the celebrated Mr. Niebuhr has accurately copied and published. Being destitute myself of all materials necessary for copying inscriptions, and at the same time ignorant of the rules of architecture, I have refrained from entering into a diffusive account of this celebrated palace. What I thought most worthy of notice, I have endeavoured to describe to the best of my abilities.

Behind the hall of pillars, and close under the mountain, is the remains of a very large building
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of a quadrangular form; this may either have made part of the palace, or, not unlikely, a detached temple, as there is a considerable space of ground filled up with earth and mounds of sand, betwixt the two; and as it has within-side symbols emblematical of a religious meaning. This building has four principal entrances to it, two from the North-East, and two from the South-West. The walls are divided into several partitions, which are ornamented with various pieces of sculpture, the most common of which have the figure of a man at full length; he is sitting in a chair, with his feet supported by a stool; behind the chair stands a domestic holding an umbrella; the man has in his hand a round staff; before

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him are two branched candlesticks, with candles in them; beyond these is a little boy, and behind him is a woman with a goblet in her hand. Underneath this figure are several others in long garments; some of these are armed with bows and arrows, others with spears, and all of them have caps, in the form of turrets, which we learn from ancient historians was the mode of dress observed by the Medes.—Over the doors of this building, which are twelve in number, are bas-reliefs of a lion seizing hold of a bull, similar to that observable on the grand stair-case: the recesses in the walls are all lined with fine granite, and their fronts have handsome cornices of stone. Besides the usual figures, is a very extraordinary

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nary one, and is, I suppose, emblematical of the ancient religion of the Persians: it represents a man seated on a pillar, who holds in his hand a small vessel; he has a girdle twisted round the centre of his body, the two ends of which project a considerable distance beyond his clothes, and have much the appearance of wings; he is dressed in long garments, with a cap, turret-form. Underneath the figure are several lions (a symbol of empire amongst the ancient Persians) very well executed.

Behind this ruin, a considerable way up the mountain Rehumut, to the north, is the remains of a curious place cut out of the rock, which had formerly an ascent to it

by steps, but these being destroyed by time, you are obliged to clamber up by the rock. As there is another building parallel to this, about the distance of eight hundred yards to the south, I shall describe them both together, and add a few observations of what I conceive to have been their original design.—They are lofty buildings of three sides, two of which are plain, and forty feet in height; the third has several fine sculptures boldly executed; in the centre is a pillar with the mystic figure already described sitting at the top: opposite to this stands a man upon a pedestal of three steps; in his left hand he holds a bow, his right is held up, pointing to the figure on the pillar. To the left is an altar of stone two feet

feet high, upon which fire is burning, and a little on one side is a large globe suspended in the air, which has much the appearance of being intended for the *sun*. These two last-mentioned symbols, we are informed, were considered by the Persian Magi as the two grand principles of their religion, as they adored the Omnipotent Creator of the universe under these types, being each in their nature the purest and freest of corruption of all created things: it may, therefore, be presumed they were intended to represent certain mysteries in the Magian faith. The man with the bow may possibly be designed for a chief of the Magi; or, to hazard a further supposition, the celebrated lawgiver and prophet,

Zoroaster himself. However, this is only a suggestion, and I would not be thought to lay it down for a certainty. Every person, on viewing these noble ruins, must have different ideas arise to him concerning them; but as all traces of the original religion have long since perished, together with their learning and language, the world must remain in ignorance until the characters on the walls can be decyphered, which, alone, can clear up the much-wished for ascertainment of the real date of the palace, its devices, emblems, and its real founder. Some have given it as their opinion, that these are the tombs of the ancient Kings of Persia, and of this opinion are Mr. Le Bruyn, and Sir John Chardin.

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The modern natives call this place Mujilis Gemshed, or the assembly of King Gemshed, as they say that Prince used to visit the place, with the nobles and great men of his court, in order to enjoy a delightful view of the adjacent country, of which, indeed, there cannot be a finer prospect than from thence.

Underneath the above-mentioned devices are small openings, which lead to a subterraneous passage, cut out of the mountain; it is six feet in height, and four in breadth: the passage leads a considerable way into the rock, but is quite dark after advancing about thirty yards, and emits a most noisome damp smell. The natives call this place

the Cherk Almàs; that is, the Talifman, or diamond of fate: they affirm that at the end of the passage is the Talifman, and that whoever arrives thither, and asks questions of future events, will be answered from within; but they say that no one has ever yet been able to penetrate to the extremity of the passage, being opposed by the Demons and Genii, whom they believe to dwell there; and superstitiously imagine, that all lights taken in there will go out of themselves. Sir John Chardin, and Mr. Le Brun, however, penetrated a considerable way into this passage, till, they relate, it ended in a path too narrow to admit further progress. As no account has hitherto appeared of these subterraneous passages, but
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what the superstition of the natives has chosen to invent, it may not be deemed presumptuous in giving a conjecture, that they were originally intended as places for concealed treasure, a custom time immemorially observed, and to this day subsisting among Eastern Princes. Not having lights with us, neither Mr. Jones nor myself thought proper to explore the passage.

Descending to the foot of the mountain, to the south, you meet with the remains of a small square building, which has several doors and windows still standing, having carved figures on them; but as these are only visible to the waist downwards, it is most likely the
sand

sand from the mountains has choaked up the remainder: the figures are the same with those in other parts of the palace.—A little to the westward of this building, you ascend by a stone stair-case into a magnificent court, of a quadrangular form. Several pedestals of pillars, and the remains of two grand portals to the east, are still visible: they are all of granite, and the cornices of the portals appear to have been very superb; they are of an oblong shape. On many of the broken pieces of the pillars are ancient inscriptions.

In several parts of the palace are stone aqueducts, made for the purpose of draining off the water that comes from the mountains: they
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are of blue stone, cut under ground eight feet deep, and two and a half in breadth.

These venerable ruins have suffered much by the ravages of time and weather; but what still remains of them is as hard and durable as the rock itself. Earthquakes, which are frequent in Persia, have also proved the means of throwing down many of the columns, and otherwise injuring the apartments; and several of those which have not been overturned by the violence of the shocks, have had their tops nearly removed off, and in this situation remain. The sand, which is constantly washed down from the mountains by the rain, in the winter season, has
choaked

choaked up numbers of places, and even covered the pedestals of several pillars.

The old inscriptions discernible on the walls, and other parts of the palace, may be reckoned among the greatest curiosities, as they have never yet been decyphered, either in the East or in Europe; and what is very extraordinary, the most learned and curious in the Oriental languages have been baffled in every attempt made to learn their meaning:—like the hieroglyphics of Egypt, they remain buried in an impenetrable mystery. Mr. Niebuhr has given all these inscriptions in his second volume, most elegantly and accurately copied, which may possibly assist the curious

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ous in their attempts to elucidate them. It is one of the most considerable difficulties to solve *when* and by *whom* this palace was originally built. The Grecian historians have given very imperfect and dubious accounts of it, and the Persians no less so.—By the present natives, the place is called *Tukht Gemshedd*, or the throne of King Gemshedd; who they affirm built it between three and four thousand years ago: he is also expressly mentioned as having erected the *Chebul Minár*, or hall of forty pillars. It is related, in Grecian history, that Alexander the Great set fire to and destroyed this rich and splendid palace, instigated to it in a fit of debauchery by the celebrated courtesan Thais. This circumstance, although

though it has the function of history, if one reflects upon the appearance of what still remains of these ruins, any person on viewing them would suppose such an event impossible to have taken place; as, in their present state, all the fire that could be applied would not make the smallest impression on those huge masses of stone, equal in point of durability and hardness to the solid rock; and of such are the materials of the whole building. These sentiments arose to me whilst on the spot, and my opinion was strengthened by the fullest acquiescence of Mr. Jones, who thought, like myself, it was absurd to give credit to the idea of its having been burnt by Alexander.

Having

Having met with a short account of the building of this palace, in a Persian manuscript, being part of a work called Rouzut al Sefa, or the Garden of Purity, I shall here take the liberty of inserting a translation.

“ It is related by historians, that
“ King Gemshedd removed the seat
“ of government, which was for-
“ merly in the province of Sejes-
“ taun, to Fars; and that in the
“ neighbourhood of Shirauz, hav-
“ ing taken in a spot of ground,
“ of twelve fursengs in length (48
“ English miles), he there erected
“ such a palace, that in the seven
“ kingdoms of the world there
“ was nothing that could equal it.
“ The remains of that palace, and
“ many

“ many of the pillars on it, are
“ visible to this day; and he caused
“ the palace to be called *Chebul Mi-*
“ *nar*, or *Forty Pillars*. Moreover,
“ when the sun quitting the sign
“ Pisces, in the heavens, had en-
“ tered Aries, Gemshedd having as-
“ sembled all the princes, nobles,
“ and great men of his empire, at
“ the foot of his imperial throne,
“ did on that day institute a grand
“ and solemn festival; and this
“ day from henceforth was called
“ the *Noo Roze*, or *First Day of the*
“ *New Year* (when the foundation
“ of *Persepolis* was laid), at which
“ period he commanded, from all
“ parts of the empire, the attend-
“ ance of the peasants, husband-
“ men, soldiery, and others, in or-
“ der to prosecute the design; re-
“ questing

“ questing that all, with joyful
“ hearts and willing hands, should
“ lend their assistance in complet-
“ ing this work. This numerous
“ assembly obeyed the command of
“ their monarch, and the building
“ was finished with all signs of
“ mirth and festivity.”

It is further observed, in the *Jehan Arâ*, a book of Persian chronology, that Queen Homaie, who flourished about 800 years after *Gemshedd*, added a thousand columns more to this palace.—Such are the Persian accounts, which are believed by the present natives to be true ones; but I should presume, that until the ancient characters on the walls can be decyphered, no account of this place,

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either

either Grecian, or Persian, or any other, can be depended upon as genuine or authentic, as they are unquestionably of an antiquity far beyond the records of any language now known in the world.

It is to be remarked, that in the figures throughout the whole of the palace, the rules of art are not attended to; the muscles of the figures are wanting, yet the drapery is finely done, and the proportions in general are well kept up, though the contour is only observed, which gives a sameness to the whole. Sir John Chardin observes, that he thinks it is evident, whoever was the architect of this celebrated palace, was ignorant of Grecian and of Roman architecture;

ecture; and supposes, that the defects already mentioned were occasioned by his being obliged to finish the work in a hurry, and by that means the figures were left in the imperfect state we find them at present. But Mr. Jones observed to me, that he rather supposed it to have been the *ne plus ultra* of those days; and remarked also, that the ornaments he had observed in Sadick Khan's palace at Shirauz, were in the same style as those of Persepolis, and that the architecture of the present Persians was similar to that of ancient times; an observation by no means unworthy of attention. With respect to the figures on the stair-case, I have before observed, that the variety of animals which appear,

the camels, led horses, the rams, the triumphal car, and the men with vessels in their hands, all give room to suppose *the pomp of a procession* is meant to be represented; and I think the position may be corroborated by some part of the translation before inserted.

The materials of which the palace is composed, are chiefly hard blue stone; but the doors and windows of the apartments are all of black marble, and so beautifully polished, as to reflect an object like a mirror. One of the principal things worthy of admiration, is the immense strength of the foundation. The whole of the palace takes in a circumference of 1400 square yards:—its front is 600 paces

paces from north to south, and 390 from east to west. Being built at the foot of a mountain, a great deal of it has been smoothed with infinite labour, to make the stones lie even. The height of the foundation, in front, is in several parts from forty to fifty feet, and consists of two immense stones laid together: the sides are not so high, and more unequal, owing to the vast quantity of sand which has fallen from the mountain. It is much to be feared, that in the course of a few centuries, the earthquakes may totally destroy the columns and remaining apartments; but whatever may be their fate, the foundation must endure until the rock itself, on which it is built, shall cease to exist.

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I shall

I shall conclude with a few observations on the Hall of Pillars.

This hall appears to have been detached from the rest of the palace, and to have had a communication with the other parts by hollow galleries of stone. By the pedestals of the pillars, which I counted very exactly, the hall seems originally to have consisted of nine distinct rows of columns, each containing six; making consequently, in all, fifty-four. The fifteen that remain, are from seventy to eighty feet in height; the diameter at the base is twelve feet, and the distance between each column twenty-two. By the position of the front pillars, the hall appears to have been open towards
the

the plain; but four of the pillars, facing the mountain, and which are at some distance from the rest, seem to have been intended for a portico, or entrance from the east; they are also of a different style of architecture. The materials of the columns are a mixed sort of red stone, granular.

The hall, situated on an eminence, and commanding an extensive view of the plain of Merdāsht, is strikingly grand, and conveys to the beholder the idea of an *Hall of Audience* of a powerful and warlike monarch.

On Monday afternoon, the 2d of September, Mr. Jones and myself set off to visit the tomb of the celebrated

brated Persian hero, Rostum (called by the natives Nukshee Rostum). It is situated three miles and a half to the north-east of Persepolis: the place consists of four distinct chambers, excavated high in the rock. The devices, in the upper parts, are exactly the same as those of Persepolis, representing the mystic figure, with the altar of fire and the sun. Underneath the sculpture of the second chamber, is a gigantic figure on horseback, cut in stone, and very perfect; he is completely armed and accoutred, and dressed something after the Roman fashion. On his helmet is a globe; two figures are before him, the one kneeling down in a supplicating posture, and the other is in the act of taking hold of the
horse-

horseman's hand, as if to mitigate his wrath; the horseman is looking sternly upon the figures, and the hand at liberty is applied to the hilt of his sword. On one side of this figure is an inscription in ancient characters, but different from those on the walls of Persepolis. Several attendants are in waiting behind the equestrian figure, all of them as large as life; but the proportions are not at all adhered to in the first sculpture, the man being twice the size of the horse on which he rides.

A little to the northward is another representation. At the foot of the rock there are two figures completely armed; one of them is in the action of letting go a ring, which

which the other grasps: The figure to the right has a globe on his helmet, and a large battle-axe in his hand: that to the left has a domestic behind him, holding an umbrella. Under their horses feet are two human heads; and a little on one side appear the heads of several figures, attendants; most of them have a broad fillet encircling their temples, and a profusion of hair flowing loose. Sir John Chardin supposes, that this may be intended to represent the action of Alexander the Great, receiving the submission of the Persian monarch Darius; but as we are informed by Grecian history, that Darius never saw Alexander, being murdered in his flight shortly after the loss of the battle of Arbela, by
his

his servant Bessus; so I should imagine the Persians themselves would hardly have taken such pains to render the dishonour and ruin of their lawful king so permanent and known to the latest posterity, in order to praise one who had utterly overturned their religion and their laws. Moreover, the work itself bears not the least trace of having been the production of any Grecian artists, as the Greeks at that period were arrived at the highest perfection in the arts and sciences; and had such a thing been done during the time of Alexander, he would most certainly have made use of one of the many celebrated artists who followed him into Asia; but these figures are disproportionate, and
executed

executed in a rude manner. To hazard a supposition of my own, I should rather conceive the above device was of a date prior to the Grecian conquests of Persia, and that it was intended to represent some remarkable action in the life of the hero Rostum (from whom the whole of the place takes its name), and that it was cut to perpetuate the memory of it.

Near the foot of the rock is a square building, of blue stone, twenty feet in height, by eight in breadth. This place has several windows; the inside is empty, and there are small niches in different parts of the wall. The natives affirm that the celebrated Rostum was interred in this spot; but
many

many travellers have supposed it to have been the tomb of Darius Hyftafpes, from a passage of Herodotus, the Grecian historian, amongst whom Sir John Chardin and Mr. Le Brune are both of the latter opinion.

In a part of the rock, to the eastward, is a sculpture of a figure on horseback, the face of which has been much mutilated, and is scarcely visible; enough, however, remains to perceive that the figure is that of a man—he has long flowing hair, and has a projection, resembling a horn, on the left side of his forehead. The natives call this figure, *Iskunder Zu Al Kerneen*, or Alexander Lord of the Horns, that is, of an empire extending
from

from east to west; and they affirm, that it is positively intended for Alexander the Great. Horns, we know, were considered by the ancients as emblems and symbols of power and majesty, and from this we may conclude, without a contrariety to reason, that the Persian idea of this figure is a just one; as Alexander is always described by the Grecian historians, having a horn on his forehead, or rather a particular *lock of hair*, resembling one; and it is also observed on the coins and medals of that prince, which are still to be seen in the cabinets of the curious. Behind the figure on horseback are several others; they are in armour, on foot, and seemingly attendants on him.

Having

Having staid a short time at Nukshee Rostum, we returned to Shirauz, September 4th.

The first ten days of the month Mohurram (being the first of the Mahomedan year) are observed throughout Persia as a solemn mourning; it is called by the natives *Dèba*, or a space of ten days. During this period the Persians, and all the followers of Ali, lament the death of Imaum Hoffein, the second son of that prophet, who was slain in the war against Yezzeed, the son of Moaweia, Caliph of the Mussulmans. This event happened at a place called Kerbelaiè, which in Persian implies *grief and misfortune*. It is situated

Original
cause of the
Mohurram.

ated in Eerack Arabi, the ancient Mesopotamia, between the cities of Cufa and Medeena.—The particulars of the story are as follow :

Story of
Hoffein.

On the death of Caliph Ali, who was assassinated at Cufa, Moaweia, of the house of Ommia, succeeded to the Caliphate, which he had disputed with Ali during his lifetime. Moaweia, dying shortly after, was succeeded by his eldest son Yezzeed. In the interval, the inhabitants of Cufa had sent a solemn embassy to Hoffein at Medeena, requesting him to come and take possession of the government, giving assurance of their faithful support. Upon this assurance, Hoffein determined to set forwards, at the same time taking with him the whole of his family

Anno Hijera
60.

family (excepting his youngest daughter, who was at that time sick). He began his march to Cufa on the 8th of Zùlhuj, accompanied by a considerable body of troops: intelligence of this being carried to the Caliph Yezzeed, who was then at Damafcus, he fent orders to Obeidollah, the Governor of Cufa, to affemble an army and to crush the rifing rebellion, by cutting off Hofferin and his followers. Obeidollah, in obedience to the command of his mafter, fent his deputy Ibn Saàd, with ten thousand men, giving him exprefs orders to intercept Hofferin in his route.—The army in confequence began their march; and Obeidollah, remaining in the city, took care, by feizing the heads of the faction, entirely to quell the infurrection; by which

R means,

means, the Cufians perceiving the situation of affairs, regardless of the oaths and promises they had made, treacherously left the unhappy and deluded prince to his fate; for which behaviour they are cursed by the Perfians and all the followers of Ali to this day. Huffein with his army had not advanced far, before intelligence was brought him that the enemy had taken their station between him and the river Euphrates, which lay in his intended route, by means of which he was entirely cut off from the water; an event of the most distressing nature, in the sultry climate of Mesopotamia, where, from the violence of the heat, the weary traveller, even when supplied with water, can scarcely exist. — Deprived of that necessary article, how trying must the
the

His misfortune

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ening upon him were finally terminated on the the 10th of Mohur-
rum, when Ibn Saàd advancing
with his whole force, furrounded
this little troop, and they were cut
to pieces, after fighting most despe-
rately. Asker, Hoffein's infant son,
was killed by arrows in his father's
lap; and Hoffein himself, at length
exhausted with fatigue, and faint-
ing under a multitude of wounds,
and death. fell. His head was immediately
cut off, and the enemy's troops then
rushing into the tent, began a ge-
neral plunder, and took prisoners
the remaining son of Hoffein, who
was sick in bed, together with the
females of the family already men-
tioned; bereaving them at the same
time of their ornaments and jewels,
and treating them in a most insult-
ing

ing manner. A few days after, they were all conveyed to Damascus, with the head of Houssein, to be presented to the Caliph Yezzeed.

The tradition goes, that at this period an ambaffador from one of the European states happened to reside at the Caliph's court, who, on the arrival of the prisoners, was struck with compassion at the miserable appearance they made, and asked Yezzeed who they were; the Caliph replied, that they were of the family of the prophet Mahomed, and that the head was the head of Houssein the son of Ali, whom he had caused to be put to death for his rebellion; whereupon the ambaffador rose up and reviled the Caliph very bitterly for thus

Anecdote of
an European
ambaffador.

treating the family of his own prophet. The haughty Yezzeed, enraged at the affront, ordered the ambaffador to go himfelf and bring him the head of Zein al Abudeen, on pain of immediate death; this, however, the ambaffador flatly refused; and, as the Perfians believe, embracing the head of Hofsein, turned Muffulman; on which he was immediately put to death by the command of Yezzeed.

Pageants,
and other
ceremonies,
during the
Mohurrum.

All these various events are represented by the Perfians during the first ten days of Mohurrum. On the 27th of the preceding month of Zùlhuj, they erect the *Mumbirs* on the pulpits in the mosques, the infides of which are on this occasion lined with black cloth. On the
the

the 1st of Mohurram the Akhunds, and Peish Numazz's (or Mahomedan priests) mount the pulpits, and begin what is denominated by the Persians, *al Wakàa*, or a recital of the life and actions of Ali, and his sons Huffun and Hoffein; describing at the same time the circumstances attending the melancholy fate of the Imaum Hoffein: the recital is made in a slow solemn tone of voice, and is really affecting to hear, being written with all the pathetic elegance the Persian language is capable of expressing. At intervals the people strike their breasts with violence, weeping bitterly at the same time, and exclaiming, ah Hoffein! ah Hoffein! *Heif az Hoffein!* Alas for Hoffein!—Other parts of the *Wakàa* are in verse,

R 4

which

which are sung in cadence to a doleful tune. Each day some particular action of the story is represented by people selected for the purpose of personating those concerned in it; effigies also are brought out and carried in procession through the different neighbourhoods: among these they have one representing the river Euphrates, which they call *Abi Ferat*. Troops of boys and young men, some personating the soldiers of Ibn Saàd, others those of Houssein and his company, run about the streets, beating and skirmishing with each other, and each have their respective banners and ensigns of distinction. Another pageant represents the Caliph Yezzeed seated on a magnificent throne, fur-

surrounded by guards; and by his side is placed the European ambassador afore mentioned.

Among the most affecting representations is the marriage of young Càmim, the son of Huffun, and nephew of Hoffein, with his daughter; but this was never consummated, as Càmim was killed in a skirmish on the banks of the Euphrates, on the 7th of Mohurram. On this occasion, a boy represents the bride, decorated in her wedding garments, and attended by the females of the family chanting a mournful elegy, in which is related the circumstance of her betrothed husband being cut off by infidels—(for such is the term by which the Sheias speak of the Sunnies). The
parting

parting between her and her husband is also represented, when on his going to the field she takes an affectionate leave of him; and, on his quitting her, presents him with a burial vest, which she puts round his neck: at this sight the people break out into the most passionate exclamations of grief and distress, and execrate the most bitter curses upon Yezzeed, and all those who had any concern in destroying the family of their Imaum.

The sacred pigeons, which are affirmed by the Persians to have carried the news of Hossein's death from Kerbelài to Medeena (having first dipped their beaks in his blood as a confirmation), are also brought forth on this occasion. The horses
on

on which Hofferin and his brother Abbàs are supposed to have rode, are shewn to the people, painted as covered with wounds, and stuck full of arrows.

During these various processions much injury is often sustained, as the Persians are all frantic even to enthusiasm, and they believe uniformly that the souls of those slain during the Mohurram will infallibly go that instant into *Paradise*; this, added to their frenzy, which for the time it lasts is such as I never saw exceeded by any people, makes them despise and even court death. Many there are who inflict voluntary wounds on themselves, and some who almost entirely abstain from water during these ten days,

The enthusiasm of the Persians during the Mohurram.

days, in memory of, and as a sufferance for, what their Imaum suffered from the want of that article; and all people abstain from the bath, and even from changing their clothes during the continuance of the *Mokurrun*. On the 10th day, the coffins of those slain in the battle are brought forth, stained with blood, on which scymitars and turbans, adorned with herons feathers, are laid:—these are solemnly interred, after which the priests again mount the pulpits and read the *Wakàa*. The whole is concluded with curses and imprecations on the Caliph Yezzeed.

Opinion
concerning
the ideas of
this story.

The Persians affirm this to be a martyrdom, and throughout the whole of the recital *Hossein* is distinguished

tinguished by the appellation of *Sheheed*, or the martyr. They add, that he also knew of, and voluntarily suffered it as an expiation for the sins of all who believe in Ali, and consequently that all who lament the death of their Imaum, shall find favour at the day of judgment: they further assert, that if Houssein had thought proper to make use of the powers of his Imaumship, the whole world could not have hurt him, but that he chose to suffer a voluntary death, that his followers might reap the benefit of it in a future state: whence arises the belief among the Persians, that at the day of judgment Fatima, the wife of Ali, and mother of the two Imaums Hussen and Houssein, will present herself before the throne of
God,

God, with the severed head of Hofsein in one hand, and the heart of Huffun (who was poisoned) in the other, demanding absolution in their name for the sins of the followers of Ali; and they doubt not but God will grant their request.—I had these particulars from a religious Persian, and as they are not generally known to Europeans, I have taken the liberty of inserting them.

Distinction
between the
two Imaums.

The death of the Imaum Huffun (who was poisoned by Ayèsha the widow of Mahomed at Medeena) is lamented by the followers of Ali on the 28th of the month Sefr, being the day which he died, but it is not kept with so great solemnity as those of Mohurram; although Huffun is mentioned during that period.

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Kazeroon.

Kazeroon, by its remains, appears formerly to have been a city of considerable note, and in size little inferior to Shirauz; it is situated in the centre of an extensive plain, surrounded by high mountains; there is a fine lake, about four miles east of the city. In the vicinity of Kazeroon, great quantities of opium are produced, but the Persians do not make this very valuable commodity an article of trade; I should imagine they did in former times, as the opium of Kazeroon is much spoken of in the East. The city, excepting a mosque, and the Governor's palace and gardens, has nothing remarkable in it.

15th, 16th, and 17th, We remained at Kazeroon.—18th, We arrived
at

at Comàrige.—As I have not before particularly described the mode of travelling in Persia, it may, perhaps, be acceptable in this place.

A *Casila* is composed of camels, horses, and mules, the whole of which are under the direction of a Cheharwa Dâr, or Master. It is to him the price of a mule or camel is paid, and he stipulates with the traveller to feed and take care of the beast during the journey; he has under him several inferior servants, who help to unload the beasts of burden, take them to water, and attend them during forage. The *Casila*, whilst on the journey, keeps as close as possible, and on its arrival at the *Munzil Gab*, or place of encampment for

Mode of travelling in Persia.

the day, each load is deposited on a particular spot, marked out by the master, to which the merchant who own the goods repairs; his baggage forms a crescent; in the centre are placed the bedding and provisions; a rope or line made of hair is then drawn round the whole, at the distance of about three yards each way, which serves to distinguish the separate encampments. During the night, the beasts are all brought to their stations, opposite to the goods they are to carry in the morning, and are made fast to the hair rope aforementioned. At the hour of moving, which is generally between three and four in the morning, they load the mules and camels. In doing this, the passengers are awakened by the jingling

gling of the bells tied round the necks of the beasts, in order to prevent their straggling during the march. A passage from Hafiz may probably be not unacceptable to the reader, in this place, as it serves to illustrate the custom above described.

جرس فریاد میل اورد کم بر بنلیل
فحیلم با

“The bell proclaims aloud, bind
on your burdens!”

ODES OF HAFIZ.

When every thing is ready, the Cheharwa Dâr orders those nearest the road to advance, and the whole move off in regular succession, in the same order as the preceding day.

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banks of a fresh water river, called the Shat al Arab, which is a branch of the Euphrates; that river uniting with it about fifty miles to the N. W. of Buffora. The city is a very large one, but indifferently fortified: a mud wall encircles the town, having bastions and turrets also of mud; it had formerly a wet fosse, this is now dried up in many parts. Buffora, notwithstanding these disadvantages, held out upwards of eight months when besieged by the Persians in 1777; it was evacuated at the end of the ensuing year, occasioned by the death of Kerim Khan, Vakeel of Persia. Although the Great Desert extends to the very walls of the city, the banks of the river on each side are exceedingly fertile and

pleasant; they produce corn, pulse, rice, and several European fruits: but that which most adds both to the pleasant situation and profit of the place, is the date tree; by the cultivation and produce of this tree, a considerable revenue arises to the Turkish government. The vicinity of Buffora abounds in game, particularly hares, partridges, and the wild hog, whose flesh is of a delicious flavour. The modern Buffora is fourteen days journey (by couriers) from Aleppo. There is a very grand mosque in Buffora, and also a convent of Italian missionaries. The city is at present under the government of the Turks, and the residence of a Mussellem, appointed by the Basná of Bagdad, under whom he acts.

The

The following are the particulars of a revolution that took place about eight months ago :

Revolution at BUSSORA.

In the middle of April 1787, Sheick Twiny, an independent Arabian chief of the tribe of Montifeeks (whose country is situated to the eastward of Buffora on the Grand Defert), arrived at the village of Zubeer, on his return from an expedition he had undertaken against his enemies; in which he was successful; the Muffellem, or Turkish governor came out from the city to meet and congratulate him on the occasion.

Revolution
at Buffora.

The Sheick of the Montifeeks had long had it in his mind to
S 4 obtain

The Governor is made prisoner by Sheick Twiny,

obtain possession of Buffora, which he laid claim to, and considered as the right of his family; deeming the present, therefore, a most favourable opportunity, he, without further ceremony, made the Turkish governor, and those who accompanied him, prisoners, which was effected without bloodshed, and before the Turks could entertain the least suspicion of his intentions. The following day the Sheick sent into the city a body of fifteen hundred Arabs, who took possession of the Serai, or governor's palace, and every thing, without opposition, there being but few Turks in the place, and not more than two hundred troops in all. The place was preserved in its usual order, and
the

the property of individuals remained safe. On the third day the Sheick Twiny made his own entry, accompanied by the remainder of his army, being about five thousand men. The Arab government immediately commenced.

The commanders of the Turkish ships in the river were deposed, and Arabians appointed in their room; and shortly after, the Mussellem, with the council, the Dufter Dar, or treasurer, and the principal officers under the Turkish government, were embarked on board ship, and sailed for India.

These steps being taken, the Sheick began to prepare himself for the consequences that might ensue,

who sends letters to Constantinople.

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letters with professions of allegiance to the Porte, on condition of his being nominated to the Basshalick of Bagdad and Buffora united in one, and hoped the Sultaun would lend a favourable ear to a request so justly made.

These letters he dispatched to Constantinople, and at the same time providing for the worst that might occur, he augmented his army; after which, assembling the Jews, Armenians, and other merchants of Buffora, he requested from them the sum of six thousand Tomans as a loan, for which he informed them a bond should be given. The merchants, though averse to a proposal so extraordinary

nary

nary in its nature, from the possessor of Buffora, yet had no other resource than compliance left them: and it was some consolation to them to reflect, that the Sheick had given them hopes of re-payment at a future period; and to do him justice, there was every probable reason to suppose, in case of success, he would have done so. The sum proposed was raised, and the bonds delivered. Shortly after, Sheick Twiny quitted the city, and marched his army to the village of Naranta, on the banks of the Euphrates, in the direct road to Bagdad, where he encamped, and resolved to await the coming of the Basha, and risk his fortune on the issue of a pitched battle.

It

It will now be necessary to observe, that at the surprizing of Buffora, before mentioned, the eldest brother of Sheick Twiny had deserted his camp, and fled to Soliman, the Bascha of Bagdad, claiming his protection. This person, whose name is Sheick Ahumud (for chiefs of families amongst the Arabs have always the appellation of Sheick), had been set aside from the succession at the death of their father, which ever after gave him a disgust towards his brother, and he eagerly longed for an opportunity to emancipate himself, and acquire a party of his own. This was offered him on the present occasion; he was received by the Bascha with open arms, and
the

the strongest assurances of support and protection were given him.

The Basha
forms an al-
liance with
Sheick
Chaubi.

Soliman, on receiving intelligence of the revolution, assembled his army; and the more to strengthen his party, he resolved to seek the alliance of an Arabian tribe bordering on Buffora to the south-west. This tribe (whose chief is called Sheick Chaubi), from their vicinity to the city, have it in their power to become either very useful or very troublesome neighbours, their country extending along the banks of the river below the town, and they also possessing a considerable fleet of armed gallivats. To this tribe Sheick Twiny had previously made an offer of alliance;

alliance; but they demanding what he thought too much, as the reward of friendship at this critical juncture, he unwisely relinquished the idea, which his more politic adversary, the Basha, took advantage of, and a treaty of alliance and friendship was settled between them. The Basha, on this occasion, was liberal in the donation of two districts of land, which he granted to the Chaubi.

During the interval of those preparations, the letters sent by Twiny had arrived at the Porte:—they remained unanswered to *him*, but a positive order was dispatched to the Basha of Bagdad to send the head of Twiny to Constantinople, the Porte making no other observation

on

on the matter, but disdaining to treat with the chief of a petty Arabian tribe.

He marches
against
Twiny, and
defeats him
in a pitched
battle.

The Bascha, being now fully prepared, set forward in the beginning of October 1787. On the 23d instant, he came up with the Arabs, and on the 25th the Turks gained a complete victory over the Sheick and his adherents. The action was fought on the banks of the Euphrates; the conflict was bloody, and for some time doubtful, but at length the Arabs giving way, a total rout ensued, and Sheick Twiny was obliged to fly from the field of battle, attended by a few followers.

The Turkish
government
restored.

Buffora, by this victory, once more fell into the hands of the

Turks, and the re-establishment of the Turkish government became the necessary consequence. Though every thing at present is quiet, and the troubles are terminated, yet the trade of the place has suffered greatly thereby, and it will take some time to restore it.

The unfortunate merchants, on this occasion, besides losing what they had lent to Sheick Twiny, were obliged to deprecate the anger of the Basha by a new fine, who also gave orders for double duties to be exacted on all goods for that year; and this, as the Sheick had before received the like, fell very heavy upon them. The Basha, after establishing a new Muffellem,

T returned

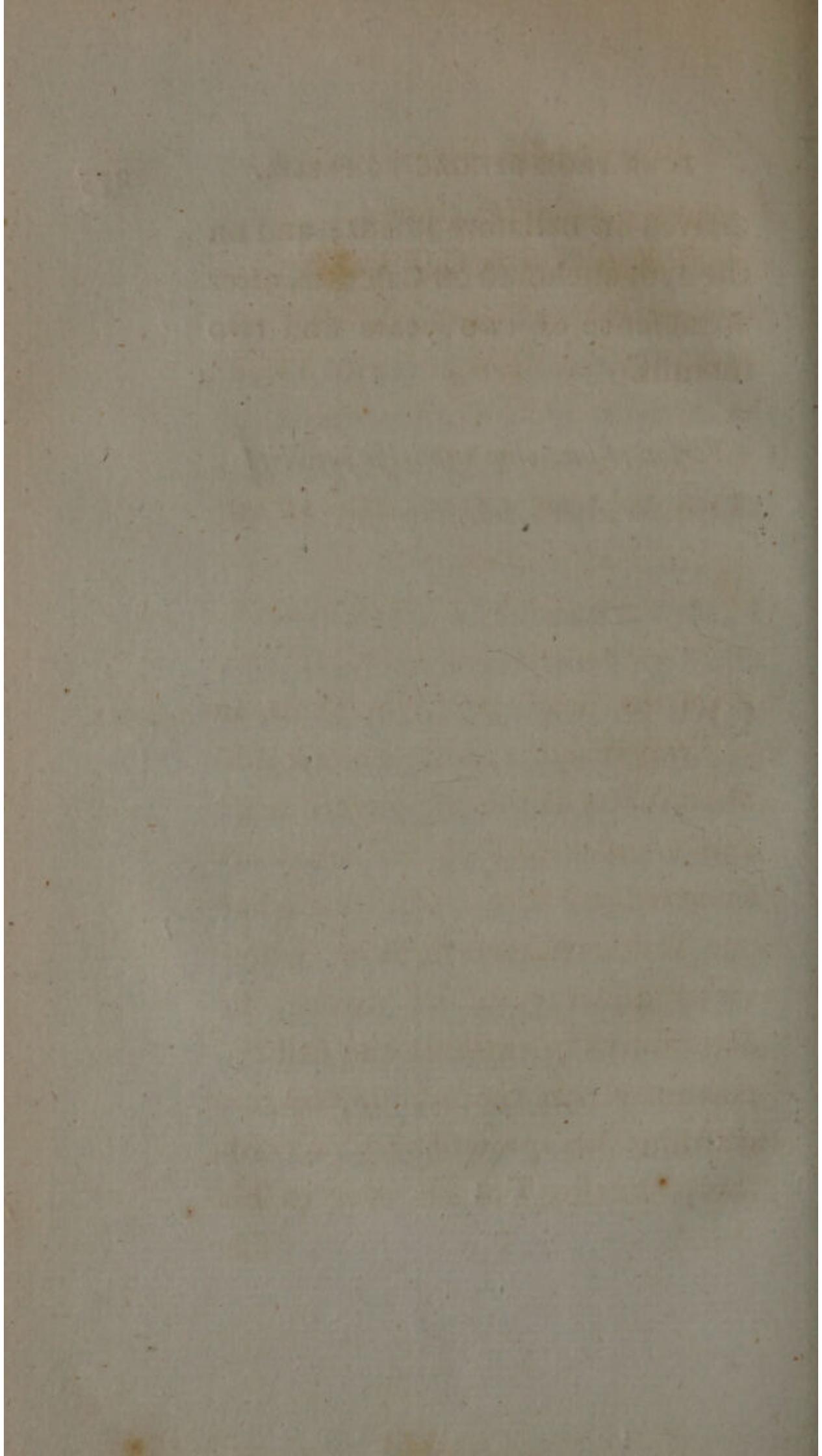
returned to Bagdad. Sheick Twiny has lately sent submissive letters; but the Basha has confirmed Sheick Ahumud in the chiefship of the Montifeeks, and is resolved to maintain him in it.

Buffora, Feb. 1st, 1788.

On the 12th of February, 1788, I embarked on board the brig Futta Illàhi, Captain Nimmo, on my return to India. I cannot, however, quit the Persian Gulph, without making my acknowledgements to Messrs. Manesty and Jones, of the Buffora Factory, who did every thing in their power to render my short stay with them agreeable. After touching at Muscat, Cocheen, and Masulipatnam, on the 22d of April we
arrived

arrived in Ballasore Roads; and on the 25th anchored off Calcutta, after an absence of two years and two months.

Forſan et hæc olim meminiffe juvabit!



TRANSACTIONS
IN
PERSIA,
FROM
THE DEATH OF NADIR SHAH,
TO
THE YEAR 1788.

ON the death of Nadir Shah, in Adil Shah.
the year 1747, his nephew Adil
Shah succeeded to the government,
and a great part of the army ac-
knowledged him. Adil Shah had
one brother named Ibrahim, whose
views aspiring to the throne, he
determined to embrace the first op-
portunity that should offer of for-
warding his pretensions: accord-
ingly, having gained over to his

side some of the chiefs of his brother's army, and at the same time also a considerable body of troops, who declared for him, he threw off the mask, and openly avowed his claim. After various encounters and alternate successes on either side, Ibrahim at length got his brother into his possession by treachery, and immediately ordered his eyes to be put out (a cruel though common custom in the Persian system of politics). Shortly after he was put to death, and Ibrahim caused himself to be proclaimed King by the title of Ibrahim Shah.

It is here necessary to observe, that Nadir Shah at his death had left two grandsons, Shah Rokh Shah, and Reza Kouli Meerza.

These

These princes were absent at the time of their grandfather's death, and thereby were excluded from the government by the usurpation of Adil. Shah Rokh Shah, the eldest, who had been appointed governor of the city of Mesched some time before the death of Nadir, on receiving intelligence of this event, and the usurpation of Adil, immediately determined on forming a party for himself in Mesched, which he easily effected, as he was much beloved by the inhabitants. He kept himself in peace and tranquillity during the contests between the brothers, until Ibraheem Shah, having got the better, shortly after raised a great army, and came down upon Shah Rokh Shah, whom he defeated in a pitched battle,

Shah Rokh
Shah.

which was fought in the vicinity of the city of Mesched, in which he took prisoner the unfortunate Shah, and put out his eyes. He was then conducted to a prison in Mesched, under a strong guard; that place having submitted after the battle.

Shah Rokh Shah had two sons, Nuffir Ullah Meerza, and Nadir Meerza; the former of whom, on the news of his father's captivity, took up arms, and assembling a considerable body of troops, marched them instantly to besiege Ibraheem Shah, at that time in the castle of Tibs, a strong fortress, situated on the confines of Khora-fan, and deemed impregnable. Here Ibraheem Shah came out to
meet

meet him ; but Nuffir Ullah Meerza, having by dint of presents corrupted the principal officers and part of the troops of Ibraheem's army, the rest soon deserted him, and the unfortunate Ibrahim, being left almost alone, was shortly after seized and put to death, by the command of Nuffir Ullah Meerza ;—a just reward for the like cruelty which he had inflicted upon his brother Adil.

The rapidity with which revolutions are brought about in so extensive an empire as Persia, is astonishing. In less than two years from the death of Nadir, two princes were put to death, and a third deprived of sight, and these not by foreign invaders, but all of them connected with each other by the
Reflections.
most

most sacred ties of consanguinity: a brother was the destroyer of a brother, and a nephew the slayer of his uncle. Indeed, the whole chain of transactions since the death of Nadir, who was an usurper, presents nothing to the view but a series of most unnatural crimes, shocking to humanity! the ties of kindred torn asunder, and princes wading to the throne, through the blood of their nearest relations;—they themselves, shortly after, falling a prey to the same crimes. In short, it seems, that Providence had determined to punish this unhappy country, for the general wickedness and licentiousness of its inhabitants.

Shah Rokh
Shah re-
turned.

But to proceed.—On the news of the death of Ibraheem Shah, the
inhab-

inhabitants of Mesched returned to their allegiance, took Shah Rokh from his prison, and again placed him at the head of affairs, although deprived of sight; a very uncommon circumstance, and descriptive of the disordered state of the times; as by an express and very ancient law, no person deprived of sight could sit on the throne of Persia. This, however, was overlooked, and Shah Rokh Shah again began to taste the sweets of government; but he being advanced in years, became alarmed at the success and rising fortunes of his son Nussir Ullah Meerza, and resolving to lay a plan for his ruin, began by endeavouring to gain over to his views a nobleman of the name of Moumin Khan, the principal favourite

Deceives his son.

6 and

and minister of Nuffir Ullah Meerza: he promised him, if he would forge a letter in the name and seal of Roostum Khan, a dependant on Nuffir Ullah Meerza, and commanding in his name on the northern frontiers, informing him that the Afghans were in full march to Mefched, and requesting him to hasten thither for the defence of the place, that in case the plan succeeded, and by that means he could get Nuffir Ullah Meerza into his power, he would for these services bestow on him one of his daughters in marriage, and make him a present of the famous jewel of Nadir Shah, called Dereau Nour*, which was

* This celebrated jewel has lately been carried out of Persia, by some Armenian merchants, and sold to the Empress of Russia for eighty thousand pounds.

in his possession, and a hundred thousand Toomauns in ready money.

Moumin Khan, unmindful of the many favours he had received from his master, treacherously entered into the views of Shah Rokh Shah, and having received the money and the jewel, wrote a letter in the style which Shah Rokh Shah had dictated, forged the seal of Roostum Khan, and employed one of his own creatures, on whom he could depend, to deliver it in the character of a courier just arrived. Nuffir Ullah Meerza, on perusal of the letter, sent for Moumin Khan, and putting it into his hands, asked his advice in the present exigency. He treacherously replied, that as it
appeared

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with him whatever of his treasures was of the most value, and easiest removable (for an immense plunder had been made on the surrender of Tibs on the death of Ibraheem Shah); and that having thrown himself into Mesched before the arrival of the enemy, he should be able to counteract their designs by the vigour of his endeavours, which could not be done by his father, who was deprived of fight.

The infatuated prince, deeming this council to spring from a breast entirely devoted to his service, and bound to him by every tie of gratitude and honour, yielded to his advice, and accordingly set out for Mesched instantly, in the manner which

Prevails upon him to quit his army.

which had been concerted between himself and his favourite; but he had not left his camp above a few leagues, when some of his men informed him that from an eminence they perceived his late camp in a blaze (for it was night when he departed), and plainly heard the drums and other instruments of war founding throughout the camp: Nuffir Ullah Meerza, upon this, began to suspect that he was betrayed by Moumin Khan, which was really the case; for that crafty minister, on the departure of his master, had assembled the principal officers of the army, whom he had before brought into his views, and who had corrupted a great part of the troops; by their advice he was declared King, and the royal
title

title or Khutba was then reading in his name in the camp. These revolutions were too common to cause any surprise in the army. Thus this man had perpetrated a double crime; first in deceiving his master Nuffir Ullah Meerza; and secondly, Shah Rokh Shah, of whom he had received the wages of treachery; but his perfidy soon met with its deserved punishment, he being some time after assassinated by his own troops.

Nuffir Ullah Meerza, despairing of recovering what he had lost, pursued his journey to Mesched; and on his arrival there, his fears were confirmed, when he perceived the whole story of the Afghans had been a falsehood in order to de-

Takes him prisoner on his arrival at Mesched.

U

ceive

ceive him. But time was not given him to prevent it; for, by his father's orders, he was seized on entering the city, and sent into close confinement, and all the treasures he had brought with him were carried to Shah Rokh Shah.

Ahumud
Shah lays
siege to Mes-
ched.

Shah Rokh Shah did not long enjoy the fruits of this conduct; for shortly after the transaction above related, Ahumud Shah, a brave and active prince, the son of Timur Shah, who reigned in Cabul Candahar, and other parts of the confines between India and Persia, taking advantage of the troubles of Persia, came down to Mesched with an army of fifty thousand men, and laid close siege to the place. It lasted upwards of eight months,

months, during which various enterprises took place. Among the most remarkable, Ahumud Shah undertook to reduce the castle of Tibs; the cause of this was occasioned by the following revolution:

Ali Merdan Khan Bukhteari, a nobleman of good family, and a very brave and experienced officer, who had been trained under Nadir Shah, had been fixed in the government of Tibs by Nuffir Ullah Meerza, and had, upon Ahumud Shah's first coming into the country, delivered over that fortress to him, for which service he was continued in his government; but soon after, finding himself in great favour with the garrison, he was animated by the prevailing ambi-

Ali Merdan Khan Bukhteari sets up for himself.

tion of the times, and fought, like others, to attain the highest station. Accordingly, by the advice of his brother, whom he had brought over to his views, and by a liberal donation to the garrison, he easily prevailed upon them to determine in his favour. The Khutba, or royal title, was read in his own name in the grand mosque, and he was cheerfully acknowledged, as well by the garrison, as by all the adjoining country, dependant upon the fortrefs.

Is slain, and his head carried to Ahumud Shah.

Intelligence of this event being conveyed to Ahumud Shah, he instantly detached twenty thousand of his army, under the command of one of his Sirdars, to besiege the castle of Tibs, where the gallant
Ali

Ali Merdan Khan was slain by a musket-shot, as he was walking on the ramparts, encouraging his men. On his death, the place surrendered. His head was cut off, and sent to the camp of Ahumud Shah, before Mefched, which caused great rejoicings; and at length, after a siege of upwards of eight months, the guards of one of the gates having been gained over by treachery, Ahumud Shah and his army got possession of the city.

Mefched
taken.

It may naturally be supposed, that a chronological and accurate account of these various and rapid revolutions is very difficult to be obtained. The confusion which prevailed through the whole country, from the death of Nadir, until

Reflections.

the settlement of Kerim Khan, prevented all attempts of literature, arts, and sciences. No written account of them has ever been given, and what I have related above, is collected from many conversations held at different times with Persian officers, who were present in those revolutions. As no kind of narrative has hitherto appeared, either in India or in Europe, of these events, I trust that it will be a sufficient apology for these pages, however imperfect.

During the thirty years of Kerim Khan's administration, those arts which had been destroyed by the tumults and revolutions of preceding times, began to revive, and would probably again have attained
some

some degree of perfection, had not the event of his death, and the troubles which succeeded, thrown all things into their former anarchy and confusion.

During the life of this prince, a native of Shirauz wrote a kind of history of his own times, but Kerim Khan, though liberal and magnificent in other respects, did not think the author worthy of any particular encouragement, and only ordered him some trifling present as a reward for his performance. The man, discouraged, withdrew to Ispahan, and has never been prevailed upon to give his work to the world. He has resisted repeated and the most pressing intreaties of his intimate friends to give up the

A native of Shirauz writes the history of his own times; but being dissatisfied, refuses to make them public.

manuscript; but there are no hopes that it will be procurable before his death; a circumstance much to be regretted, as I was informed by several persons at Shirauz, who knew him, and have seen his work, that it is a most accurate and faithful history. No other person has since attempted any account of the kind.

Ruinous state of Persia, from the taking of Mesched until the settlement of Kerim Khan.

Between the taking of Mesched by Ahumud Shah, until the settlement of the kingdom by Kerim Khan, I have not been able to collect any kind of account to be depended upon. During this interval, the whole empire of Persia was in arms, and rent by commotions; different parties in different provinces of the kingdom struggling

gling for power, and each endeavouring to render himself independent of the other, torrents of blood were shed, and the most shocking crimes were committed with impunity. Future travellers into Persia will find that these accounts are neither exaggerated, nor painted in too high colours. The whole face of the country, from Goombroon to Russia, will present to their view thousands of instances of the truth of it. The picture is melancholy, but just.

From the accounts I have been able to collect, the series of pretenders to the throne of Persia, from the death of Nadir Shah until the final establishment of Kerim Khan's government, is as follows:

1st,

The different
pretenders.

1st, Adil Shah.—2d, Ibraheem Shah.—3d, Shah Rokh Shah.—4th, Suleeman Shah.—5th, Ismaeel Shah.—6th, Azad Khan Afghan.—7th, Hossun Khan Kejar.—8th, Ali Merdan Khan Bukhteari.—9th, Kerim Khan Zund.

Their reigns, or, more properly, the length of time they respectively governed with their party, were as follows: Adil Shah, nine months; Ibraheem Shah, six months; Shah Rokh Shah, after a variety of revolutions, at length regained the city of Mesched; he is now alive, and above fourscore years of age, reigning in Khorasan, under the direction of his son Nuffir Ullah Meerza.—Suleeman Shah, and Ismaeel Shah, in about forty days were both cut off, almost

as

as soon as they were elevated. Azad Khan Afghan, one of Kerim Khan's most formidable rivals and competitors, was subdued by him, brought prisoner to Shirauz, and died there a natural death. Huffun Khan Kejar, another of Kerim Khan's competitors, was besieging Shirauz, when his army suddenly mutinied and deserted him; the mutiny was attributed to their want of pay;—a party sent by Kerim Khan took him prisoner,—his head was instantly cut off, and presented to Kerim Khan; his family were brought captives to Shirauz; they were well treated, and had their liberty given them soon after, under an obligation not to quit the city. The fate of Ali Merdan Khan Bukhteari has been related before.

Kerim

Kerim Khan Zund was a most favourite officer of Nadir Shah, and at the time of his death was in the southern provinces. Shirauz and other places had declared for him. He found means, at last, after various encounters, with doubtful success, completely to subdue all his rivals, and finally to establish himself as ruler of all Persia. He was in power about thirty years, the latter part of which he governed Persia under the appellation of Vakeel, or regent; for he never would receive the title of Shah. He made Shirauz the chief city of his residence, in gratitude for the assistance he had received from its inhabitants, and those of the southern provinces. He died in the year 1779, regretted by all his subjects, who

Kerim Khan
enjoyed a
reign of near
thirty years.

who esteemed and honoured him as the glory of Persia.

If ever prince deserved the name of Great, Kerim Khan may well lay claim to that title, as his actions prove to this day. This amiable prince, after he was fully established in the government, and the troubles had subsided, applied his whole time and attention to the embellishment and improvement of his favourite city of Shirauz, and to the introduction of order and good government in every part of his dominions. He built several noble palaces in and about Shirauz, repaired mosques, and other religious buildings:— he caused the roads and highways in the neighbourhood of the city to be

Character of
Kerim Khan.

His public
buildings.

His excellent
police.

be made elegant and convenient, and many ruined caravanferais to be rebuilt, and made fuitable for the reception of merchants and travellers in different parts of Persia. During his whole reign, I have been informed by several natives of Shirauz, that by his excellent police and management, there was not a single tumult or riot productive of bloodshed. Although rigorous in the administration of justice, where real crimes demanded it, he was the most averse to severe punishment, when any other alternative could possibly be found. These are most singular circumstances in so despotic a government as that of Persia, where every tyrant had been accustomed to stain his hands in blood, with-

out either provocation or control. Kerim Khan gained the throne by conquest, in those troublesome and tumultuous times, and established, during his reign, by natural skill and abilities, an uniform course of justice, moderation, and clemency. The blessings he conferred on his people, are still deeply impressed on the minds of many now living; and their value is now infinitely augmented, from the mortifying reflection on the cruelties and oppressions exercised by his successors, during the various revolutions which have followed.

In his deportment he was liberal and magnificent: the many buildings which were begun and finished during his time, were expressly under-

His liberality
and kindness
to the poor.

undertaken by him, for the purpose of supporting a number of industrious hands, who were without employ. This mode of conduct would reflect honour on the most humane and civilized princes.

He was merciful even to a fault, and he passed over unnoticed several attempts made against his life, although strongly urged to punish by his friends and courtiers.

His person,
and abilities
in war.

In his person he was well adapted to the fatigues of war, and the duties of a camp life. He performed several celebrated actions during the reign of Nadir Shah. No man in Persia could wield the lance with more strength and grace, or ride with greater address,
than

than Kerim Khan: he always fought at the head of his troops; a very uncommon circumstance in Persia, where the chief generally views the action from a distance.

It is very extraordinary, that a prince so calculated to govern an extensive empire, and keep in obedience the various tempers and dispositions of his subjects, was totally uncultivated in his mind, and so illiterate, that he could neither read nor write. His conduct, under such disadvantages, merits the highest praise. His active spirit, and the knowledge he had gained of mankind, made up for the deficiencies of education and learning; the arts were, however, encouraged and protected under

X him,

His illiterate-
ness.

him, and were beginning to rise into reputation, when his death put an end to the flattering prospect, and darkness succeeded to the faint glimmering of light!—Whatever his religious principles may have been, he was by no means a bigot to them; men of all persuasions lived unmolested under his government: his outward behaviour was devout and pious. He built the magnificent mosque before described, adjoining to his palace, and allowed ample salaries for the maintenance of the attendants belonging to it. He also, in the course of his reign, distributed considerable sums of money for charitable purposes, which established his character as a religious prince.

His toleration of different persuasions.

To

To strangers, and Europeans in particular, he was remarkably affable, and never suffered any of them to depart without marks of his bounty and generous spirit. He valued money only as far as he could turn it to proper uses. Avarice and covetousness he abhorred; and the merchants of Shirauz universally admit, that in no reign the duties paid to the sovereign were so small as those in the days of Kerim Khan.

His partiality for Europeans.

He encouraged and protected trade with his utmost favour, wisely knowing that by such means he would increase the wealth of his kingdom. His just and vigorous government at home, was respected by foreign powers. The

His encouragement of trade.

Is respected by foreign powers.

haughty and imperious court of Constantinople sent ambassadors to Kerim Khan, acknowledging his right and desiring his alliance; this, however, was a political measure, in sending ambassadors to him whom they deemed an usurper, and was owing to the fear which they entertained for their city of Buffora, as Kerim Khan had shewn early an inclination to attack it. He afterwards did so with success, but it proved the cause of much disquiet to himself, and was the origin of many subsequent misfortunes to Persia, the flower of his army having been cut off before that place (A. D. 1778).

Ambassadors from the famous Hyder Ali came to the court of
Kerim

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eightieth year of his age, to the inexpressible grief and regret of his subjects in general, and of the city of Shirauz in particular, the inhabitants of which never mention him without blessings and prayers; and when they talk of his actions, shed tears of gratitude to his memory.

My account of the transactions and revolutions in Persia, from the death of Kerim Khan until the present time (being a period of nine years), is collected chiefly from the officers of the army, and others who were concerned in them, and are now living at Shirauz.

Two and
twenty of-
ficers take

When the death of Kerim Khan
was announced in the city, much

con-

confusion arose; two and twenty of the principal officers of the army, men of high rank and family, took possession of the ark, or citadel, with a resolution to acknowledge Abul Futtah Khan (the eldest son of the late Vakeel) as their sovereign, and to defend him against all other pretenders; whereupon Zikea Khan, a relation of the late Vakeel by the mother's side, who was possessed of immense wealth, enlisted a great part of the army into his pay, by giving them very considerable bounties. Zikea Khan was of the tribe of Zund (or the Lackeries), a man remarkably proud, cruel, and unrelenting, as will be seen. Having assembled a large body of troops, he immediately marched them to

possession
of the cita-
del.

Zikea
Khan.

Besieges
the citadel.

Employs
treacherous
means
to entice
the officers
out;

the citadel, and laid close siege to it for the space of three days, at the expiration of which, finding he could not take it by force, he had recourse to treachery. To each of the principal Khans he sent a written paper, by which he swore upon the Koran, that if they would come out, and submit to him, not a hair of their heads should be touched, and that they should have their effects secured to them:—upon this, a consultation was held by them, and it appearing that they could not subsist many days longer, they agreed to surrender themselves, firmly relying on the promises that had been made them. Zikea Khan, in the mean time, gave private orders for the Khans to be seized, and brought separately

rately before him, as they came out of the citadel: his orders were strictly obeyed, and these deluded men were all massacred in his presence; he was seated the whole time, feasting his eyes on the cruel spectacle. The manner of their execution was very singular, and characteristic of the sanguinary disposition of the tyrant:—five or six Pehlwauns, or wrestlers, being stripped naked to the waist, were armed with scimitars; each of them successively singled out a victim, and cut him to pieces; their bodies were thrown into the square before the palace. The following circumstance happened during this execution, and was told to me by a person who assured me he was an eye-witness of it: one of Zi-
 kea

which he effects.

Extraordinary instance of ferocity.

kea Khan's foldiers (a Turcoman Tartar), after the execution was over, stepped forward, and dipping his hands in the blood which flowed on every fide, conveyed a handful of it to his mouth and drank it off; at the fame time befmearing his beard with it, he exclaimed, *Shukur Lillàbee*, or, Praise be to God!

Zikea
Khan af-
fumes the
govern-
ment.

The adherents of these unfortunate men were fpared, and incorporated with Zikea Khan's troops. Such fevere and unheard-of instances of cruelty had the effect of deterring others from any immediate attempt to obtain the government, and for fome time things were quiet at Shirauz. The effects of the unhappy men who had been maffacred were all conveyed

veyed to the tyrant's treasury, and every person in the city the least suspected, fell an instant victim to the suspicions of Zikea Khan; the young prince Abul Futtah Khan was put into close confinement, but suffered neither the loss of life or fight.

Ali Murad Khan, another kinsman of the deceased Vakeel, was at this time in the city, and in high favour with Zikea Khan: though he secretly detested that tyrant, he was shortly after appointed Hakim, or governor of the city of Ispahan, and sent up thither. Ali Murad Khan was no sooner arrived, than he began to form plans for his own advancement; and the better to cover his designs, he declared

Ali Murad Khan appointed Hakim of Ispahan.

Aspires to the empire;

and under pretence of assisting

Abul Fut-
tah Khan,

declares
against Zi-
kea Khan.

clared his intentions were to rescue the young Prince Abul Futtah Khan from the hands of Zikea Khan, and to place him at the head of the government. Accordingly, finding the troops and the inhabitants of Ispahan favourably inclined towards him, he collected a large army, publicly threw off his obedience to Zikea Khan, and acknowledged the sovereignty of Abul Futtah Khan, the elder son of his deceased master and kinsman Kerim Khan.

Zikea Khan
quits Shi-
rauz.

Zikea Khan, hearing of this revolt, instantly assembled his army, and quitted Shirauz, taking along with him every person whom he suspected might be capable of raising any disturbance during his absence:

fence: amongst these was Abul Futtah Khan, and other state prisoners. He left his son Akbar Khan (a man of equal cruelty with himself), in the appointment of Beglerberg of Fars, and governor of Shirauz. He first marched his army to Yezdekhaft, a place about six days journey to the northward of Shirauz, on the high road to Ispahan; here death put an end to his ambition. The particulars of his death were related to me by a person who, being at that time in the camp, was an eye-witness of it.

Arrives at
Yezde-
khaft.

Zikea Khan, immediately on his arrival at Yezdekhaft, sent word to the inhabitants of that place, that he expected they would deliver up to him the sum of three thousand
Tomans,

Tomans, which had been carried from Shirauz at the time of Kerim Khan's death: this money had been previously sent to Ali Murad Khan, the Hakim of Ispahan. The inhabitants of Yezdekhast sent word back that they had it not, and were ignorant what had become of it.— Not satisfied with this answer, he ordered eighteen of the principal people of the place to be brought before him: when they appeared, he again demanded to know what they had done with the three thousand Tomans; the inhabitants still pleaded ignorance, but in vain; the cruel tyrant ordered all of them to be thrown down the precipice which hangs over the fortrefs of Yezdekhast: the sentence was immediately executed, and they were

all crushed to atoms. Still unfatigued with blood, and irritated by his disappointment, this monster gave orders for a Seiud to be brought before him (this high cast claim their descent from Mahomed), a man universally respected for his piety and exemplary life. Zikea Khan, on his arrival in the presence, put the same question to him he had done before to the eighteen principal inhabitants, and demanded of him where the three thousand Tomans were concealed, and charged him with having embezzled a part of them: in vain the Seiud pleaded his innocence and ignorance; Zikea Khan, with a savage fury, first ordered him to be ripped up, and thrown over the precipice, which was instantly obeyed,

obeyed, and then commanded the wife and daughter of the unhappy man to be given up to the brutal lust of the soldiery; but they fortunately were more merciful than the master whom they served, and being struck with indignation at this cruel insult, on a religious man, who from his descent was deemed a sacred character even amongst the most licentious, they were fired with impatience to rid themselves of such a sacrilegious monster. Zikea Khan, after the above horrible scene, gave a special commission to Mahadi Khan, his principal favourite, to assemble a body of workmen to raze the fortrefs of Yezdekhaft, and every house in it, even to the ground: this business was immediately

diately begun; but the measure of the tyrant's iniquity was full; he did not live to see his inhuman order completed. Seventy of the Gholaums (or a body guard) having entered into a resolution to destroy him, waited the approach of night to put their design into execution. Accordingly, about nine o'clock in the evening, they drew near the tyrant's tent in a body, where they perceived him sitting, with his pistols and a drawn scimitar by his side (he never went without these arms). The sight of the tyrant so much daunted some of them, that out of the seventy, only seven had courage sufficient to approach him. These seven, without the smallest hesitation, cut the ropes of his tent with their scimitars, which falling

in and entangling him so as to prevent him making use of his arms, the other men immediately rushed in; his body was then cut into a thousand pieces, and scattered over the encampment by the enraged soldiery.

He is put to death by his body guard.

Thus perished the inhuman Zikea Khan. His death was by far too lenient for his crimes; he was one of the most relentless and bloody tyrants that ever afflicted the kingdom of Persia: he had not a single good quality to counterbalance his vices, and it was happy for the country to be delivered from such a monster of cruelty.

Abul Futtah Khan assumes the government.

Upon the death of Zikea Khan, Abul Futtah Khan, who was at the time

time in the camp, was proclaimed King by the unanimous voice of the troops, whom he immediately led back to Shirauz. On his arrival, he was acknowledged as sovereign by all ranks of people, and took quiet possession of the government. Ali Murad Khan, hearing of this revolution, sent his submissions to the young prince, accompanied by a very handsome peishcush (or present), for which, in return, he was continued in the government of Ispahan, and remained in very high favour.

Mahomed Sadick Khan, only brother of the late Kerim Khan, who had during that prince's life filled the high office of Beglerbeg of Fars, and had been appointed

Mahomed Sadick Khan, brother of Kerim Khan, governor of Buffora, determines on seizing the government.

guardian of his son Abul Futtah Khan, was at this period governor of the city of Buffora, which had been taken by the Persians, previous to the Vakeel's death. Upon hearing the news of his brother's decease, he became ambitious of reigning alone, and from that instant formed schemes for the destruction of his nephew; but as it was necessary for him to be on the spot for the advancement of his views, he determined to withdraw the Persian garrison from Buffora, who were all devoted to his interest. Accordingly he evacuated that place, and marched immediately for Shirauz.

The news of Sadick Khan's approach threw the inhabitants of
Shirauz

Shirauz into the greatest consternation: their minds were variously agitated on the occasion: some, from his known public character, expected he would honestly fulfil the commands of his deceased brother; others, who had been witnesses to the confusion of former times, on similar occasions, rightly imagined that he would set up for himself; and indeed this proved to be the case: for having entered Shirauz, a very few days after, he caused Abul Futtah Khan to be seized, deprived of sight, and put into close confinement. Thus did an unbounded ambition, and lust of power, prevail over every tie of honour, consanguinity, and gratitude. The fate of this young prince was truly melancholy. Endowed

Melancholy
fate of Abul
Futtah Khan.

by nature with talents necessary to form an accomplished prince, he was of too mild a disposition for the turbulent times in which he lived: humane, just, and generous, he was the delight of all who saw him, and died universally regretted, after lingering for the space of two years in a miserable prison, overwhelmed with grief and vexation. It will be an everlasting reproach on the inhabitants of Shirauz, who had received from his father benefits superior to those of any city in Persia, that they had not gratitude sufficient to make one spirited effort in favour of his unhappy son. The only excuse that can be alleged for them, is their terror at the remembrance of the executions of Zikea Khan, which having steeled
their

their breasts against all emotions of pity and generosity, by the dread of like punishments, they beheld the captivity and death of their prince in silent sorrow.

After this event, Sadick Khan openly assumed the government. As soon as the intelligence reached Ali Murad Khan, who was at Ispahhan, that lord instantly rebelled. Deeming himself to have an equal right to the government with Sadick Khan, as in fact he had, he could ill brook the thought of being obedient to him, and openly declared himself a competitor for the empire. Persia was by this means again involved in all the horrors of a civil war.

Sadick Khan assumes the government.

Discontent of Ali Murad Khan.

Sets up for himself.

Ali Murad Khan after some time assembled his army, which consisted of about twelve thousand men, and led it direct to Shirauz. He laid siege to that capital; however, as he had no artillery with his army, the place being defended by a most excellent fosse and a parapet wall, and having plenty of provisions, he found the siege much more difficult than he expected. Things continued in this situation for upwards of eight months, at the expiration of which, Ali Murad Khan found means to corrupt one of the guards of the city gates, called the Bagshah, which faces to the southward (it is the gate nearest to the citadel), which being opened to him, he sent a chosen body of troops into the city, under the
command

The city
taken.

command of Akbar Khan, the son of Zikea Khan, who had been with him ever since his father's death, and was high in his favour.

It will naturally be supposed, that at the taking of a city like Shirauz, which had enjoyed a repose of near thirty years of peace, every thing would have gone to ruin indiscriminately, and that plunder and desolation would have marked the progress of the victorious troops; but this was not the case, for Ali Murad Khan, with a consideration worthy of praise, had given the strictest and most positive orders to Akbar Khan, that the city should not be plundered; and these orders, except in a few unavoidable instances, were strictly obeyed.

The

The merchants in general saved their effects by a present of thirty or forty Tomans each, which is about five hundred rupees.

Sadick Khan and his family retire to the citadel.

They surrender, are deprived of fight, and afterwards put to death.

At the time the city was taken, Sadick Khan, together with his minister Meerza Mahomed Hofseen, and his family, retired into the citadel, which place was immediately invested, and surrendered on the third day. Sadick Khan, with his three children, were seized and put into close confinement; and after being deprived of sight, were finally made away with by the cruel Akbar Khan. The mode of Sadick Khan's death is uncertain; some say that he was compelled to eat cut glass, others that he beat out his own brains with a mace;

mace; and this last is most likely to have been the case, as he was a man of very high spirit.

Sadick Khan's fate cannot be much lamented, if we consider his cruel and unjust treatment of his nephew, and his violent usurpation of the government, though the tumultuous and ungovernable situation of the times may extenuate his actions in some degree. Sadick Khan was in other respects a nobleman of great character; his abilities in war had gained him the confidence and affection of his brother, the late Vakeel; and his conduct during the siege of Buffora was worthy of military praise. He did many good offices to the English, from his earliest acquaintance

6 with

with them, of which the following is a particular instance:—Soon after the capture of Buffora, in the course of a conversation with Mr. Latouche, the English resident, he observed that there was not a single house in the place (excepting the factory) that was fit for his reception, and added, *but so great is my esteem for the English nation, that I would not reside in it, if the walls were made of gold*; and he verified this declaration by preventing every attempt to molest them. He was liberal and magnificent in his disposition, and in this much resembled his brother Kerim Khan.

Besides the three children above mentioned, Sadick Khan had a fourth, named Jaafar Khan, who,
at

at the time that Shirauz was besieged, was governor, on behalf of his father, of the provinces of Beaboon and Shuster, which lie to the south-west of Shirauz. This nobleman had come to the camp of Ali Murad Khan, during the siege, and had made his submissions, for for which reason his life was spared when the city was taken.

The sixth day after the capture of Shirauz, Ali Murad Khan made his entry, and fixed his residence in the citadel. Shortly after, he discovered, by the means of secret intelligence, that his minister and favourite, Akbar Khan, was fomenting a conspiracy against his person and government; and as the proofs of those designs were clear,

Ali Murad Khan enters Shirauz.

Assumes the government.

clear, he sent for him privately, acquainted him of all the circumstances that had come to his knowledge, reviled him in the severest terms for his baseness and ingratitude, and without waiting for any reply or justification, ordered Jaafar Khan, who was in attendance, to revenge himself on the murderer of his father and three brothers, which he accordingly did by plunging a dagger into his breast. Akbar Khan expired instantly, and his remains were flung into the great square before the palace. Jaafar Khan soon after was appointed governor of Khums, a province to the north-west of Isfahan; and at this period there was a flattering prospect of Persia being settled under the government of
one

one man; but it was obscured by the power and credit which Akau Mahomed Khan had acquired in the provinces of Mazanderan and Ghilan, on the coast of the Caspian sea.

Akau Mahomed Khan is the son of Hufleen Khan Kejar. On the night following Kerim Khan's death, he found means to make his escape from Shirauz, and fled to the northward, where collecting some troops, he soon made himself master of Mazanderan and Ghilan, and was proclaimed nearly about the time that Ali Murad Khan had taken Shirauz. It is remarkable, that from his first entering into a competition for the government, he has been successful in every battle

Akau Ma-
homed Khan
Kejar.

battle which he has fought. He is an eunuch, having been made so whilst an infant, by the command of Nadir Shah, but possesses great personal bravery.

Ali Murad Khan quits Shirauz, in order to meet hisopponent.

Ali Murad Khan, hearing of the success of Akau Mahomed Khan, determined to go against him. His army being assembled, he commenced his march for Ispahan, and assumed the title of Ali Murad Shah. Seiud Murad Khan, his kinsman, was left as governor of Shirauz, which he garrisoned very strongly, and was appointed Beglerbeg of the province of Fars. Ali Murad Shah staid a short time at Ispahan, in order to settle the confusions that had crept into the government during his absence; and
having

having arranged every thing to his satisfaction, again set forwards to Mazanderan to meet his opponent Akau Mahomed Khan; but he had not advanced above three days march, when intelligence was brought him that a rebellion had broken out in Ispahan; he was at this time very ill. Being enraged at the interruption of his progress, he resolutely determined to punish severely those who had been the cause of it; he instantly mounted his horse, and commanded his army to march back to Ispahan; but on the second day he fell suddenly from his horse, and expired on the spot. This circumstance is much to be regretted, as it was supposed, from his great abilities and firm manner of acting, he would have

His sudden
death,

Z

fettled

and cha-
racter.

settled the distracted affairs of the Persian empire. Ali Murad Shah was a nobleman of great spirit and bravery, and had considerable abilities in the field: he was severe in maintaining the discipline of his army, and in his disposition ferocious, though very kind to those who assisted him in gaining his power.

Jaafar
Khan as-
serts his
pretensions
to the go-
vernment.

Upon the death of Ali Murad Shah, affairs fell again into confusion. At this period Jaafar Khan, the eldest and only surviving son of Sadick Khan, was governor of Khums: he deemed this a favourable opportunity to assert his pretensions to the government, and immediately marched with what few troops he had to Ispahan: soon

soon after his arrival he was joined by the greater part of the malcontents, who were then in arms. In this situation he remained some time; but Akau Mahomed Khan coming down upon him with his army, he was obliged to risk his fate in a battle, and, being defeated, fled with the small remains of his troops, taking the road to Shirauz.

When intelligence of Jaafar Khan's distressed situation and approach first reached Seiud Morad Khan, that nobleman began to entertain an idea of excluding him, and of assuming the government himself. The garrison, however, were averse to him; and at this critical period, Meerza Ma-

homed Hoffeein arriving, informed him that Jaafar Khan, in the event of his quiet submission, would both allow him to remain unhurt at Shirauz, and to enjoy a share of the administration. Doubt of success on one side, under circumstances of certain opposition, and consideration for his personal security on the other, induced him to drop his ambitious views, and to order the gates to be thrown open to Jaafar Khan, who accordingly took possession of the government in peace.

Is defeated
by Akau
Mahomed
Khan.

A short time after, Jaafar Khan finding himself strengthened by an increase of his army, determined to venture a second engagement with his opponent Akau Mahomed

homed Khan, and for this purpose marched with his army towards Ispahan: the two armies met near Yezdekhaft, when a battle ensued, and Akau Mahomed Khan's superior fortune again prevailing, Jaafar Khan was defeated, and retired to Shirauz.

At this period Ali Kouli Khan, Hakim (or governor) of the city of Kazeroon, a place situated between Abu Shehr and Shirauz, and dependant on the latter, thought proper to throw off his allegiance to Jaafar Khan, to whom he had before submitted, and whose power he had acknowledged. This happened in the year 1785.

Ali Kouli
Khan rebels.

Jaafar Khan, upon the news of this event, sent a considerable body of troops against Ali Kouli Khan, and a battle was fought near the village of Dufturjun, in which Ali Kouli Khan was defeated and obliged to fly. However, shortly afterwards, he was persuaded to go to Shirauz, in order to make his submissions, on the strength of the oaths sworn upon the Koran, and promises of Jaafar Khan not to touch a hair of his head: on his arrival, he was seized, confined as a close prisoner in the citadel, and all his effects were confiscated. There is little probability of his enlargement, unless a revolution in the government should happen. The brother

Is defeated.

He goes to Shirauz,

where he is put in confinement.

ther of this nobleman, Reza Kouli Khan, hearing of his captivity, fled instantly from Kazeroon, taking along with him all his effects, which were very considerable. He went to the port of Abu Shehr, and claimed the protection of Sheik Nafir, but afterwards retired to Buffora, where he now resides, waiting for some future opportunity to resume his rank and dignity. On the seizure of Ali Kouli Khan, Jaafar Khan appointed a kinsman of his own (Ahili Himmut Khan) to the government of Kazeroon, which he still continues to hold.

In the spring of 1786, Jaafar Khan had determined on leading his army against Abu Shehr, in

Jaafar
Khan
marches
against
Sheick
Nafir,

Z 4

order

order to punish Sheick Nafir for having given protection to Reza Kouli Khan, and for refusing to send the annual Peishcush, or present, which the Shirauz government demands from Abu Shehr as an acknowledgment of its dependance on it. Sheick Nafir, who is turned of eighty years of age, resolved to hold out against these efforts of Jaafar Khan, and made preparations accordingly. Jaafar Khan proceeded on his march as far as Kazeroon, when his claims were adjusted by the mediation of the friends of each party; a lack of rupees was paid by Sheick Nafir, and Jaafar Khan returned to Shirauz with his army.—My thanks are due to Mr. Jones, of the Buffora factory, for
 this

The affairs
 made up by
 mediation.

this part of my narrative. On the 23d of April 1787, Seiud Murad Khan, who was governor of Shirauz at the time of Ali Murad Khan's death, and had shewn himself averse to Jaafar Khan's taking possession of the government, was suddenly seized during the festivity of the Cheragoons (a ceremony and festival made in honour of the second son of Jaafar Khan, at the time he underwent the operation of the Sunnut, or circumcision, prescribed by the Mahomedan law). This unhappy nobleman, on his capture, was conveyed to the citadel, where he was severely beaten: his effects were taken from him, amounting to an immense sum, mostly the treasures of Kerim Khan, which had
 been

Seizure of
 Seiud Mu-
 rad Khan.

Conjec-
tures on
the cause.

been confided to his care at the time of Ali Murad Khan's departure for Ispahan. The crime pretended to be alleged against him was a conspiracy against the government; but the people at Shirauz generally supposed that his imprisonment was solely owing to his having formerly conceived an opposition to Jaafar Khan, who still kept it in his mind, and who was jealous of his remaining power, and perhaps tempted at the same time by his wealth: whatsoever may have been the cause, he still remains in prison, but whether deprived of sight or not, is uncertain, as all transactions respecting state-prisoners in Persia are dark and secret: however, it is the general opinion that the unhappy
man

man has suffered that cruel punishment, and it is but too natural to suppose it, from the example and experience of former times. The above revolution took place during my own residence at Shirauz, and therefore the account may be deemed perfectly authentic. On the 25th of June 1787, Jaafar Khan quitted Shirauz, and shortly after marched his army to the northward, but returned in October without having effected any thing.—Such is the present state of Persia.

Akau Mahomed Khan still keeps possession of the provinces of Mazanderan and Ghilan, as well as the cities of Ispahan, Hamadan, and Tauris, where he is acknowledged as soveraign. Jaafar Khan
has

The two
competi-
tors.

has possession of the city of Shirauz and the provinces of Beaboon and Shufter: he also receives an annual Peishcush from the province of Carmania, and another from the city of Yezd; Abu Shehr and Lar also send him tribute. The southern provinces are in general more fruitful than those to the northward, they not having been so frequently the scenes of action during the late revolutions.

Jaafar
Khan's
person and
character.

Jaafar Khan is a middle-aged man, very corpulent, and has a cast in his right eye: in the places where he is acknowledged he is well beloved and respected. He is very mild in his disposition, and just. In Shirauz he keeps up a most admirable police, and good government. He is very
kind

kind and obliging to strangers in general, and to the English in particular, as Mr. Jones and myself experienced during our residence at Shirauz. Of the two competitors who at present contend for the government of Persia, he is the most likely, in case of success against his opponent, to restore the country to a happy and reputable state; but it will require a long space of time to recover it from the calamities into which the different revolutions have brought it:—a country, if an Oriental metaphor may be allowed, once blooming as the garden of Eden, fair and flourishing to the eye;—now, sad reverse! despoiled and leafless by the cruel ravages of war, and desolating contention.

The

The forces of the two competitors are nearly equal, consisting of about twenty thousand men, chiefly horse. Jaafar Khan has several children, the eldest of whom, Lutf Ali Khan, is a youth of nineteen years of age, very promising in his appearance, and well liked by those under his father's government. He has lately been appointed Beglerbeg* of the province of Fars, and governor of Shirauz. This was the situation of the country when I left it; but the ensuing spring will most probably produce some new events, and very likely determine the fate of Persia in favour of one or other of these competitors.

Lutf Ali
Khan, el-
dest son of
Jaafar
Khan.

Conclusion.

ABU SHEHR,
December 10, 1787.

* An office in Persia, resembling that of viceroy in Europe.

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